BELL's

NEW PANTHEON;

OR,

HISTORICAL DICTIONARY

OF THE

GODS, DEMI-GODS, HEROES,

AND FABULOUS PERSONAGES OF ANTIQUITY:

ALSO,

OF THE IMAGES AND IDOLS ADORED IN THE PAGAN WORLD;

TOGETHER WITH THEIR

TEMPLES, PRIESTS, ALTARS, ORACLES, FASTS, FESTIVALS, GAMES, *&c.*

AS WELL AS

DESCRIPTIONS OF THEIR FIGURES, REPRESENTATIONS, AND SYMBOLS,

COLLECTED FROM

STATUES, PICTURES, COINS, AND OTHER REMAINS OF THE ANCIENTS.

THE WHOLE DESIGNED TO FACILITATE THE STUDY OF

MYTHOLOGY, HISTORY, POETRY, PAINTING, STATUARY, MEDALS, *&c. &c.*

AND COMPILED FROM THE BEST AUTHORITIES.

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NEW PANTHEON:

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PANTHEON;

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HISTORICAL DICTIONARY, &c.

IAM

IA, daughter of Midas, and wife of Atys.
Also one of the daughters of Atlas.

IACCHAGOGI, those who carried the statue of the hero Iacchus in procession at the celebration of the Eleusinia: they were crowned with myrtle.

IACCHOS, OR IACCHUS, son of Jupiter and Ceres, is said to have attended this goddess, with a lighted torch, when she went over the world in search of her daughter Proserpine.—One of the days set apart for celebrating the Eleusinia was dedicated to Iacchos, in which his statue was carried from Ceramicus to Eleusis in solemn procession, the persons who accompanied the statue, and the statue itself, being crowned with myrtle. See *Eleusinia.*

IACCHUS, a name of Bacchus, from the uproar of his votaries in their frantic orgies. The name is derived from a Greek verb signifying to *shout*, or *roar*.

IAERA, a Nymph, daughter of Nereus and Doris.

IALEMUS, son of the Muse Calliope, who was notorious for his execrable singing.

IALMENUS, son of Mars and Astyoche, who, with Ascalaphus, his brother, went with thirty ships against Troy.

IAMBE, daughter of Pan and Echo, and attendant on Meganira, wife of Hypothoon. While Ceres resided with Meganira, Iambe, to divert her melancholy, related to her pleasant stories and fictions in Iambic measures; which acquired their name from Iambe, the inventress.

IAMENUS, a Trojan, killed by Leontes.

IAMIDAE, the descendants of Iamus, son of Apollo, who had the gift of prophecy imparted

IAS

to him by his father, with the privilege of transmitting it to his posterity.

IANIRA, one of the Nereides.

IANTHE. See *Iphis.*

IANTHEA, one of the Nereides, and also of the Oceanides were so named.

IAPETUS. See *Japetus.*

IAPIS, an Aetolian, who founded a city on the Timavus.

IAPIS, a physician, who was instructed by Apollo himself in the medical virtues of plants. The god is said to have given him his option of excelling in augury, the lyre, or the bow; but induced by the desire of prolonging the life of his father, he solicited the knowledge of medicine in preference to them all. He is described by Virgil as healing Aeneas when wounded.

IAPYX, the son of Daedalus, who conquered that part of Italy called from him Iapygia.
Also one of the Winds mentioned by Horace as blowing from Apulia.

IARBAS, son of Jupiter, and Garamantis, king of Getulia, and a lover of Dido. His suit however being unsuccessful, he waged war with the Carthagenians, to whose importunity she yielded her consent, on condition she might be allowed some time to appease the ghost of Sichaeus, her former husband; but in this interval she killed herself. This appears to have been the same prince mentioned by Virgil in the fourth Aeneid.

IASION AND IASIUS, son of Jupiter and Electra, daughter of Atlas, reigned over part of Arcadia, and distinguished himself for his skill in agriculture. He is said to have married Cybele, or Ceres, and been honoured with the

presence of all the gods at his nuptials. The offspring of this union was two sons, Philomelus and Plutus; or, according to some, three, for Corybas, who introduced into Phrygia the worship and mysteries of the goddess mother, is by many added to their number. Besides these brothers, Iasion had also a daughter Atalanta, whom he exposed, but, being fostered in the forests by a she-bear, she grew up, and rendered herself conspicuous. He was at length killed by a thunderbolt of Jupiter, and after his death received divine honours from the Arcadians.

IASIUS. See *Iasion.*

IASIUS, son of Abas, king of Argos.

IASUS, son of Phelus, led the Athenians against Troy, and was killed by Aeneas.

Of this name also were, a king of Argos, who succeeded Triopas; a son of Argus, father of Agenor; a son of Argus and Ismena, and a son of Lycurgus of Arcadia.

IBIS, a bird which preys on serpents, and was, on that account, revered by the Egyptians as divine.

ICARIUS, son of Oebalus, was the first that taught the use of wine in Attica, where some shepherds, who had drank too freely, and finding themselves heavy and sick, fancied he had poisoned them, and flung him into a pit. Icarius had with him at the time a little bitch named Mera, who going to his daughter Erigone, brought her to the dead body, pulling her along by her garments. This discovery throwing Erigone into a state of dejection, she in consequence, hung herself, and the faithful little dog pined away through grief; but Jupiter, to immortalize them, transformed Icarius into the sign Bootes, Erigone into that of Virgo, and Mera into the Dog-star. Sacrifices were offered by the Athenians to Icarius and Erigone. See *Aiora, Aletides.*

ICARIUS, the father of Penelope.

ICARUS, son of Daedalus, who, with his father, being kept prisoner in Crete, by Minos, king of the island, Daedalus, with wax and feathers, formed wings for them both to make their escape. After instructing Icarus in the use of this new invention, they took their flight from Crete. The father arrived safe either in Sicily or Egypt, but Icarus neglecting the precaution of keeping a just medium in his flight, by soaring too near the sun, dissolved the cement of his wings, and falling into the sea, occasioned it to be called, from his name, the Icarian.—Some mythologists imagine that Daedalus was the inventor of sails, which he fixed to a bark, for the purpose of escaping, but that Icarus neglecting his advice in conducting the vessel, was wrecked and drowned. The best solution of the fable is, that which gives it a moral turn, to expose the rashness, presumption, and folly of youth.

ICELOS, a son of Somnus, described by Ovid as capable of assuming the shape of any animal he chose.

IDA. See *Adraste.*

IDAEA MATER, a title of Cybele, who was worshipped on Mount Ida, in Phrygia, and thence so called.

IDAEUS, a surname of Jupiter; also of a son of the Trojan Dares, priest of Vulcan, and brother of Phegus.

IDAEI DACTYLI. See *Dactyli Idaei.*

IDALAEA, a surname of Venus, from Idalium, a city at the foot of Mount Idalus in Cyprus, sacred to her.

IDAS, son of Aphareus and Arane, and brother of Lynceus, Phoebe, and Ilaira, together with Lynceus, accompanied Jason in his voyage to Colchis. He is mentioned by Apollonius as the destroyer of the boar which tore asunder the prophet Idmon, when the Argonauts landed on the territories of Lycus, king of the Mirian-dyni. On their return from Colchis, Castor and Pollux, who had carried off Phoebe and Ilaira, were pursued by Idas and Lynceus, and overtaken near Taygetus. A bloody conflict ensued, in which Castor was slain by Lynceus, and he, in return, by Pollux; nor would Pollux have escaped being wounded had not Jupiter, to save his son, interposed, and destroyed Idas with his thunder.

IDAS, son of Neptune, having been presented by his father with horses of uncommon speed, stole away the beautiful Marpessa, daughter of the king of Aetolia. Apollo, however, meeting him, a scuffle for the lady ensued, and the dispute was decided by the intervention of Jupiter, who commissioned Mercury to offer Marpessa her choice. From an apprehension of being

deserted, when old, by Apollo, she determined in favour of Idas. This Idas is by some said to be the same with the son of Aphareus.

IDAS, a companion of Aeneas, killed by Turnus.

IDEA, daughter of Dardanus, and wife to Phineus, king of Bithynia.

Also the mother of Teucer, by the river god Scamander.

IDMON, son of Apollo, by Asteria, attended the Argonauts in their expedition to Colchis, and was famous for his skill in soothsaying; but wandering at some distance from his companions when they landed in the dominions of Lycus, king of the Mariandyni, he was killed by a wild boar. He is said to have foretold both the time and mode of his death.

Cyzicus, whom Hercules slew, was also called *Idmon*; as was a son of Aegyptus, killed by his wife, one of the daughters of Danaus.

Idmon was the name likewise of the herald of Turnus, mentioned in the twelfth Aeneid.

IDOL, a statue or image of some false god, to whom divine honours are paid, altars and temples erected, and sacrifices offered. The Idol or image, whatever materials it consisted of, was, by certain ceremonies, called *Consecration*, converted into a god; though under the artificers hands it was considered as only a statue. Three things were necessary for this sort of deification: viz. proper ornaments, consecration, and oration. The ornaments were various, and wholly designed to blind the eyes of the multitude who are chiefly captivated with shew and pageantry; then followed the consecration and oration, which were performed amongst the Romans in particular, with great solemnity.

IDOLATER, IDOLATRY, the worshipper and act of worshipping and adoring idols and false gods; or the ascribing those honours to creatures, and the works of men, which are due to God alone. The word Idolater is of Greek original, and compounded of ειδωλον, an *image*, and λατρευειν, to *serve*. Suidas defines an idol to be the imitation or representation of things that are not, as Tritons, Sphinxes, and Centaurs; and St. Paul understands the word in the same sense. Idols, therefore, are whatever the human mind substitutes in the room of God, whether they be the creatures of God and Nature, or the work of human hands: hence Idolatry, or the worship of idols may be distinguished into two sorts: by the first, men adore the works of God; the sun, the moon, the stars, angels, daemons, men, and animals: by the second, the works of their own hands; as statues, pictures, and the like. To these two kinds of idolatry may be added a third, that by which men have sometimes worshipped the true God under sensible figures or representations; thus the Israelites adored him under the semblance of a calf. Several have written of the origin and causes of idolatry; and among the rest Vossius, Selden, Godwyn, and Tennison, but it is still a doubt by whom it was first instituted. It is, however, generally allowed that it did not commence till after the deluge, and many are of opinion that Belus, who is supposed the same with Nimrod, was the first person deified; but whether divine honours were not paid to the heavenly bodies before his time cannot be determined, our acquaintance with these remote ages being very imperfect. All that can be said with certainty is, that four hundred and twenty-six years after the deluge, when God led Terah and his family out of Chaldaea, and Abraham passed over Mesopotamia, Canaan, the kingdom of the Philistines, and Egypt; it does not appear that idolatry had then gained footing in any of those countries, though some pretend that Abraham himself was an idolator. The first mention we meet with of it is in Gen. xxxi. 19. where Rachel is said to have taken the idols of her father; for though the meaning of the Hebrew word *teraphim* be disputed, yet it is evident they were idols: Laban calls them his gods, and Jacob calls them strange gods, and looks on them as abominations. It must be noticed that some make idolatry more ancient than the deluge, and believe that it began in the time of Enos, for which they cite a passage in Gen. iv. where it is said, "Then began men to call upon the name of the Lord," but which these authors render, "Then began men to PROFANE the name of the Lord," that is, to corrupt the worship of God by idolatry. "At this time," says Maimonides, "men began to study the motions of the heavenly bodies, and

thence were led to think that they were the ministers of God in the government of the world; this induced them to praise, honour, and at last to adore the stars, as his officers or substitutes; and upon this foundation they erected temples, and offered sacrifices to the heavenly bodies." This is built upon the supposition that the above-mentioned version of the words of Moses is the true rendering. However the case may stand as to the origin of Idolatry, it seems clear, that the stars were the first objects of idolatrous worship, and that, on account of their beauty, their influence on the productions of the earth, and the regularity of their motions. Diodorus Siculus tells us, that men having cast their eyes up to heaven, were filled with admiration, and took the stars for immortal gods; and especially worshipped the Sun and the Moon, calling the former Osiris, and the latter Isis. This was likewise the opinion of Plato and his followers; and the very ancient book of Job affords a confirmation of this truth; for Job, willing to clear himself of all false imputations, and among others of idolatry, says, "If I beheld the Sun when it shined, or the Moon walking in brightness, and my heart hath been secretly enticed, or my mouth hath kissed my hand, &c." Cluverius maintains Cain to have been the first idolater, and the false gods he worshipped to have been the stars, to whom he supposed God had left the government of the lower world; but this is mere conjecture. After the flood idolatry soon became the prevailing religion of all the world, for wherever we cast our eyes from the time of Abraham, scarce any thing but false worship and idolatry can be found.—— Abraham's forefathers, and Abraham himself for a time, were Idolaters, as appears from Scripture: "Your fathers dwelt on the other side of the flood in old time, even Terah the father of Abraham, and the father of Nahor, and they served other gods." The Hebrews had no idolatry peculiar to themselves, but imitated the superstitions of other nations: thus, in Egypt they worshipped the god of the Egyptians, and in Palestine the gods of the Phoenicians and Syrians. Gideon's Ephod, and Micah's Teraphim are remarkable instances of Israelitish idolatry. The principal causes that have been assigned for idolatry, are the idelible ideas which every man has of a God, an inviolable attachment so sensible objects, and an habit of deciding by them, and by them only; the pride and vanity of the human mind, which is not satisfied with simple truth, but mingles and adulterates it with fables; the ignorance of antiquity, or of the first times and the first men, of which but very imperfect notices are transmitted; the ignorance and change of languages; the style of the Oriental writings, which is figurative and poetical, and personifies every thing; the superstition, scruples, and fears, inspired by religion; the flattery of writers; the false relations of travellers; the fictions of poets; the imaginations of painters and sculptors; a slight acquaintance with natural bodies, their phaenomena and the causes; the establishment of colonies, and the invention of arts, mistaken by barbarous people; the artifice of priests; the pride of those who have affected to pass for gods; the admiration of illustrious characters; gratitude to benefactors; and the Scriptures themselves ill understood. Idolatry is now confined to those kingdoms, countries, and people, who are ignorant of the sacred writings. See *Image, Pagan.*

IDOLOTHYTA, things offered in sacrifice to idols, concerning the use of which the apostle Paul lays down rules, 1 Cor. v. 8.

IDOMENE. See *Pheres, Lycurgus.*

IDOMENEUS, king of Crete, was son of Deucalion, and grandson of Minos the second, whose father was Lycastus, son of Minos the first. This prince, according to Homer, accompanied by Merion his cousin-german, conducted to the siege of Troy the troops of Crete, with a fleet of twenty-four ships, and distinguished himself there by many glorious exploits. The same poet describes his combat with Othryoneus, who, in hopes of marrying Cassandra, the daughter of Priam, had come to the assistance of Troy from Cabesus, a town in Cappadocia. Him Idomeneus slew, and, after his death, according to the barbarous practice of that age, insulted. Asias, leader of the troops from Percete, Sestus, and Abydos, attempting to revenge the death of Othyroneus, experienced the same fate. After the taking

of Troy, Idomeneus and Merion, laden with the spoils of the Trojans, in returning to Crete were overtaken by a storm, which being likely to prove fatal to their fleet, induced Idomeneus to vow, that if he might return in safety to his kingdom, he would sacrifice to Neptune, the first thing he should meet. The tempest ceasing, he reached the shore, whither his son, hearing of his approach, had hastened to receive him. It is easy to imagine the shock of the father; but superstition prevailed, and he resolved on the discharge of his vow. Some of the ancients maintain that this horrid sacrifice was performed; others, notwithstanding, affirm, that the people interposed in behalf of the prince, and not only carried him beyond the reach of his father, but also conspired against him. Idomeneus, on finding that his life was in danger, sailed for Italy, where he built, soon after his arrival, the city Petilia, near Salentum; or, according to some, Salentum itself. Idomeneus, however, afterwards returned, and as well as Merion, died in his own country, where a magnificent tomb was erected to them, at which they received divine honours, the Cretans sacrificing to them as heroes, and in their wars invoking them as their protectors. This tomb was still visible in the time of Diodorus, at Gnossus, with this inscription, *Here lies Merion, by the side of Idomeneus.* From this account it appears, that the attempt of Idomeneus to sacrifice his son, his voyage to Italy, and his building Petilia, or Salentum, are circumstances liable to much suspicion. According to the Scholiast on Lycophron, Idomeneus, on going to Troy, committed the care of his kingdom to Leucos, and promised to reward him at his return with his daughter Clisithere. This inducement was, for some time, productive of beneficial effects, but at length, through the incitement of Nauplius, king of Euboea, the vicegerent, to secure the kingdom to himself, not only put to death Meda, the wife of Idomeneus, but also his daughter. Leucos is further said to have established himself so effectually on the throne, that his sovereign, on his return, was unable to remove him.

Another Idomeneus was son of Priam.

IDOTHEA, one of the Nymphs who educated Jupiter. Also one of the daughters of Proteus, by Torene, who informed Menelaus by what means he might return in safety to his kingdom.

Proetus, king of Argos, had likewise a daughter of the same name, who, together with her sisters, restored Melampus to his senses.

IDULIA, certain eggs offered to Jupiter on the ides of every month, and so called from their being offered on the ides.

IDYIA. See *Aeetes*.

ILAIRA, the same as Hilaira, daughter of Leucippus. See *Idas* and *Castor*.

ILIA, daughter of Numitor, the same with Rhea Sylvia. See *Rhea Sylvia*.

ILIADES, the women of Troy, so called by Virgil.

ILIAS, the title of the celebrated Epic composed by Homer on the war of Troy.

ILIAS, a surname of Minerva.

ILIONE, eldest daughter of Priam, and wife of Polymnestor, king of Thrace.

ILIONEUS, one of the seven sons of Niobe and Amphion, who were killed by Apollo and Diana. Ilioneus was slain in the act of supplicating heaven for mercy.

ILIONEUS, son of Phorbas the Trojan, who accompanied Aeneas to Italy.

ILITHIA. See *Sosipolis*.

ILYTHIA, a goddess who presided over women in child-birth: she is also called Lucina, or Genitalis, and is the same with Diana.—— Pindar denominates her the daughter of Juno, and Ovid seems to confirm the notion. The statue of Ilythia, in a Grecian temple erected to her, had a loose robe, and held in one hand a flambeau. To her temple at Rome, by an institution of Servius Tullius, it was customary for every individual to bring the annual offering of a small piece of money, as a method to ascertain the number of the people.

ILLYRIUS, son of Cadmus and Hermione, from whom Illyricum is said to have been named.

ILUS, son of Tros, king of Troy, by Callirhoe, and father of Laomedon, gave the name of Ilium to Troy. When the temple of Minerva was on fire, Ilus ran in haste, and seizing the Palladium, saved it from the flames; but, for this act, he was stricken blind, the Palladium having been forbidden the sight of a mortal.—

By the compassion, however, of the gods, the use of his eyes was afterwards restored.

The name of Ascanius while at Troy.

Also one of the chiefs of Aeneas, killed by Turnus in the twelfth Aeneid.

IMAGE. Some authors make this distinction between an image and an idol, that an idol is the representation of a fiction, or thing which is not, as Syrens, Centaurs, Tritons, Sphinxes, &c. whilst an image is the similitude of a thing which really is, as a man, a dog, a tree, a star, &c.——Generally speaking the words image and idol are used indifferently, to signify one and the same thing. Images and idols were made of all sorts of materials, from common earth, stone, and wood, to the most valuable compounds, woods, marbles, and metals, not even excepting silver and gold. As to the adoration which the Pagan world paid to images, or statues, it is certain that the wiser and more sensible Heathens considered them but as simple representations or figures, designed to recal the memory of their gods: this was evidently the sentiment of Varro and Seneca; and the same notion is clearly laid down by Plato, who maintains that images are inanimate, and consequently have no divinity; and that all the honour which is paid them respects the gods whom they represent. But though this were the opinion of the more intelligent among the Heathens; yet it was a prevalent notion that, by virtue of consecration, the gods were called down to inhabit or dwell in their statues: hence Arnobius takes occasion to rally the Pagans for guarding so carefully the images of their gods, who, if they were really present in them, might surely save their worshippers the trouble of securing them from thieves and from robbers. Thus the Syrians, when besieged by Alexander, chained up their god Apollo, and the Athenians kept the image of Victory in chains, that it might never leave them. They believed likewise, that when an image or statue was destroyed, the divinity fled away, and went back to heaven. As to the vulgar of the Heathen world, they were stupid enough to conceive the images and statues themselves to be gods, and to pay divine worship to them as such: nor is this greatly to be wondered at, since in all countries, and at all times, the religion of thinking men, and that of the herd, have materially differed. See *Idol, Idolater*.

IMAON, a chief in the Aeneid.

IMBRACUS. See *Asius*.

IMBRASIA, an epithet of Juno from the river Imbrasus, in the island of Samos.

IMBRASUS. See *Glaucus*.

IMBREUS, one of the Centaurs killed by Dryas, at the marriage of Pirithous.

IMBRIUS, son of the Trojan Mentor, and husband of Medesicaste, a natural daughter of Priam, was killed by Teucer.

IMPERATOR, a name of Jupiter at Preneste, where was a famous statue of him, afterwards translated to Rome.

IMPUDENCE, with *Contumely*, was adored at Athens, under the symbol of Partridges.

INACHIA, a Cretan festival, in honour of Inachus; or, as some imagine, of Ino. See *Inochia*.

INACHUS. As the large and beautiful country of Greece had not been sufficiently peopled by the posterity of Javan and the ancient Pelasgi, several colonies came thither at different times, amongst the leaders of which one of the most famous was Inachus, the reputed son of Oceanus and Tethys, who founded the kingdom of Argos in the Peloponnesus, betwixt the 2120th and 2150th year of the world. He was father of Phoroneus, who succeeded him, and of Io, who was debauched by Jupiter. The kingdom of Argos continued from Phoroneus to Sthenelus, or, as some affirm, to Gelanor, and at length passed to Danaus, from whom Acrisius was the last descendant. After Acrisius the kingdom of Argos passed to Mycenes, and continued in his family till the time of Agamemnon. Divine worship was paid to Inachus after his death.

INACHUS, a river in Greece, is described by Valerius Flaccus as reclined, and by Statius as sitting and leaning against a bank, holding his urn sloping, and teeming forth the waters from it.

INARIME, an island not far from Campania, containing the mountain under which Jupiter was supposed to have confined Typhoeus.

INCUBUS, INUUS, the night-mare: names of Pan among the Latins, from his supposed carnality with all creatures.

INDIGETES, local deities, or such as were worshipped in the place or country of their nativity.

INFERNAL DEITIES. See *Deities Infernal.*

INFERNAL JUPITER, a name of Pluto.

INGEN, a Japanese god ; he is one of their most modern deities, and lived about the 1650th year of the Christian era. In 1653 his zeal for the religion of Siaka put him upon travelling to Japan, where he was received with every testimony of profound respect, and regarded as a most illustrious saint. At that juncture there happened an excessive drought, upon which the Japanese made their earnest application to Ingen, that he would repeat a kittoo, (i. e. a prayer used in times of public distress) to avert the judgment. Ingen accordingly ascended a very high mountain, and having repeated the kittoo, the rain descended in such torrents, that the waters carried away the very bridges of Miaco.

INTIALIA, a name anciently given to the mysteries of Ceres.

INITIATED, a term properly used in speaking of the religion of the ancient Heathens, and signified the being admitted to a participation of the sacred mysteries. The ancients never discovered the deeper mysteries of their religion, nor even permitted some of their temples to be open, to any but the initiated. Casaubon, upon Athenaeus, observes that all the mysteries were not communicated at once to the persons who presented themselves for the priesthood, &c. but that at first they purified them, then admitted them to the less considerable matters, as preparatory to the more important, and at last they withdrew the veil, and laid open all the most sacred and solemn parts of their religion, whence they were said to be initiated.

INO, daughter of Cadmus and Harmonia, was the second wife of Athamas, king of Thebes, to whom she bore Learchus and Melicertes.—Ino fell deeply in love with Phryxus, son of Athamas, by Nephele his first wife, but being repulsed, she, in revenge, persuaded her husband to sacrifice Phryxus and his sister Helle, who, however, escaped.——See the articles *Phryxus* and *Golden Fleece*. Athamas having killed his son Learchus, Ino took Melicertes in her arms, and sprung with him from the rock Molyris, into the sea ; where being received by Neptune, she was made a sea deity, as is related in the article *Palaemon.*

INO, sister of Autonoe and Agave, mother of Pentheus.

INOA, Grecian festivals in honour of Ino: one of them was celebrated every year with sports and sacrifices at Corinth, being instituted by king Sisyphus. An anniversary sacrifice was also offered to her by the Megarians, where she was first called Leucothea, being cast upon that coast by the waves, and funeral rites paid her by Cleso and Tauropolis. Ino had another festival in Laconia, where was a lake consecrated to her, into which it was usual, at this solemnity, to throw cakes of flower, which, if they sunk, were presages of prosperity, but if they floated were considered as ill omens.

INOCHIA, one of the festivals of Ino in Crete, being derived from Inachus, according to Hesychius, or rather from Ino, which is the same with Leucothea, and ἀχὼ, *grief*, being probably a commemoration of Ino's misfortunes.

INOUNIA, a festival in the island of Lemnos.

INTERCIDONA, the goddess who first taught the art of cutting wood with a hatchet.

INTERDUCA, an epithet of Juno, from bringing home the bride to her husband's house.

IO, daughter of Inachus, king of Argos, by his wife Ismena, and, as some say, priestess of Juno. Jupiter became enamoured of her, and having one day met her returning from the grotto of her father, sought to seduce her into an adjacent forest, but the Nymph flying his embraces, he involved her in so thick a mist that she lost her way, by which means he easily overtook and subdued her. Juno, whose jealousy ever kept her watchful, missing her husband, and perceiving a thick darkness on the earth, suddenly descended, and having dispelled the cloud, would have discovered the intrigue, had not Jupiter as suddenly transformed Io into a white heifer. Juno, pleased with the beauty of the animal, begged to have her, and Jupiter, to allay her jealousy, was obliged to comply. The goddess immediately committed her in charge to Argus, who had an hundred eyes, and but two of which only slept at a time. Jupiter pitying the misery of Io in so strict a

confinement, dispatched Mercury, disguised like a shepherd, who with his music charming Argus, sealed up his eyes with his caduceus, and immediately cut off his head. Juno, from a regard to the memory of Argus, having transferred his eyes to the train of the peacock, a bird sacred to her, instantly wreaked her vengeance on Io, by sending the Furies to pursue her wheresoever she might go. The wretched fugitive becoming weary of life, importuned Jupiter to terminate her misery. At her request the god intreated Juno to shew her compassion, and after swearing by Styx never again to give occasion for jealousy, at length prevailed. Juno being appeased, Io was not only restored to her former shape, but worshipped in Egypt by the name of Isis. There are authors who have given this fable a different turn. According to them, Io, pursued by the Fury Tisiphone, fell, or threw herself, into the sea, and was first carried by the waves into the Thracian Bosphorus, (called from her name the Ionian) and afterward to Egypt, whither Tisiphone followed her, but that Nilus with his waters resisted the Fury, and scattered all her armour of flaming torches, whips, and scorpions, Jupiter at the same time exerting his power of thundering to such a degree, that even Juno herself was forced to submit, and see Io placed among the gods, where, being crowned with the asp, a serpent venerated among the Egyptians, she presides over the winds, and is the patroness of seamen. The fable of Io and Argus is explained under the article *Argus*.

IOBACCHEIA, Grecian festivals in honour of Bacchus, surnamed Iobacchus, from the exclamations used in his ceremonies. See *Dionysia*.

IOBATES. See *Bellerophon*.

IOBES, son of Hercules, by a daughter of Thespius.

IODAMA, daughter of Jupiter and Electra.

IOLAIA, a Theban festival, the same with that called Heracleia.

IOLAS. See *Iolaus*.

IOLAUS, son of Iphiclus, and companion of Hercules. By his assistance that hero overcame the Lernean Hydra, whose heads were no sooner cut off, than others sprung up in their place, till Iolaus having cut down a neighbouring forest, and set fire to it, brought lighted brands to Hercules to sear up the wounds; by which means the monster was destroyed. Hercules, as a reward for the good offices of his friend, prevailed on Hebe, when he became decrepid, to renew him with youth. Eurystheus having used the Heraclidae ill, Iolaus, though then dead, on hearing the matter, was so provoked, that he sought leave from Pluto to re-visit the world; whence, having slain Eurystheus, and avenged the descendants of his friend, he willingly returned to the regions below.

IOLE, daughter of Eurytus, king of Oechalia.—She was beloved by Hercules, who demanded her in marriage, and obtained from Eurytus the promise of her, if Hercules should excel him in the use of the bow. Eurytus was overcome, but refusing to fulfil his engagement, Hercules killed him, and carried off his daughter, who it is said was afterwards bestowed on Hyllus.—Others, notwithstanding, affirm that Hyllus did not marry her till after the death of his father. This Iole was the innocent cause of Hercules's death; for Dejanira, his wife, becoming jealous of her, sent to Hercules, with the hope of regaining his heart, the fatal garment of Nessus. See *Dejanira* and *Hercules*.

IOLEMES, father of Syma, by Doris. See *Syma*.

IOLIA, a Theban festival instituted in honour of Hercules and his friend and companion Iolaus: it lasted several days, on the first of which were offered solemn sacrifices, on the next horse-races were celebrated, and on the third wrestling. The victors were crowned with garlands of myrtle, and sometimes rewarded with tripods of brass.

ION, son of Xuthus and Creusa, grandson of Deucalion, and brother of Acheus. See *Acheus*, *Boedromia*.

IONE, one of the Nereides.

IO PAEAN, an exclamation of victory and triumph derived from Apollo's encounter with Python. See *Paean*.

IOPAS, an African king, and one of the suitors of Dido, excelled in musical skill and the poetic art.

IOPE, a daughter of Iphiclus and wife of Theseus.

IOXUS, son of Menalippus, and grandson of Theseus, by Perigune, daughter of Sinnis the giant. This Ioxus accompanied Ornytus in the colony which he carried into Caria, and from him were named the Ioxides, who have the injunction transmitted to them from their progenitor, never to burn rushes or wild asparagus: but, on the contrary, to honour and worship them.

IPHEAS, a Lycian chieftain under Sarpedon, killed by Patroclus.

IPHIANASSA, daughter of Praetus, king of the Argives, one of the Proetides, and wife of Melampus the soothsayer. See *Melampus*, *Proetides*.

IPHIANASSA, the wife of Endymion.

The wife of Proetus was likewise so called.

IPHIAS, priestess of Diana, mentioned in the first Argonautic.

IPHIAS. See *Evadne*.

IPHICLUS, son of Amphitryon and Alcmena, and brother of Laodamia, as well as twin with Hercules. Whilst the two brothers lay in one cradle, they were attacked by serpents, which exceedingly terrified Iphiclus, but Hercules, the undaunted child of Jove, seized the intruders, and grasped them to death. Iphiclus, as described by Orpheus, was so remarkable for his incredible swiftness, that he could run over the ears of corn. According to the first book of Apollonius, Iphiclus was one of the heroes who attended Jason in his expedition for the Golden Fleece.

IPHICLUS, son of Thestius, and one of the Argonauts: the first who wounded the Calydonian boar.

IPHICLUS AND IPHICLES. See *Melampus* and *Podarce*.

IPHIDAMUS, son of Antenor, of Troy and Theano, was brought up in Thrace, under Cisseus, the father of his mother. He sailed with twelve ships in support of Troy, and was killed by Agamemnon. In the eleventh Iliad he is represented as an amiable character.

IPHIDAMUS, son of the tyrant Busiris, was killed by Hercules. See *Busiris*.

IPHIGENIA, daughter of Agamemnon and Clytemnestra, and sister of Orestes and Electra; though some make her daughter of Theseus, by Helena, as related under the article Helen.—Agamemnon having by chance slain a stag of Diana in the country of Aulis, the goddess, enraged at the loss, caused such a calm as prevented the Grecian fleet from sailing for Troy. In this embarrassment the oracle was repaired to, and the answer was, that the winds and Diana must be rendered propitious, by some of the blood of Agamemnon. To accomplish so desirable an effect, Ulysses was deputed to fetch Iphigenia, whom he prevailed with her mother to part with, under pretence of marrying her to Achilles. Whilst the young princess stood a victim at the altar, Diana beheld her with compassion, and substituting a hind in her stead, (or, as some say an harlot) sent her into Taurica Chersonesus; where, by order of king Thoas, she presided over those sacrifices to the goddess which were solemnized with human blood. Shortly after, her brother Orestes being brought thither for sacrifice, during the generous contest between Pylades and himself which of them should suffer, Iphigenia recognised him, and not only delivered him from the danger to which he was exposed, but went with him thence to Arcadia. See *Orestes*.

IPHIMEDIA, daughter of Triopas, and wife of Aloeus the giant, being ravished by Neptune, was by him mother of Otus and Ephialtes, two giants stiled the Aloidae, who grew every month nine inches, some say nine fingers' length.—According to Ovid, Neptune had access to her in the form of the river Enipeus.

IPHIMEDON, son of Erystheus, fell in a war against the Athenians.

IPHIMEDUSA, one of the Danaides, and the wife of Euchenor.

IPHINOE, eldest daughter of Proetus, king of the Argives, one of the Proetides. See *Proetides*.

Also one of the principal women of Lemnos, who conspired to assassinate all the men of the island, after their return from an expedition in Thrace.

IPHINOUS, one of the Centaurs.

Also a Grecian leader killed by Glaucus.

IPHIONA, an attendant of Hypsipyla, queen of the Amazons, whom she sent to welcome Jason on his arrival in her dominions.

IPHIS. See *Anaxarete*.

IPHIS, son of Alector, king of Argos, succeeded his father on the throne. At his advice, Poly-

nices, who was anxious to engage Amphiaraus, in the war against Thebes, accomplished his purpose, by bribing Eryphile with the necklace of Harmonia. See *Amphiaraus*.

IPHIS, a virgin of Crete, daughter of Lygdus and Telethusa. Lygdus, setting out on a journey, commanded his wife, then pregnant, in case she brought forth a daughter, that the infant should be immediately exposed. Telethusa embarrassed between the feelings of a mother and the submission of a wife, remained for some time undecided, but at length yielding to the injunction of her husband, was forbidden by Isis in a dream, who commanded her to conceal the sex of the child, by dressing the girl like a boy. The father, after some time, returned from his journey, and the evasion remained undiscovered. At length Iphis becoming marriageable, Lygdus contracted her to Ianthe. Both mother and daughter now dreading a detection, implored the intervention of Isis, who at their united prayers interposed, by changing the sex of Iphis during the nuptial procession to the temple.

There were two other females of this name: one, daughter of Thespius, and the other mistress to Patroclus, given him by Achilles.

IPHITION, an auxiliar of the Trojans, who fell by Achilles.

IPHITUS, son of Proxonides, king of Elis, in Peloponnesus, was contemporary with Lycurgus, and restored the Olympic Games in the four hundred and forty-second year after their institution by Hercules. It is believed that this re-establishment was made in the eight hundred and eighty-fourth year before the Christian era; that is, one hundred and eight years before the vulgar epocha of the Olympiads, which falls in with the seven hundred and seventy-sixth year before the Christian era.

Of this name also were two of the Argonauts; one, son of Eurytus, king of Oechalia, and brother of Clytius: [See *Clytius*.] the other of Phocis: and likewise a Trojan, who survived the ruin of his country.

IPHTHIME, daughter of Icarius, wife of Eumelus, and sister of Penelope. Minerva, assuming her person, appeared to Penelope in a dream, to console her for the absence of Telemachus.

IPPIA, rather HIPPIA, *the female rider*, an epithet of Minerva, when taken for the daughter of Neptune.

IPSEA, the mother of Medea.

IRENE, among the Greeks was one of the Horae, or Seasons. Her two sisters were Eunomia and Dia, all daughters of Jupiter and Themis.

IRINGE, daughter of Pan and Echo. She is said to have supplied Medea with the philtres by which she engaged the affections of Jason.

IRIS, daughter of Thaumas and Electra, and sister of the Harpyes. She was the messenger of Juno, as Mercury was of Jupiter, and is represented as of surpassing beauty; for the ancient poets described that appearance in the heavens which we call the rainbow under the name of Iris, and being at a loss how to account for the phenomenon, stiled it the daughter of Thaumas, a name derived from the Greek term θαυμαζειν, to *admire*, or *wonder*; because men *admired* or *wondered* at the beauty of the meteor. This goddess is a constant attendant on Juno, the physical reason of which is, that Juno denotes the air. As Mercury, the messenger of the gods, was employed to unloose the souls of men, so was Iris those of women; of which we have an example in Dido, to whom, when dying, Iris was dispatched for this purpose by Juno. But in this Iris differs from Mercury; for whereas he was sent both from heaven and hell, she is sent from heaven only: he was frequently employed on messages of peace, but Iris constantly on those of strife; and therefore Pausanias thinks her name was given her from the contention she perpetually creates; though some say she was so called, because she delivers her messages verbally, and not written. Hesiod thinks she was called Iris, *quasi*, Ερις; but Eustathius more properly derives it from ειρειν, in the sense of αγγελλειν, to *pronounce*; which agrees better with the nature of her office. Vossius, for a like reason, deduces the name from the Hebrew *Ir*, or *Hir*, which signifies an *angel*, or *messenger*. Iris has full employment in Homer; in the second book she orders the Trojans to arm; in the third she acquaints Helen with the single combat of Paris and Menelaus; in the eighth she is sent to Juno and Pallas, with orders from Jupiter; in

Plate 9.

IRIS.



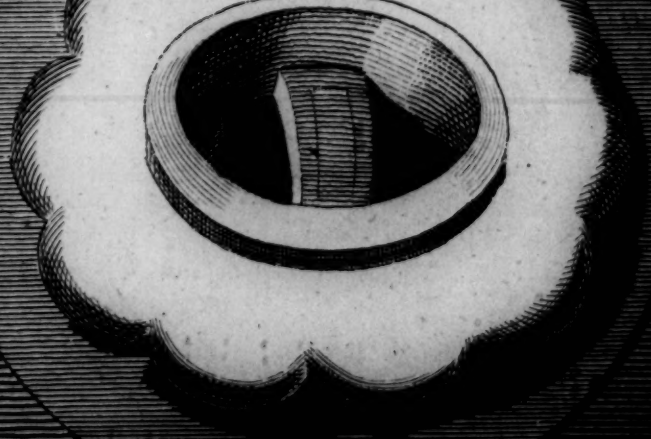
REBEL GIANT.



TITYOS.



VESTA.



Engraved for **BELL'S NEW PANTHEON** *by Grignion.*

London Printed for John Bell, British Library Strand, Feb.ʳ 27.th 1790.

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ISIDE.

Engraved for BELL'S NEW PANTHEON *by* J. Smith.

the eighteenth she admonishes Achilles to succour his friends fighting for the body of Patroclus; and in the twenty-third she summonses the winds to raise the fire on the pile of that hero. The figure of Iris, in one of the pictures of the Vatican Virgil, is represented flying downwards, to deliver a message from Juno to Turnus. "She has," says Mr. Spence, "a very noble resplendency or glory round her head, is surrounded with clouds, and has her feet on a level with some rising ground, all which particulars may some way or other be significant of her character, as the veil which she holds with each hand, and which circles over her head, may signify both the arch she presides over, and her being an inhabitant of the region of the air. She has wings to shew her dispatch in her office. Statius seems to give her a robe of various colours, collected about her with a zone, which has all those beautiful streams of different colours upon it that we admire so much in the rainbow. She seems to have been sometimes represented by the ancient painters as enlightened by the lucid bow that is arched over her head, or, perhaps, as diffusing a brightness from her own person.

IRON AGE. See *Ages of the World*.

IRUS, a beggar of Ithaca, subservient to the purposes of Penelope's suitors. When Ulysses returned in disguise to his palace, Iris not only excluded but challenged him, upon which Ulysses struck him to the ground at a stroke, and dragged him out of the doors.

ISAEA, one of the Nereides.

ISANDA, son of Bellerophon, fell in the war of his father against the Solymi.

ISCHENIA, anniversary sports celebrated at Olympia in memory of Ischenus, grandson of Mercury and Hiera, who, in a time of famine, having devoted himself as a sacrifice for his country, was afterwards honoured with a monument near the Olympic Stadium.

ISCHENUS. See *Ischenia*.

ISCHYS, son of Elatus. See *Aesculapius*.

ISOMACHE, wife of Pirithous. See *Hippodamia*.

ISEIA, ISIA, feasts and sacrifices anciently solemnised in honour of Isis, who is said by some to have been the first teacher of the use of corn; in memory of which benefit it was customary for the worshippers at this festival to carry vessels full of wheat and barley. The Isia were full of abominable impurities, for which reason the initiated were obliged to take an oath of secresy. The solemnity was observed for nine days successively; but at length became so scandalous, that the Roman Senate abolished it, under the consulate of Piso and Gabinius. Two hundred years after this, the Isia were re-established by the Emperor Commodus, who himself assisted at them, and appeared among the priests of that goddess, with his head shaven, carrying the Anubis.

ISELASTIC GAMES. See *Games Iselastic*.

ISIASI, priests of Isis. Dioscorides tells us they bore a branch of sea-wormwood in their hands instead of olive, and sung the praises of the goddess twice a day, viz. at sun rise, when they opened her temple, after which, begging alms the rest of the day, they returned at night, repeated their devotions, and closed it. Their heads were constantly shorn, and their feet covered only with the rind of the papyrus; which occasioned Prudentius and others to speak of them as going bare-foot: they wore no garments but linen, because Isis was the first who taught mankind the culture of flax; and they abstained from the flesh of swine and sheep, and the use of salt, lest they should violate their chastity.

ISIS, the celebrated goddess of the Egyptians. The two principal deities of the Egyptians, Isis and Osiris, upon which the whole superstition of that people is rested, were, if we collect the sentiments of several writers, all the gods of the Pagans; for as Osiris was Jupiter, Bacchus, Pluto, &c. so Isis was Ceres, Juno, Luna, Terra, Minerva, Proserpine, Thetis, Cybele, Venus, Diana, Bellona, Hecate, Rhamnusia, and, in fine, all the goddesses; whence she was denominated *Myrionyma*, the goddess with a *thousand names*. The worship of Isis appears to have been more general than that of Osiris, she being more frequently met with upon marbles than he. Isis was deemed to be the parent and nature of all things, as appears from a marble at Capua with this inscription: TE TIBI UNA, QUAE ES OMNIA, DEA ISIS, ARRIUS BABINUS, V. C. i. e. *To thee, goddess Isis, who art*

one and all things, &c. and at Sais, in the temple of Minerva, who was thought the same with Isis, there was this inscription on the pavement: SUM QUIDQUID FUIT, EST, ERITQUE, NEMOQUE MORTALIUM MIHI ADHUC VELUM DETRAXIT, *i. e. I am whatsoever was, is, and shall be, and no mortal as yet hath drawn off my veil.* Apuleius introduces Isis giving this account of herself: "I am Nature, the mother of all things, mistress of the elements, the beginning of ages, the sovereign of gods, the queen of the Manes, the first of the heavenly natures, the uniform face of the gods and goddesses. It is I who govern the luminous firmament of heaven, the salutary breezes of the sea, and the horrid silence of hell, with a nod. My divinity alone, though multiform, is honoured with different ceremonies, and under different names. The Phrygians call me the Pessinuntian Mother of the gods; the Athenians, the Cecropian Mother; the Cyprians, the Paphian Venus; the Cretans, Diana Dictynna; the Sicilians, the Stygian Proserpine; the Eleusinians, the Old Goddess Ceres: some, Juno; some, Bellona; others, Hecate; and others again, Rhamnusia: the Oriental Ethiopians and Egyptians honour me with peculiar ceremonies, and call me by my true name Isis." The origin of Isis is very differently related, but it is generally reported that she was a queen of Egypt; and there is extant an inscription, taken from an ancient column, which informs us what she was; it is thus: "I am Isis, queen of Egypt, instructed by Mercury. No one can abolish what I, by my ordinances, have established. I am the wife of Osiris. I first invented the use of corn. I am the mother of king Horus. I shine in the Dog-star. By me the city of Bybastis was founded: wherefore rejoice, O Egypt! rejoice thou who hast brought me up and nourished me." Isis is said, by some, to have been sister of Osiris, daughter of Saturn, and a native of Egypt; that she married her brother, and shared his throne; and that they governed with great wisdom and equity, instructing their subjects in husbandry, and other useful arts; which instructions were delivered in verse, and called the poems of Isis. Others take Isis to be the same with Io, daughter of Inachus, king of Argos, who, being violated by Jupiter, and metamorphosed into a cow, arrived in Egypt on the banks of the Nile, where, Juno ceasing to persecute her, she assumed her human form, and was delivered of a son by Jupiter, called Epaphus.—However this were, on the death of her husband Osiris, Isis assumed the government of Egypt, and reigned happily over that kingdom till her death, being succeeded by her son Orus, who completed in that country the reign of the gods and demi-gods. She was buried at Memphis, and had divine honours paid her by the Egyptians.

In Herodotus, Isis is the same with Ceres; in Diodorus, with Luna, Ceres, and Juno; in Plutarch, with Minerva, Proserpine, Luna, and Thetis; by Apuleius she is called The Mother of the Gods, and is the same with Minerva, Venus, Diana, Proserpine, Ceres, Juno, Bellona, Hecate, and Rhamnusia. The worship of Isis was not confined to Egypt; the Greeks also adored her, as appears from the great number of monuments erected to her throughout Greece. Her worship was also introduced, but with some difficulty, amongst the Romans, but at length she was held by them in as high estimation as the other deities of the empire. During the consulate of Piso and Gabinius, in the 686th year of the city, the rites of Isis, with other Egyptian deities, were abolished, and four years afterwards, by a decree of the Senate, the temples of Isis and Serapis were razed to the foundation. The emperor Commodus again restored them, and personally assisted in the Isaia, or solemnities of Isis. Fresh efforts were made once more to abolish them, but in vain, the worship of these Egyptian deities so far prevailing, that many places in Rome were denominated from them. Isis had several temples in that city; one near the baths of Caracalla, with this title upon an old marble, *Saeculo felici Isias sacerdos Isidi salutaris consecratio:* another with this inscription, *Templum Isidis exoratae:* and P. Victor, and Sextus Rufus mention another, by the name of *Patrician Isis*, near Mount Esquilinus. At Busiris, in Egypt, a most superb temple was raised to Isis, and the Egyptians celebrated her festivals with the utmost solemnity. On the vigils of them they fasted, and sacrificed a bullock,

taking out the bowels, but leaving the fat and vitals in the carcase; then cutting off the legs, rump, neck, and shoulders, and filling the body with fine bread, honey, dried raisins, figs, incense, myrrh, and other perfumes, they proceeded to consecration, by pouring in large quantities of oil. During the time that the flesh lay on the fire, they ceased not to beat themselves, but afterward feasted on the remainder: the offerings of this kind were to be unblemished and males; for females being sacred to Isis, could not be touched. At Coptos, in Egypt, Isis was worshipped by the women, who lamented the loss of their husbands or children; and it is pretended, that though the country abounded with scorpions, whose sting was instantly fatal, yet the Isiac mourners lay prostrate on the ground, walked barefoot, and even trod upon them unhurt. The *Sistrum* was the proper symbol of Isis, being an instrument of a long figure, with a handle, and a cavity in the middle, furnished with brass or iron wires in opposite directions. On the top of this instrument was sometimes represented a cat with an human face. The use of the sistrum in the mysteries of Isis, corresponded to that of the cymbal in the rites of Cybele, and was invariably employed in their temples and processions. The attributes of Isis, when exposed as the public sign of their feasts, differed according to the different purposes to which they applied the figure. Her image was sometimes in the form of a woman, with the horns of a cow, representing the appearance of the moon in her increase and waning, and holding a sistrum in her right hand, and a pitcher in her left; the former to represent the perpetual efflux of nature, and the latter the fecundity of the Nile. At other times this goddess was represented with a flowing veil, having the earth under her feet, her head crowned with towers, like the Phrygian Mother, the emblem of height and stability, and sometimes with upright horns, equally expressive of dominion and power; next to these the crescent, then the sun, and, above all, expanded wings: she had also wings and a quiver on her shoulder, her left hand holding a cornucopia, her right a throne, charged with the cap and sceptre of Osiris: sometimes, a flaming torch, and her right arm entwined by a serpent. The imagination of the reader will presently conceive this to be the symbol of the ether, or the natural parent and spirit of the universe, comprehending and pervading the whole creation; as such she is easily confounded with nature, which is defined by Balbus, in Cicero, to be *that which contains and sustains the whole*. In a print taken from the Isiac table in the Bodleian library, Isis is thus described: The top cornice over her abounds with flames, diffused like rising serpents, indicating light and life supernal, and remote from the contagion of gross matter. In those underneath is the circle with expanded wings, the emblem of ether. The architraves are supported by two columns, with alternate square divisions of black and white, crowned with the head of Isis. At some distance on the outsides are two pilasters, decorated with flowers, from which rise two aspics, symbols of warmth and moisture conjoined, the secondary cause of life. In the midst of this magnificent throne is the goddess seated, to denote stability and power. From the navel to the foot her habit is composed of wings, representing the velocity and sublimity of the ether, diffusing itself universally; thence upwards to the breast she is full of paps, shewing the body of the world, or the universal machine, to be thence nourished and supported. The collars round her neck are the celestial orbs. The great variety of created beings is aptly signified by the party-coloured feathers of the African hen, which covers her head in a flying attitude. The basket on the back of this bird is the emblem of plenty, from which, on each side, springs a leaf of the Egyptian peach, and two horns, which point out the waxing moon, inclosing a circle marked with the figure of the scarabaeus or beetle, representing the sun. The gesture of her left hand is commanding and monitory: her right holds a sceptre of the flowering lotus. Her seat is adorned with the figure of a dog sitting, refulgent in the Dog-star, to intimate her dominion, according to Diodorus. Within the table, beneath the throne, is the body of a lion with the head of an hawk; at his fore-feet a canopus, supporting upright wings, emblems of earth,

fire, water, and air. Over the back of the lion-hawk is the serpent, transmitted through a circle with expanded wings, and on his head a crescent, with the sun above it. By the small hieroglyphic character near the Isis, she is said to be "The spirit of the universe, penetrating all things with the eye of divine Providence, and the bond of the superior and inferior worlds." Some have thought that Isis was only an image set up, and variously exhibited, to make known the succession of seasons, and the several productions of the earth; this opinion the Abbé la Pluche defends in a very ingenious manner: "The woman," says he, "who is both a mother and a nurse, was a natural image of the earth, and when they could with certainty judge of the produce of the year, by the state of the Nile, they proclaimed a plentiful year to the people, by surrounding Isis with a multitude of breasts; on the contrary, when the presages were unfavourable, she appeared only with one. They put a sickle in her hand to denote the time of harvest; and the harvest being made in Egypt when the sun enters the sign Taurus, the horns of the bull were the mark of the great feast to be solemnized after the first crop. There were sometimes on the head of Isis a crab, or the horns of the wild goat, according as they had a mind to signify either the entering of the sun into the sign Cancer, or the feasts that were observed on his entering into that of Capricorn. All the changes Isis underwent had each its particular meaning, and Isis changed her dress as often as the earth."—See *Osiris, Orus.*

ISMARUS, a Theban, son of Astacus.—A son of Eumolpus, and a Lycian chieftain under Aeneas, were likewise so called.

ISMENE, daughter of Oedipus by his own mother Jocasta, and sister of Eteocles, Polynices, and Antigone. According to Statius, Ismene was espoused to a youth of Cyrrha, who was slain before marriage by Tydeus.

Ismene, daughter of the river Asopus, married the celebrated Argos, and bore him a son, named Jasus.

ISMENUS, son of Apollo by the nymph Melia, and brother of Taenarus.

Ismenus, son of Niobe and Amphion, was slain by Diana and Apollo. Ismenus is said to have been killed on horse-back.

Ismenus, a river in Greece. According to Statius, the figure of this water-deity should be of a vast size, with a pine-tree in one hand, his urn under the other, and moss on his neck and his shoulders. "In that part you see him," says Mr. Spence, "rising above the river he presides over, his hair mixed with froth, and the water falling from his beard so fast and in such quantities, that it makes a stream all down his breast; his hair is loaded with icicles, and he drops his pine and urn on being struck with the sudden and violent complaints of one of his Water-nymphs; his face is disturbed, and in a passion, and half covered with water and sand that run down from his hair. One might form a very bold idea of a fountain-statue from the description of the Ismenus in Statius."

ISPARETTA, the supreme god of the Malabrians, one of those nations of the East-Indies which follow the religion of the Bramins, the word in their language importing *a deity.*—This Isparetta, they say, before any thing was created, transformed himself into an egg, out of which the whole system of heaven and earth, and all things contained in them, were afterwards produced. From this divinity, according to their tradition, originally sprung something, which they call Kiwelinga, and which they worship in their temples as a god: from Kiwelinga three other gods had their rise, Brama, Vistnou, and Espara: Brama is said to create and make all things, Vistnou to rule over the things created, and Espara to destroy them.

ISSE, daughter of Macareus, son of Lycaon, was deflowered by Apollo in the appearance of a shepherd, her lover. The story of this metamorphosis was wrought on the web of Arachne.

ISTHMIAN GAMES. See *Games Isthmian.*

ISTHMIUS, an epithet of Neptune, from the Isthmus of Corinth, where he had a magnificent temple.

Isthmius, a king of Messenia.

ISUS and ANTIPHUS, were sons of Priam, the former by a concubine, and the latter by Hecuba his queen. Achilles seized them on Mount Ida whilst tending the flocks of their father, by

whom they were ransomed. Both were afterwards killed by Agamemnon.

ITALIA, OR ITALY, is represented on medals, as a beautiful matron sitting on a celestial globe, having her head covered with towers to denote the number of her cities; in her right hand the sceptre of universal dominion; and in her left a cornucopia, to express her fertility. Lucan describes her as in a melancholy attitude, dissuading Caesar from passing the Rubicon.

ITALUS, son of Telegonus. See *Penelope*.

Also an Arcadian prince, who, coming to Italy, established a kingdom called from his name.

Likewise another prince, whose daughter Roma married either Aeneas, or Ascanius.

ITEA, one of the daughters of Danaus.

ITEMALES, the old man by whom Oedipus was exposed on mount Cithaeron.

ITHOMAIA, a Grecian festival, wherein musicians contended: it was celebrated in honour of Jupiter, surnamed Ἰθωμήτης, from Ithome, a city of Greece, where that god is said to have been nursed by the two Nymphs Ithome and Neda, the former of whom gave name to a town, the latter to a river.

ITHOMATUS. See *Ithometes*.

ITHOME, a Nymph who, with her sister Neda, is said to have educated Jupiter, when stolen from his devouring father Saturn, near the fountain Clepsydra in Peloponnesus, where they pretended to shew Jupiter's cradle.

ITHOMETES, OR ITHOMATUS, an epithet of Jupiter, under which he was principally worshipped by the Messenians, in the city called Ithome.

ITHONE, daughter of Lictius, and wife of Minos. See *Minos*.

ITHYPHALLUS, a surname of Priapus.

ITONIA, a surname of Minerva, from a place in Boeotia, where divine honours were paid her.

ITONUS, king of Thessaly and son of Deucalion, first found out the art of melting and polishing metals.

ITYLUS, son of Zethus and Aedon. See *Aedon*.

ITYMONEUS, a Dolian chief, killed by Meleager the Argonaut.

Also of the same name was a gigantic Bebrycian, killed by Pollux.

ITYS, son of Tereus, king of Thrace and Progne, daughter of Pandion, king of Athens, was killed by his mother, and served up at the table of her husband, in revenge on him for having ravished her sister Philomela. After Tereus had heartily eaten, Progne produced to him the head of Itys, and told him what she had done. Tereus, enflamed with rage, pursued her with his drawn sword, but at the intervention of the gods she was saved from his fury, by being turned into a swallow, whilst Philomela was transformed to a nightingale, Itys to a pheasant, and Tereus himself to a lapwing.

Another ITYS, accompanied Aeneas to Italy, and was killed by Turnus.

IULUS, an ancient hymn sung by the Greeks and Romans during the time of their harvest, in honour of Ceres and Bacchus, to render those deities propitious. This hymn was sometimes also called *Demetrulus*, or *Demetriulus*, that is Iulus of Ceres.

IULUS, a name of Ascanius, son of Aeneas. See *Ascanius*.

IXION, was son of Phlegias, king of the Lapithae in Thessaly; though some assert him to have descended from Mars and Pisidice, and others from Aethon and Pisione. He married Dia, daughter of Deioneus, whose consent he obtained by magnificent promises, but, failing afterwards to perform them, Deioneus seized on his horses. Ixion dissembled his resentment, and inviting Deioneus to a banquet, received him in an apartment previously prepared, from which, by withdrawing a door, his father-in-law was thrown into a furnace of fire. Stung, however, with remorse, and universally despised, Ixion was overpowered with frenzy, till Jupiter, at length, re-admitted him to favour, and not only took him into heaven, but entrusted him also with his counsels. So ungrateful, notwithstanding, did Ixion become, as to attempt the chastity of Juno herself. The outrage was communicated by the goddess to Jupiter, who, to be certain of the fact, formed a cloud in the shape of his wife, and stationed it in a place convenient for his purpose. Ixion fell into the snare, and rushing upon this imaginary goddess, became by it the father of the Centaurs, Odites, Orneus, Phlegraus, Pnocus, and Ri-

phaeus; but unable to refrain from boasting of his happiness, he so incensed Jupiter by it, that the angry deity hurled him into Tartarus, and fixed him on a wheel encompassed with serpents, which was doomed to revolve without intermission. Some authors relate that Ixion was the murderer of his own sister Coronis.—"Ixion," says the author of Polymetis, "who was condemned to his torture for impiety and ingratitude, appears as fixed in his wheel, which was said to hurry him round in one perpetual whirl. I do not know any of the ancients that speak of any other punishment for Ixion but his wheel, and the rapid eddies he is always whirled in by it: Virgil, in particular, mentions this as his punishment in his fourth Georgic, and I suppose had done so in his third, till some over-wise transcriber was pleased to correct what he had originally written. I am apt to imagine that the ancient painters sometimes inserted some deity of the winds in their representations of Ixion's punishment, as directing a strong blast against his wheel, to drive it round the more rapidly. This would account, to the eye, for an effect which would seem otherwise unaccounted for; and Virgil may hint at some such representation in the word *vento*, where he is speaking of the strange effects of Orpheus's music, even on Ixion, and other of the inhabitants of the deepest abyss of Tartarus; but I only mention this as a mere conjecture, and as unsupported by any authority from the remains of the artists I have seen."

IXIONIDES, the patronymic of Pirithous, son of Ixion.

IXORA, an idol or false god of the East-Indians. His head is adorned with long and beautiful hair, his face is white and shining; he has three eyes, and a crescent or half-moon upon his forehead. The Bramins assure us that Ixora is infinite, to illustrate which they say that Brama, another of their gods, being desirous of beholding Ixora's head, flew up to heaven for that purpose, but found his endeavours vain: on the other hand Vistnou, the god of metamorphoses, or changes, willing to see the place where his seat stood, transformed himself into an hog, and dug with his snout a considerable hole, but with as little success. The body of Ixora, they say, is so prodigiously bulky, that the serpent Baltegu, which surrounds seven worlds, was not long enough to serve him as a bracelet. An idolater one day reproached a Bramin in the most injurious terms, for maintaining that it was possible for Ixora to be comprehended in a pagod. He is however represented in one as standing on a pedestal, with sixteen arms, each of which grasps something; one holds fire, another pieces of money, another a drum, another a rope, another beads, another a stick, another a wheel, and another a serpent: again one holds a heart, another a musical instrument, another a bell, another a bowl of porcelain, another a chain, another a Bramin's head, another a trident, and another an ax or hatchet. He has an elephant's skin over his shoulders, and is surrounded with several serpents. He wears a necklace, at which hangs a little bell. All these particulars are emblematical: his sixteen hands denote his great power, the serpents twining about him the revolution of ages, and the little bell his unwearied vigilance. The Bramins say he has two wives, one of whom constantly resides with him, and conceals herself in his hair, but the other dies annually, and returns again to life.

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JADDESES, priests of the Genii among the inhabitants of Ceylon. The pagods where they officiate have no revenue: any devout person, who builds a chapel, becomes the priest of it himself. These chapels or pagods have, painted on their walls, the representations of swords, halberds, arrows, shields, and the like. Such chapels are called Jacco, that is, the *devil's tenement*, Jacco or Jacca signifying the devil.—The Jaddese, when he celebrates the festival of Jacco, shaves his head. They often sacrifice all they have to Jacco, which, according to their own account, they do in order to procure his friendship and favour.

JAKUSI, the Japanese god of physic: his idol is placed in a small temple, richly adorned, standing upright on a gilt tarate flower, or *faba Aegyptiaca*, under one half of a large cockle-shell extended over his head, which is encircled with a crown of rays: he has a sceptre in his left, and in his right hand something unknown: the idol is all over gilt. The Japanese, as they pass by, never fail to pay their reverence to this golden idol, approaching the temple with a low bow, and bare headed, where they ring a little bell hung up at the entrance, and then holding both their hands to their foreheads, repeat a prayer. The Japanese relate that this temple was erected to Jakusi, by a pious, but poor man, who having discovered an excellent medicinal powder, gained so much money by it as to be able to give this testimony of his gratitude to the god of physic.

JALYSII, people mentioned by Ovid, who because they were wizards and enchanters, and by their looks changed all things for the worse, Jupiter turned into rocks, and exposed them to the impulse of the sea.

JANIDAE, children of the prophet Janus. The Janidae were a race of Soothsayers, who divined by cutting the skins of the sacrifices.

JANITOR, an epithet of Janus, who was inventor of locks, doors, and gates, which are called *Januae*, after his name, and himself Janitor, because doors were under his protection.

JANUS, a Pagan deity, particularly of the ancient Romans, for the Greeks had no Janus, as we learn from Ovid. The birth and origin of Janus is very much controverted; some make him son of Coelus and Hecate, others of Apollo by Creusa, daughter of Erechtheus, king of Athens; others suppose him the same with Ogyges, who built Thebes fifteen hundred years before the foundation of Rome. According to Cato, he was a Scythian prince, who, at the head of a victorious army, subdued and depopulated Italy: but the most probable opinion is that he was an Etrurian king, and one of the earliest monarchs of that country, which he governed with great wisdom, according to the testimony of Plutarch, who says, "Whatever he was, whether a king or a god, he was a great politician, who tempered the manners of his subjects, and taught them civility, on which account he was regarded as the god of peace, and never invoked but during the time of war."—From Fabius Pictor, one of the oldest Roman historians, we learn that the ancient Tuscans were first taught by Janus to improve the vine, to sow corn; and to make bread, and that he first raised temples and altars to the gods. He is said to have been a very ancient king of Italy, who not only gave Saturn a kind reception, when driven from Crete by his son Jupiter, but admitted him his associate in the kingdom.—During the joint government of Janus and Saturn, they built two cities, the one called Janiculum, and the other Saturnium. Janus was esteemed the wisest sovereign of his time, and because he was supposed to know what was past, and what was to come, they feigned that he had two faces, whence the Latins give him the epithets Biceps, Bifrons, and Biformis. Some say his two faces only intimate his government of two nations, or because upon his sharing the government with Saturn, he caused medals to

be emitted representing on one side a head with two faces, to signify that his power was divided between Saturn and himself, and that his dominions were to be governed by the counsels of both. Plutarch supposed it intended to denote, that this prince and his posterity had, by the counsels of Saturn, passed from a wild and rustic life to politeness and humanity: and indeed that the Titan prince taught them to cultivate the ground, and to live in peace; which blessings perhaps distinguished that happy period stiled the *Golden Age*. This deity is introduced by Ovid as describing his origin, office, and form: he was the ancient Chaos, or confused mass of matter before the formation of the world, the reduction of which into order and regularity, gave him his divinity. Thus deified, he had the power of *opening* and *shutting* every thing in the universe: he was arbiter of peace and war, and keeper of the door of heaven.—He was the god who presided over the beginning of all undertakings: the first libations of wine and wheat were offered to him, and the preface of all prayers directed to him. The first month of the year took its denomination from Janus. There is nothing to be found concerning his posterity. His wife, by some, is said to have been Vesta, who instituted the sacred fire; according to others, she was the goddess Carma or Carna, who presided over the vital parts, and occasioned a healthy constitution of body. It is certain that Janus early obtained divine honours among the Romans.—Romulus and Tatius built a temple to him, in memory of the union between the Romans and Sabines; and Numa Pompilius instituted an annual festival to him in January, which was celebrated with manly exercises. Numa ordained, that his temple should be shut in time of peace, and opened in time of war, from which ceremony Janus was called Clusius and Patulcius; though Virgil makes this ceremony to be older than the time of Numa. The Romans being a warlike people, the temple of Janus was seldom shut; indeed it happened but thrice for several centuries, once in the reign of Numa, again in the consulate of Attilius Balbus and Manlius Torquatus, some years before the first Punic war, and a third time in the reign of Augustus Caesar, after the death of Antony and reduction of Egypt. The reason why the Romans made Janus preside over peace and war, seems to be wholly founded on an ancient legend, related by Macrobius, to the following purpose. In the time of the Sabine war, as the Romans were engaged with the enemy, at no great distance from the gate at the bottom of the Collis Viminalis, a party of the soldiers who were left to guard the city, hastened to shut the gate, for fear of what might happen. The gate was no sooner shut than it opened again of itself: this was repeated three several times, on which the soldiers finding it resolved to keep open, associated in a powerful body to defend that entrance against the enemy. In the mean time, as the Romans, who were fighting without, were considerably worsted, an alarm was spread by the fugitives of their being defeated. The guard seized with a panic, immediately fled, and left the gate standing open, without a defence. This being noticed by the troops of the Sabines, they hastened to enter the gate, when lo! a torrent of water, (others say fire) issued from the temple of Janus, rushed through the gate, and overwhelmed the Sabines. In memory of this miraculous deliverance, the gate was hence named Janualis, and in every future war the gates of the temple of Janus were always left open. To this custom he ascribed the origin of placing in the temple of this god the statues of War and Peace, as that gave the poets a notion that war was confined and peace secured by Janus. The peculiar offerings to Janus were cakes of new meal and salt, with new wine and frankincense, according to Ovid; though many contend, and Pliny seems to prove, that the ancients did not use frankincense in their sacrifices; but the passage of that author only says, that it was not used in the time of the Trojan war. In the feast instituted by Numa, the sacrifice was a ram, and the solemnities were performed by men, in the manner of exercises and combats. Then all artificers and tradesmen began their works, and the Roman Consuls for the new year solemnly entered on their office: all quarrels were laid aside, mutual presents were made, and the day concluded with joy and festivity. Janus was seated in the centre of twelve altars, in allusion to the twelve months of the year,

and had on his hands fingers to the amount of the days in the year. Sometimes his image had four faces, either in regard to the four seasons of the year, or to the four quarters of the world: he held in one hand a key, and in the other a sceptre; the former may denote his opening, as it were, and shutting the world, by the admission and exclusion of the light; and the latter, his dominion over it. Janus had so many temples at Rome, that scarce any division of the city was without one: some of them were dedicated to the two-faced Janus, others to Janus with four faces, though they were called simply temples of Janus, as appears from a medal of Nero, on which the temple of Janus is represented, with this inscription: PACE P. R. TERRA MARIQUE PARTA JANUM CLUSIT; i. e. *Having procured peace to the Roman people, both by sea and land, he shut up Janus.* There were three statues of Janus in the Roman Field; the first at the entrance, the second in the middle, before the palace of Paulus, and the third at the coming out: that in the middle was the most famous, it being a kind of exchange, or place where merchants, bankers, and the like met. Mythologists think that Janus was the sun: the sun, say they, is, under the name of Janus, represented as the keeper of the gates of heaven, the east and the west: the motion of the sun in the ecliptic is the measure of the astronomical year, which contains a little more than 365 days; and in several statues of Janus, his fingers, according to Macrobius, were so placed as to express the number 365. Some of the learned pretend that the Roman Janus was the scriptural Noah, and derive the name from the Hebrew *Jajin*, which signifies *wine*, because that patriarch was the first planter of vines.—The two faces, according to them, signified his having seen the old world before the deluge, and the new world after it. Others, upon no better a foundation than a similitude of names, make him to be Javan, son of Japhet. "The great office of Janus," says Mr. Spence, "was to preside over the gates of heaven, as he himself informs us in Ovid, and he was therefore sometimes represented with a staff in one hand, and a key in the other. The Romans looked on him as the most ancient of beings, and say that his majesty comprehended the whole universe. In the Salian verses he had even the high title of the god of gods. I have some notion that in their most secret mythology they might mean space by this deity. Janus is distinguished from all the other gods by his double form. Diana, perhaps, is the only deity, besides this, to whom the Romans gave more than one body. She, under the character of Trivia, has three, as Janus had (I imagine from what the poets say of him) sometimes two, and sometimes four bodies given him. The busts of Janus, or his two heads, are very common, especially on medals: the medals I more particularly mean, have the double head of Janus on one side, and part of a ship on the other.——They are so very old that Ovid says the figures on them were almost obliterated with age in his time, so that at present they ought to be very great favourites with those who value things merely for their rust and antiquity. In all the ancient figures I have seen of Janus, the faces are both alike, and both old, which makes it the more unaccountable to me whence some persons of the best taste, not only among us, but even in Italy itself, are got into the mode of giving Janus two different faces, one old, and the other young. Ovid says expressly in one place, that they were represented both alike in his time, and from what he says in other places, they should be both old. Janus was probably represented sometimes with a double body, as well as with two heads.——It was some statue or picture of this kind, I suppose, that might lead Statius into one of the most ridiculous descriptions, perhaps, even in all his poems; it is where he represents this god as welcoming in the sixteenth consulate of the Emperor Domitian, where he makes Janus lift up all his hands, and speak with both his mouths at once, to congratulate the world on that happy occasion.—There is a bust of Janus Quadriformis on one of the bridges at Rome, from whence that place has its name of the Quatre Capite. In some of the entire figures of him on medals, he has but one body, with four heads: it is under this sort of figure, which looks every way, that I imagine the ancient Romans meant to express this deity's presiding over Space, as his figures with two faces only, the one looking

backward, and the other forward, might denote his presiding over Time." Though Janus is properly a Roman deity, the Abbé la Pluche derives him from the Egyptians: that nation made known the rising of the Dog-star, which opened their solar years, by an image with a key in its hand, and two faces, one old, the other young, to typify the old and the new year.

JANUS, son of Apollo by Evadne, was father of the Sooth-saying race called Janidae.

JAPETUS, son of Coelus and Terra, was one oft he giants who revolted against Jupiter. He was a potent prince, consequently proud and lofty, and lived so extremely long, that his age became a proverb. Before the war he had a daughter named Anchicele, who founded a city in Cilicia, to which she gave her own name. Japetus had above thirty sons, the most eminent of whom were Atlas, Prometheus, Epimetheus, and Buphagus.

JARIBOLUS, one of the Palmyrenian gods. He seems to be the same with Lunus, for *Jari* signifies the month over which the Moon presides.

JARRING DISCORD, one of the children of Demogorgon. See *Demogorgon*.

JASION, son of Jupiter and Electra, daughter of Atlas. His history is somewhat contradictory. Most authors say, that Ceres, finding Jasion asleep in a field newly ploughed up, fell in love with him, intimated her passion, and bore him Plutus, the god of riches; and that Jupiter, incensed to see his son become his rival in the affections of Ceres, killed him with his thunderbolts. Diodorus Siculus says, that Jasion dwelt in Samothrace, while his brother Dardanus settled on the coast of Troas, received there Cadmus, and gave him in marriage his sister Harmonia. The gods, continues this author, vouchsafed to attend the celebration of this wedding, the first ceremony of the kind they were ever present at: each brought a present, and Ceres, by whom Jasion was greatly beloved, brought corn: Jasion, he concludes, afterwards espoused Cybele, and was ranked among the gods.

JASO, daughter of Aesculapius and Meditrina, and sister of Machaon and Podalirius.

JASON. This ancient Greek hero was son of Aeson, king of Thessaly, and Alcimede, and by his father, allied to Aeolus. He was an infant when Pelias, his uncle, who was left his guardian, sought to destroy him; but being, to avoid the danger, conveyed by his relations to a cave, he was there instructed by Chiron in the art of physic; whence he took the name of Jason, or the Healer, his former name being Diomedes. Arriving at years of maturity, he returned to his uncle, who, probably with no favourable intention to Jason, inspired him with the notion of the Colchian expedition, and agreeably flattered his ambition with the hopes of acquiring the golden fleece. Jason having resolved on the voyage, built a vessel at Iolchos in Thessaly, for the expedition, under the inspection of Argos, a famous workman, which, from him, was called Argo: it was said to have been executed by the advice of Pallas, who pointed out a tree in the Dodonaean forest for a mast, which was vocal, and had the gift of prophesy. The fame of the vessel, the largest that had ever been heard of, but particularly the design itself, soon induced the bravest and most distinguished youth of Greece to become adventurers in it, and brought together above fifty of the most accomplished young persons of the age to accompany Jason in this expedition; though authors are not agreed on the precise names or numbers of the Argonauts, for so they were called: some state them to have been forty-nine; others more, and amongst them several were of divine origin, as Ancaeus, Idmon, Orpheus, Augias, Calais, Zethes, Castor, Pollux, and some add Hercules: Tiphyus was pilot, and Lynceus, who could see farther than any other mortal, their looker-out in case of danger. The first place which Jason touched at was the isle of Lemnos, where he continued some time with Hypsipyle, its queen, who bore him twins: He next visited Phineus, king of Paphlagonia, from whom, he having the gift of prophecy, Jason received informations of service in his voyage and enterprize. After this, passing the Cyanean rocks, or Symplegades, so called from their floating and collisions, by which ships sailing amongst them were sometimes crushed; (a danger, however, which the Argonauts escaped, by sending out a pigeon,

and lying to till they saw she had passed,) Jason entered the Euxine, and landing on the banks of the Phasis, repaired to the court of Aeetes, from whom he demanded the Golden Fleece. The monarch acceded to his request, provided he could overcome the difficulties which lay in his way, and which appeared not easily surmountable; these were bulls with brazen feet, whose nostrils breathed fire, and a dragon which guarded the fleece. Of the latter, when killed, its teeth Jason was enjoined to sow, and, after they had sprung up into armed men, destroy. Though success attended the enterprize, it was less owing to valour than to love; for Medea, daughter of Aeetes, by her enchantments, laid asleep the dragon, taught Jason to subdue the bulls, and when he had gotten the prize, accompanied him in the night-time, unknown to her brother. The return of the Argonauts is variously related; some contend it was by the track in which they came, and say that Absyrtes, brother of Medea, pursued them as far as the Adriatic, and was overcome by Jason; which occasioned the story that his sister had cut him in pieces, and strewed his limbs in the way, that her father, from solicitude to collect them, might be delayed in the pursuit. It is certain that the Argonauts passed through a number of seas, both in going and returning: for it is said that Aeetes, to intercept them in their course back to Greece, guarded with his fleet the mouth of the Euxine, by which they were obliged to draw their ship over land to the springs of the Tanais, where they hoped to find a passage again to the ocean. They then were said to have had the continent on their left, and to have come by Gades to the Mediterranean, and so passed by Iberia, Libya, the Syrtes, and Corcyra, (where Jason was solemnly married to Medea) thus returning by the west of Europe. Jason, arriving safe in Greece, soon heard that Pelius had destroyed all his friends, and made himself master of the kingdom. By the stratagems and sorceries of Medea, the daughters of Pelias slew their father, and fled their country. Jason having notice of this, arrived in Thessaly, and took possession of the kingdom, but afterwards generously restoring it to Acastus, son of Pelias, who had accompanied him in the expedition, he settled with Medea at Corinth. Here Jason, so famous for valour, beauty, and descent, finding himself censured for cohabiting with a sorceress, quitted her, and married Creusa, daughter of Creon, king of the country. Medea seemingly approved the match, but secretly meditated the severest revenge. Having first killed her two children, by Jason, she sent Creusa, his bride, some presents tinged with naphtha, which set fire both to her and the palace. After this the enchantress fled to Athens, and there married Aegeus, but attempting to poison his son Theseus, she was compelled to escape into Asia. Many temples were erected to Jason in memory of his fortitude, but at Abdera in Thrace he was worshipped with the greatest solemnity. Parmenio built him a temple at Athens of polished marble.—See *Argo, Argonautae, Golden Fleece, Medea.*

JAVAN. See *Dodanim.*

JEBIS, OR JEBISU, one of the gods of the Japanese. They relate that Jebis having lost the esteem which his elder brother Tensio-dai-sin once had for him, was banished and confined to a certain island. This circumstance has some conformity with what is related of the Grecian Neptune: indeed Jebis may be considered as the Neptune of the Japanese: for he is worshipped as well by the fishermen as by the merchants, and, on this account, he is represented sitting upon a rock near the sea-shore, with an angling rod, or line, in one hand, and a fish in the other.

JEMMA, the *Judge of Hell*, according to the Japanese mythology. He beholds, they say, in a large mirror, the most secret transactions of mankind. Though supposed to be almost inexorable, yet if the priests make intercession with the god Amidas, for the sinner, and the relations of the deceased contribute by the liberality of their offerings to the efficacy of their prayers, Jemma will so far relent, as to permit their return into the world, before the full time, allotted for their chastisement, is expired. Jemma has a pagod consecrated to him, not far from Miaco, situated in a pleasant grotto: his figure is monstrous and formidable, suitable to the nature of his function and place of abode; on either hand of him, stand two large images, the representatives of infernal spirits; the walls

are decorated with pictures, expressive of the various torments inflicted in hell. This pagod is continually crowded by the people, who resort to it from all parts, with oblations and money, to redeem their souls from the torments designed for them, by this infernal judge.

JOBATES, king of Lycia. See *Bellerophon.*

JOCASTA, daughter of Creon, king of Thebes, and wife of Laius. She was mother of Oedipus, whom afterwards, though without knowing, she married, and had by him two sons, Polynices and Eteocles, and two daughters, Antigone and Ismena.

JOCASTUS, son of Minos. See *Minos.*

JOCHEAERA, an epithet of Diana, from her delighting in arrows.

JODAMA, mother of Deucalion by Jupiter.

JUDGES OF HELL, were Aeacus, Minos, and Rhadamanthus.

JUGA, an epithet of Juno, as presiding over marriages. Under this name she had an altar at Rome, in the street Jugarius, at which altar the people, anciently, assumed the conjugal yoke.

JUGATINUS, one of the nuptial deities. He joined the couple in the bonds of wedlock.

JUHLES, certain aerial spirits or daemons to whom the Laplanders pay divine adoration, though they have no figures or statues to represent them: they worship them under some particular trees, planted about a bow-shot from their respective houses: this act of devotion consists in offering up a sacrifice to these Juhles on Christmas-eve, and the day following, which they call the festival of the Juhles: the eve is introduced with fasting and abstinence; at least from food, and they set by part of that little which is provided: the fragments thus preserved are put into a box made of birch, and hung upon some tree behind the house, for the subsistence and refreshment of such spirits as are supposed to rove about the mountains and forests.

JUMALA, an ancient idol-god of the inhabitants of Finland and Lapland: he is represented under the figure of a man sitting upon a kind of altar, having a crown upon his head, set with precious stones, and a large chain of gold round his neck. The Laplanders supposed this idol to have command over all other gods, and an absolute dominion over life, death, and the elements. He held on his knees a cup of gold, filled with money of the same metal. His temple was in a forest.

JUNO, daughter of Saturn and Rhea, was sister and wife of Jupiter. Though the poets agree that she came into the world at the same birth with her husband, yet they differ as to the place. Some fix her nativity at Argos, others at Samos, near the river Imbrasus. The latter opinion is, however, the more generally received. Samos, notwithstanding, was highly honoured, and received the name of Parthenia, from the consideration that so eminent a *virgin* as Juno was educated and dwelt there till her marriage. Some authors relate that Juno was nursed by Eubaea, Porsymna, and Araea, daughters of the river Asterion; others, by the Nymphs of the Ocean. Otes, an ancient poet, tells us she was educated by the Horae, or Hours; and Homer assigns this office to Oceanus and Tethys. The particulars of her marriage with Jupiter are variously reported. According to tradition, they entertained and indulged, unknown to their parents, a mutual passion, and this Homer intimates in the Iliad; but others affirm that she resisted the solicitations of Jupiter, and to free herself from them, fled to a cavern, where meeting a person whose persuasions overcoming her objections, she consented to crown her brother's wishes. Some pretend, and the Scholiast on Homer asserts it, that Juno, before her marriage with Jupiter, had an intrigue with Eurymedon the giant, to whom she bore Prometheus. In the time of the Titan princes it was common for men to marry their sisters, and Jupiter, by his union with Juno, only followed the example of his father and grandfather. At Samos these nuptials were celebrated, and Jupiter having access to Juno in the form of a cuckoo, the goddess was represented, in her temple at Argos, sitting on a throne, and holding a sceptre with a cuckoo upon it. As queen of heaven, Juno was conspicuous for her state. Her usual attendants were Terror, Boldness, Castor and Pollux, accompanied by fourteen Nymphs; but her most inseparable adherent was Iris, who was always ready to be employed in her most important affairs: she acted as messenger to Juno,



JUNO.

Engraved for BELL'S *new* PANTHEON *by Grignion.*

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like Mercury to Jupiter. When Juno appeared as the majesty of heaven, with her sceptre and diadem beset with lilies and roses, her chariot was drawn by peacocks, birds sacred to her; for which reason, in her temple at Eubaea, the emperor Adrian made her a most magnificent offering of a golden crown, a purple mantle, with an embroidery of silver, describing the marriage of Hercules and Hebe, and a large peacock, whose body was of gold, and his train of most valuable jewels. There never was a wife more jealous than Juno; and few who have had so much reason: on which account we find from Homer that the most absolute exertions of Jupiter were barely sufficient to preserve his authority. When she entered into the conspiracy of Neptune, Pallas, and the other deities, against Jupiter, she was punished by having two anvils hung to her feet, golden manacles fastened on her hands, and in this condition suspended in the air, where she hovered, a spectacle to the other deities, who all looked on, unable to afford her relief. By this, mythologists vaguely suppose is meant the connection of the air with the earth; the inability of the gods further intimating, that no force, human or divine, can dissolve the frame or texture of the universe. The implacable arrogant temper of Juno once made her abandon her throne in heaven, and retire to Eubaea, where she remained till a reconciliation with her husband was effected by means of Citheron, king of the Plataeans, as is related under the article *Cithaeronia*. It is said that Juno, by bathing annually in the fountain of Canatho, near Argos, renewed her virginity. When the gods fled into Egypt, for fear of the giants, this goddess transformed herself to a white cow, which was afterwards presented to her, as an acceptable offering. Juno, in a particular manner, presided over marriage and child-birth. The former is termed by Bayle an inauspicious circumstance, from her constant wrangling with her husband. Persons newly married, in sacrificing to her, threw the gall of the victim behind the altar; to denote that no spleen should subsist in the conjugal state. Women were peculiarly thought to be under her protection, of whom every one had her Juno, as every man had his guardian Genius. Numa ordered, that if any unchaste woman approached her temple, she should offer a female lamb to expiate her offence. The ancients are not agreed as to Juno's children. Hesiod, in his Theogony, after telling us that she was the last of Jupiter's wives, for he had been married before to Themis, Metes, &c. gives her four children. Hebe, Venus, Lucina and Vulcan; whilst Apollodorus assigns her but three, Hebe, Ilithya, and Arge: others add Mars and Typhon. Mythologists, who allegorize these several generations, report that Juno conceived Hebe by eating lettuces, Mars, by touching a flower, and Typhon, by the vapours which arose from the earth and were received by her into her womb: mysteries in nature, which are left unexplained.—Of all the divinities of the Pagan world, none except Apollo whose worship was more solemn or extensive. The history of the prodigies she had wrought, and of the vengeance she had taken upon persons who had vied with, or slighted her, had so inspired the people with awe, that, when supposed to be angry, no means were omitted to mitigate her anger; and had Paris adjudged to her the prize of beauty, the fate of Troy might have been suspended.—In resentment of this judgment, and to wreak her vengeance on Paris, the house of Priam, and the Trojan race, she appears in the Iliad to be fully employed. Minerva is commissioned by her to hinder the Greeks from retreating; she quarrels with Jupiter; she goes to battle; cajoles Jupiter with the Cestus of Venus; carries the orders of Jupiter to Apollo and Iris; consults the gods on the conflict between Aeneas and Achilles; sends Vulcan to oppose Xanthus; overcomes Diana, &c.——There was no place in Greece where Juno received greater honours than at Argos; Pausanias mentions a temple reared to her there by Phoroneus, son of Inachus, in the porch of which were placed the statues of her several priestesses. The most ancient image of this goddess, made of the wild pear-tree, was kept with the greatest care; Pirasus, son of Argus, transported it to Tirynthus, but the Argians having demolished the town, brought it back to Argos: she was also highly venerated at Corinth and Olympia, where games were ce-

lebrated to her honour every fifth year, in which sixteen ladies presided, and females contended for the prize, which was an olive crown, in the foot-race of the Olympic Stadium. The Lacedemonians had a Juno, whom they called *Aegophaga*, the *goat-eater*, to whom they sacrificed goats. Juno was also highly honoured at Carthage. Her worship at Rome was very ancient: Tatius, the colleague of Romulus, established honours to this goddess. In the reign of Tullus Hostilius, the Pontiffs, in order to purify Horatius, who had murdered his sister, consecrated two altars, one to Juno, and one to Janus: prior however to this, Numa Pompilius had built a temple to Juno at Rome, and expressly forbidden prostitutes to enter it. At Heliopolis, in Egypt, they sacrificed men to Juno, who were chosen and examined with the same ceremonies, and according to the same rules, which they observed in the choice of beasts for sacrifice. King Amasis abolished this inhuman custom, and ordered, in future, to sacrifice figures in wax. Her chief solemnities were the Hecatombia, Eraia, Ieros Gamos, Callesteia, Tonea, and Junonalia. We frequently meet with statues, busts, and bas-relievos of Juno, and figures of her on medals. Anciently statues of this goddess were made of Cyprus wood. It is sometimes difficult to distinguish her images. She is generally pictured like a matron, with a grave and majestic air, sometimes with a sceptre in her hand, and a veil on her head: she is represented also with a spear in her hand, and sometimes with a *patera*, as if she were about to sacrifice: on some medals she has a peacock at her feet, and sometimes holds the Palladium. Homer represents her in a chariot adorned with gems, having wheels of ebony, nails of silver, and horses with reins of gold; though more commonly her chariot is drawn by peacocks, her favourite birds. In her temple at Corinth she was seated on her throne crowned, with a pomegranate in one hand, and in the other a sceptre supporting a cuckoo: this statue was of gold and ivory: that at Hieropolis was supported by lions, and so contrived as to participate of Minerva, Venus, Luna, Rhea, Diana, Nemesis, and the Destinies, according to the different points in which she was viewed: one hand held a sceptre, the other a distaff; her head was crowned with rays, and she was girt with the cestus of Venus. "Juno," says Mr. Spence, "had a great variety of characters, but the favourite one of them all among the Romans was that of the Juno Matrona. In this she is dressed in a long robe, which covers her from head to foot. This Juno was called indifferently *Juno Matrona* and *Juno Romana*. In the ancient gems and marbles the Juno Matrona is always represented in a modest and decent dress, as the *Juno Regina* and the *Juno Moneta* are always in a fine and more magnificent one. The *Juno Sospita* appears on several family-medals in a war-chariot, and with a spear in her hand.—There was a *Mild Juno* as well as a Mild Jupiter among the Romans: her face is gentle, and more good-humoured than usual: it has the same air with which she appears in a Greek medal in Montfaucon, where she is standing in her chariot drawn by peacocks. The most obvious and striking character of Juno, and that which we are apt to imbibe the most early of any, from the writings of Homer and Virgil, is quite contrary to the former, that of an imperious and haughty wife. In both of these poets we find her much oftner scolding at Jupiter than caressing him; and in the tenth Aeneid in particular, even in the council of the gods, her behaviour is all either sullen, or angry and indecent: there is a relievo in the court of the university at Turin, which seems to be meant to represent her in this very scene. Juno, in her character of presiding over the air, is represented in a light car, drawn by peacocks." To these observations of Mr. Spence may be added, that there were still visible, in the time of Pausanias, the symbols of thirty divinities of an origin prior to the ascription of the human form to the gods. These were either of an irregular or cubical form, and the Juno of Thespis made one of their number. Afterward, with a change of shape each assumed its appropriate and individual distinctions. Thus Juno, independent of her diadem which rose like a crest on her forehead, was cognizable by her large eyes and imperious mouth, as is obvious from the profile of a fractured bas-relief in the cabinet of Strozzi. The most per-

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The THUNDERING JUPITER.

Engraved for BELL'S NEW PANTHEON, *after the Copy of the Original Statue in the Palace Perospi, by Cook.*

fect head of this goddess is of a colossal size, preserved in the Villa Ludovici, and the most beautiful statue in the Barbarini palace.——If, in searching out the meaning of this fable, we regard the account of Varro, we shall find, that by Juno was signified the earth; by Jupiter, the heavens; and by their marriage, that commixture of aereal influence with the vapours of the earth, by which the process of generation was effected: but if we believe the Stoicks, by Juno is meant the air and its properties, and by Jupiter the ether: hence Homer supposes she was nourished by Oceanus and Tethys: that is, by the sea; and agreeable to this mythology, the poet makes her shout aloud in the army of the Greeks, the air being the cause of sound. The same mythology is couched in the fable of Jupiter's suspending Juno with anvils at her feet; upon which passage of Homer, it is observed by Madam Dacier, that "the poet mysteriously explains in it the nature of the air, which is Juno; the two anvils at her feet being the two elements, earth and water and the chains of gold about her hands the ether, or fire, by which the superior regions are filled. The two grosser elements are called Anvils, to shew, that in them only arts ar eexercised. "I know not," adds she, "but that a moral allegory may here be found as well as a physical: the poet, by these masses tied to the feet of Juno, and by the chain of gold with which her hands were bound, might signify not only, that domestic affairs should, like fetters, detain the wife at home, but that proper and beautiful works, like chains of gold, ought to employ her hands." But surely this is far-fetched.——This goddess had a number of names, some of them given her from the places where she was worshipped, and others from the attributes peculiar to her. She was called Acribya, Aegophaga, Aeria, Albania, Ammonia, Anthia, Ardia, Boopis, Bunaea, Calendaris, Candarena, Caprotina, Chera, Cinxia, Cithaeronia, Conservatrix, Curis, Curitis, Cypra, Dirphya, Domiduca, Egeria, Equestris, Februa, Februalis, Februata, Februla, Feronia, Fluonia, Gabina, Gamelia, Hoplosmia, Imbrasia, Interduca, Juga, Lacedemonia, Lucilia, Lucinia, Matrona, Moneta, Natialis, Nuptialis, Obstetrix, Olympica, Opigena, Parthenia, Parthenos, Pelasgia, Perfecta, Pharygea, Populona, Populonia, Populosa, Prodramia, Pronuba, Prosymnia, Quirita, Regina, Rescinthis, Samia, Socigena, Sospita, Telchina, Teleia, Tethla, Unxia, and Zygia.

JUNONALIA, a Roman festival in honour of Juno. It was instituted on occasion of certain prodigies which happened in Italy. The temple of Juno on Mount Aventine being struck with thunder, the sooth-sayers reported, that the Roman matrons were concerned in the prodigy, and should pacify the goddess with sacrifices and offerings: the ladies thereupon made a collection of money, and bought a golden bason, which they presented in her temple. The Decemvirs likewise appointed a day for a solemn sacrifice, which was thus ordered: two white cows, with two images of Juno, were led in procession through the city, attended by several young girls, singing a hymn in honour of the goddess; these were followed by the Decemvirs, crowned with laurel: when they came to the temple the victims were sacrificed by the Decemvirs, and the images, which were of Cyprus wood, erected in the temple.

JUNONES, female Genii. See *Genii.*

JUNONIGENA, an epithet of Vulcan, because he was Juno's son.

JUNONIUS. To Juno belonged the calends of the month, but she having committed these to the care of Janus, he received the epithet of Junonius.

JUPITER, the supreme god of the Pagans, though set forth by historians as the wisest of princes, is described by his worshippers as infamous for his vices. There were many who assumed the name of Jupiter. Varro reckons about three hundred, but as it became the common appellative of a king, many nations have boasted of the birth of Jupiter. The most considerable, however, and to whom the actions of the others are ascribed, was certainly the Jupiter of Crete, son to Saturn and Rhea, who is differently said to have had his origin in Crete, at Thebes in Boeotia, and among the Messenians, the last of whom pretended to shew, in the neighbourhood of their city, a fountain called Clepsydra, where Jupiter was

educated by Ithome and Neda; but the most general opinion is, that he was brought up near Mount Ida in Crete, either in some cave of that mountain, or else of Mount Dictae.—This controversy, relative to the place of his nativity, was so dubious, that Callimachus, in his hymn to Jupiter, declares himself unwilling to decide it. Nor was the dispute less doubtful concerning his nurses. Virgil tells us he was fed by the bees, which followed the musical sounds made by the Curetes and Corybantes, to whom he was intrusted, with their brazen instruments; out of gratitude for which, that insect was changed by him from an iron colour to a golden. Some affirm, that he was nursed by Amalthaea and Melissa, daughters of Melissus, king of Crete, who fed him with goat's milk and honey: others, that Amalthaea was the name of a goat that nursed him, whose horn he presented to those princesses, with this privilege annexed, that whoever possessed it should have whatever they desired; whence it came to be called the Horn of Plenty. After this the goat dying, Jupiter placed her amongst the stars, and by the advice of Themis, to ntimidate the giants, covered with her skin his shield, whence it obtained the name of Aegis. Some report, that he and his sister Juno sucked the breasts of Fortune; others, that Vesta suckled him; some, that he was fed by wild pigeons, who brought him ambrosia from Oceanus; and by an eagle, who carried him nectar, from a steep rock, in his beak; to reward which service, he made the former the harbingers of summer and winter, and the latter the bearer of his thunder. In short, the Nymphs and even bears, claim the honour of his education; nor has it as yet been decided to which it was due. When Jupiter grew up, he built a city at Dictae in Crete, the ruins of which remained many ages after. His first warlike exploit, and, indeed, the most memorable of his actions, was his expedition against the Titans, to deliver his parents, who had been imprisoned by these princes, because Saturn, instead of observing an oath he had sworn, to destroy his male-children, permitted his son Jupiter, by a stratagem of Rhea, to be educated. [See *Saturn.*] Jupiter, for this purpose, raised a gallant army of Cretans, and engaged the Cecropes as auxiliaries in this expedition; but these, after taking his money, refusing their service, he changed into apes. The valour of Jupiter so animated the Cretans, that by their aid he overcame the Titans, released his parents, and, the better to secure the reign of his father, made all the gods swear fealty to him upon an altar, which has since gained a place among the stars. This exploit of Jupiter, however, created jealousy in Saturn, who, having learnt from an oracle, that he should be dethroned by one of his sons, secretly meditated the destruction of Jupiter, as the most formidable of them. The design of Saturn being discovered by one of his council, Jupiter became the aggressor, deposed his father, threw him into Tartarus, ascended the throne, and was acknowledged as supreme by the rest of the gods. Apollo himself, crowned with laurel, and robed in purple, sung his praises to the lyre, and thence gave rise to triumphal solemnities; and Hercules, to perpetuate so important a victory, instituted the Olympic Games. But the reign of Jupiter was less benign to some of his subjects than Saturn's; and even the gods themselves thinking he affected too much of the tyrant, Juno, Neptune, and Pallas conspired against him, and threw him into bonds; from these, however, he was delivered by the giants, Cottus, Gyges, and Briareus, who, being esteemed the faithful guards of his person, were called by Thetis to his aid. After this he subdued the eastern nations, and placed kings over the several countries he had conquered, directing them how to suppress violence, and rule by equity and law. He constituted magistrates, erected tribunals, and endeavoured to preserve peace among men, by inciting the good to the practice of virtue, and restraining the vicious by the fear of punishment. Thieves and oppressors were not only put to death by him, but mankind, who in the time of Saturn, preyed upon human flesh, were instructed in the use of acorns; and the oak, whose fruit they are, was held sacred to him. Thus kings were said to have been the offspring of Jove, and he was esteemed the common parent both of gods and men. But as actions, however good, will meet with opposition, there arose

against Jupiter a number of foes in the persons of the Giants, sons of Terra, who encouraged them to revenge the defeat of the Titans. The fury with which they attacked Olympus, the seat of Jupiter, was wonderful, and their weapons, as well as their persons, astonishing. [See *Giants.*] These Giants, notwithstanding, were routed, and Jupiter having restored peace to the universe, divided it with his brothers by lot. The dominion of the sea fell to Neptune, of the infernal regions to Pluto, and of the celestial to Jupiter. Callimachus, nevertheless, denies this opinion, and thinks it reasonable to affirm, that matters of such moment would not be left to so precarious a decision. In this dominion of Jupiter, the poets say that Aidos, or the reverence paid to good men by their inferiors, and Dice, or Equity, were always attendant on his throne, intimating, that justice in a prince will ever command respect and obedience. The Litai, Preces, or Supplications, his daughters by Juno, were likewise constantly near him. Though the power over lightning and thunder was generally committed to the hands of Jupiter, yet the Hetrurians affirm, that it was possessed by nine of the gods, amongst whom were Vulcan, Minerva, Juno, Mars, and the South Winds. There were several kinds of thunders, as the *fatidica Bruta, &c.* but the Romans took particular notice of two, the *diurnal*, which they attributed to Jupiter, and the *nocturnal*, to Summanus, or Pluto. Jupiter was thought never to strike either men or things with his thunder, but in punishment of crimes; and therefore, men stricken with it were deprived of funeral solemnities, and places where it fell were purified with sacrifice. Jupiter had several wives; the first Metis, or Prudence, whom he is said to have devoured when with child, by which he himself becoming pregnant, Minerva issued out of his head completely armed. The second Themis; a third, one in the Gnossian region; and, lastly, his sister Juno, to obtain whom, he transformed himself to a cuckoo, and flying for that purpose to the hill Tronax, near Corinth, occasioned it to be called Coccyx, the Greek name of that bird. Jupiter having previously occasioned a storm, the goddess resorted to this hill for shelter, and the cuckoo, apparently from the same motive, flew thither trembling, and perched on her lap. Compassionating the bird, she placed it in her bosom, where Jupiter soon discovered himself, and promised her marriage. The god having arrived at the summit of power, gave an unbounded license to his appetites, and in pursuit of criminal pleasures ran into the most extravagant and infamous excesses. His amours, numberless as the shapes he assumed to effect them, have afforded an extensive field to poets and painters both ancient and modern. These we shall simply recapitulate here, as they are described at large in the order of the alphabet. By Calisto, daughter of Lycaon, he became the father of Arcas; by Antiope, wife of Lycus, king of Thebes, he had Amphion and Zethus; by Leda, wife of Tyndarus, he had Pollux and Helena: he carried off Europa, daughter of Agenor, Aegina daughter of Asopus, and ravished Asteria, daughter of Caeus. To Danae he found access as a shower of gold, and to Clytoris in the shape of an ant. Alcmena, who bore him Hercules, he visited as her husband. By Thalia he had two sons called the Palici, and two by Protogenia, Aethlius and Epaphus; Electra bore him Dardanus; Laodamia, Sarpedon and Argus; Jadama, Deucalion; he deluded Semele, who brought him Bacchus; and in a thick mist, violated Io, daughter of Inachus; the wife of Ixion bore him Pirithous; Niobe, Pelagus; Taygete, Taygetus; Carme, Britomartis; one of the Nymphs, Sithnides, Migarus; Torrebia, Arcesilaus and Carbius; Ora, Colaxes; and by Cyrno, Cyrnus. By Garamantis he was father of Hiarbas, Phyleus, and Pylumnus; by Themis, or Justice, the Horae, the Destinies, Eunomia, Dice, and Eirene. Juno bore to him Hebe, Mars, Lucina, and Vulcan; Eurynome, the three Graces, Aglaia, Euphrosyne, and Thalia; Ceres, Proserpine; Mnemosyne, the nine Muses; Latona, Apollo and Diana; Maia, Mercury; and Minerva issued from his own head, after he had devoured his wife Metis. Jupiter was worshipped in almost every country, and under a great variety of appellations, of which the following are the principal: Almus, Alumnus, Ammon, Anxur, Areius, Aretrius, Assabinus, Belus, Brontaius, Capitolinus, Cus-

tos, Dies, Diespiter, Dodonaeus, Elicius, Feretrius, Fulgens, Fulminator, Genitor, Gragus, Hammon, Imperator, Lapis, Lapideus, Labradeus, Lucetius, Maranasis, Maritimus, Martius, Muscarius, Nicephorus, Olympius, Opitulator, Opitulus, Optimus Maximus, Pistor, Pluvius, Praedator, Quirinus, Regnator, Rex, Servator, Stabilitor, Stator, Tarpeius, Tigellus, Tonans, Tonitrualis, Trioculos, Ultor, Vedius, Vejovis, Vejupiter, Xenius, Zeus, &c. The reign of Jupiter being less favourable to his subjects than that of Saturn, gave occasion to the notion of the Silver Age, by which is meant an age inferior in happiness to that which preceded, though superior to those which followed. Historians tell us, that Jupiter died and was buried in Crete, and that his sepulchre was shown near Mount Jasius.—Cecrops, king of Athens, who had himself the honour to be called Jupiter, was the first mortal by whom Jupiter was acknowledged as the Supreme. This king taught his subjects, that no sort of cruelty ought to approach the divine altars, and that nothing which had life was to be sacrificed, but rather cakes of corn, since the celestial nature was clement and propitious. In Libya, Jupiter delivered oracles by the name of Hammon: among the Egyptians he was the same with Osiris. Among the Ethiopians he was adored under the name of Assabinus; in Assyria under that of Belus; by Aretrius among the Phoenicians; Maritinus among the Sidonians; and by that of Maranasis, or the king of men, at Gaza. The solemnities consecrated to Jupiter were the Ammalo, Apaturia, Carneia, Diasea, Diipaleia, Diomeia, Hecalesia, Hecatemphonia, Ithomia, Lycaia, Maimacteria, Olympia, Sabazeia, &c. Jupiter is generally represented as bearded, naked, or half naked, with his symbol, the thunder-bolt, in his right hand, to express his power and sovereignty over gods and men. The thunder-bolt of Jupiter is pictured upon medals and ancient monuments, two different ways; viz. like a torch flaming at both ends; and as a pointed instrument armed with two arrows, at each extremity. The eagle is another symbol of this god, and is commonly placed at his feet. The Lacedemonians made his statue without ears, to shew that he was not ready to hear all stories; and the Cretans were so liberal as to give him four, to denote that there was nothing of which he had not cognizance. In a statue of him in the Palace of Priam, king of Troy, he had three eyes, one of which was placed in the forehead. His sceptre was made of Cyprus wood, which being incorruptible, was a symbol of the eternity of his empire.—"The distinguishing character of his person," says Mr. Spence, "is majesty, and every thing about him carries dignity and authority with it: his look is meant to strike sometimes with terror, and sometimes with gratitude, but always with respect. You may easily know Jupiter by the dignity of his look, by the fulness of his hair about his face, by the venerable beard, by the mark of command in his left hand, and the fulmen in his right. The Capitoline Jupiter, or the Jupiter Optimus Maximus, (him now spoken of) was the great guardian of the Romans, and was represented, in his chief temple, on the Capitoline hill as sitting on a curule chair, with the thunder in his right hand, and a sceptre in his left. It was neither his sceptre, nor even his fulmen, that shewed the superiority of Jupiter so much as that air of majesty which the ancient artists endeavoured to express in his countenance.—When Phidias was asked how it was possible for him to conceive that air of divinity he had expressed in the face of his statue of Jupiter Olympius, he answered "that he had copied it from the celebrated description of that god in Homer." "It is observable that the personal strokes in that description relate to nothing but the head of hair, the eye-brows, and the beard; and indeed in the best heads of Jupiter I have ever seen, I have observed that they were these very particulars which gave his face the greatest share of the dignity that appeared in it. Among the different characters of Jupiter, we have several heads of the Mild Jupiter: his face has a mixture of dignity and ease in it; that serene and sweeter kind of majesty which Virgil gives him where he is receiving Venus with so much paternal tenderness.—The statues of the Terrible Jupiter were represented in every particular differently from the former: these were generally of black marble, as those were of white: the one is sitting

with an air of tranquillity, the other is standing, and more or less disturbed: the face of the one is pacific and serene, of the other angry or clouded: on the heads of the one the hair is regular and composed, in the other it is so discomposed that it falls half way down the forehead. The best artists, however, seem to have taken great care not to represent Jupiter as too angry; a great deity is not to be so much in a passion as a little one, much less in such a passion as a man. Jupiter is still to retain his majesty, which is apt to be scattered away with two much passion. The air of that fine bust of the Jupiter Terribilis, at the villa Mattei, at Rome, has as much of majesty as terror in it, and, where it expresses anger, expresses an anger not unworthy of Jupiter.—The face of the Jupiter Tonans has a good deal of resemblance to that of the Jupiter Terribilis. He is represented as holding up the triple bolt in his right hand, and standing in a chariot which seems to be whirled on impetuously by four horses. The poets describe him in the same manner, as standing amidst his rapid horses, or his horses that make the thunder; for as the ancients had a strange idea of the brazen vault of heaven, they seem to have attributed the noise in a thunder-storm to the rattling of Jupiter's chariot and horses on that great arch of brass all over their heads, as they supposed that he himself flung the flames out of his hand, which dart at the same time out of the clouds, beneath this arch.——The Jupiter Fulminans, and the Jupiter Fulgurator, seem to have been very much of the same kind; only those who were nicer might perhaps consider the Jupiter Fulminans as the dispenser of the lightnings which are darted forth from the clouds, and the Jupiter Fulgurator as the dispenser of those lesser lightnings that only shoot about and straggle amidst the clouds. I do not remember ever to have met with any representations of Jupiter the dispenser of rain, or the Jupiter Pluvius, except on a medal, and in those remarkable history-pieces on the Trajan and Antonine pillars at Rome. On the medal you see him seated on the clouds, holding up his right hand, and pouring a stream of hail and rain from it on the earth, whilst his fulmen is held down in his left: the figure is remarkable enough, as it is the only one, perhaps, of a Jupiter Pluvius, on medals, though that on the Antonine pillar has been much more talked of; he appears on the Antonine pillar, as well as on the medal, with an elderly and sedate countenance, and holds out his arms, almost in a straight line, each way. The wings which are given him on the former relate to his character of presiding over the air, which indeed was the original and principal character of Jupiter among the ancients: his hair and beard are all spread down by the rain, which descends in a sheet from him. There was, I think, scarce any character of Jupiter among the Romans that was more capable of sublime ideas to their artists than this of the Jupiter Pluvius."—It will not be improper to observe, as supplimentary to these observations, that Jupiter was generally represented with a serene countenance. The head, therefore, in black basalt of the Villa Mattei, which resembles the father of the gods, and is characterized by a look of menace, is erroneously styled the *terrible* Jupiter: for it has been overlooked, that this, and all the other pretended heads of Jupiter which are not conspicuous for a look of benignity, are represented as supporting a *modium*, or bushel, and are rather to be taken for Pluto, who, according to Seneca, resembles Jupiter indeed, but only when *thundering*, and as well as Serapis, carries the modium.—— The only exception that occurs in the heads of Jupiter, in which the benign aspect is not predominant, is the bas-relief of the Marquis Rondinini, where the god appears with a gloomy countenance, Vulcan having just struck the blow which was to open his head for the parturition of Minerva. Serenity of countenance, however, is not the only characteristic of Jupiter, but he is further distinguished by his forehead, his beard, and his hair. His hair on his forehead is considerably raised, and forming itself into curls in different rows, descends on his temples, as may be seen in an engraving from an agate in relief. This projection and cast of the hair is an essential character of Jupiter, which is transmitted also to his sons, and is conspicuous in the colossal statues of Castor and Pollux of the Capitol, and particularly in the *ancient* head; for one of

them is *modern*. The Grecian artists not satisfied with what was offered by the human form, have assumed the discriminating traits of other animals as characteristics of their divinities. Hence an attentive observer will discover in the heads of Jupiter and of Hercules, the form of a lion, and that not only in its large round eyes, high and commanding forehead, and distended flexible nostrils, but also in its hair, which descends from the crown of its head, is elevated in front, and dividing flows back in a curve, entirely unlike the hair of a man.——The Heathens had amongst their deities different representatives of the same import. What Vesta or the Idaean Mother was to the Phrygians, and Isis to the Egyptians, such was Jupiter to the Greeks and Romans, the great symbol of ether. Of this opinion were the author of the life of Homer, attributed to the elder Dionysus, Homer, Ennius, and Euripides. But to sum up all in the words of Orpheus, "Jupiter is omnipotent; the first and the last; the head and the midst: Jupiter the giver of all things, the foundation of the earth, and the starry heavens; both male and female, and likewise immortal; Jupiter is the source of enlivening fire, and the universal spirit."

JUSTICE. See *Astraea*.

JUTURNA, sister of Turnus, king of the Rutuli, having been ravished by Jupiter, was recompensed with immortality, and made a goddess of lakes and rivers. Servius, on Virgil, informs us, that there was in Italy a fountain named Juturna, *a juvando*, because its waters were clear and wholesome. This goddess, according to Virgil, aided her brother Turnus in opposition to Aeneas, but finding his death inevitable, uttered the most passionate complaints against Jupiter, cursed her immortality, and plunged into the river Numicus.—To Juturna the Roman matrons and maidens offered their devotions, the former in hopes of an easy and safe delivery, and the latter to obtain good husbands.

JUVENILIA. See *Games*.

JUVENTAS, OR JUVENTUS, goddess of youth, had her statue placed in the Capitol at Rome by Servius Tullius; she had also two temples in that city erected to her honour, was invested with variegated garments, and corresponded to the Hebe of the Greeks.

K

KAMAETZMA, a goddess of the Pagan East-Indians, in honour of whom a remarkable ceremony is observed. They carry annually to her pagod, on the day of her festival, a great quantity of fruits of various sorts, and dress up a young child with flowers, whom they afterwards set on the side of a deep grotto, which has a communication with a large subterraneous passage: when night is come, they shut the pagod, in which the child is left alone; but one of Kamaetzma's ministers comes in the night; takes away the fruits and the child, and carries them to the bottom of the grotto, whence he next day returns with the child.

KELMIS. See *Dactyli Idaei.*

KIION, a name of Saturn, according to Salmasius and Kircher. We meet with the word *Chiun*, or *Chevan*, in the prophet Amos, cited in the Acts of the Apostles. St. Luke reads the passage thus: "Ye took up the tabernacle of Moloch, and the star of your god Remphan, figures which ye made, to worship them."—— The import of the Hebrew is as follows, "Ye have borne the tabernacle of your kings, and the pedestal, (the *Chiun*) of your images, the star of your gods, which ye made to yourselves." The Septuagint, in all probability, read Remphan, or Revan, instead of Chiun, or Chevan, and took the pedestal for a god.— Some are of opinion that Moloch, Chiun, and Remphan, are here to be separately taken; whilst others affirm that the three mean only one god, adored under so many different names, and that this god was Saturn and his planet. Salmasius and Kircher assert, that Kiion is Saturn, and that his star is called Keiran among the Persians and Arabians, and that Remphan, or Rephan, signified the same thing among the Egyptians: they add, that the Seventy, who made their translation in Egypt, changed the word Chiun into that of Remphan, because they had the same signification. M. Basnage, in his Jewish antiquities, concludes that Moloch was the sun, and Chiun, or Remphan, the moon. See *Remphan.*

KITCHI-MANITOU, a deity of the savage Canadians, to whom they ascribe every thing that is good, as, on the contrary, they attribute every thing that is evil to another being called Matchi-Manitou. On a certain day they perform a grand sacrifice to Kitchi-Manitou, each savage bringing his offering, and laying it on a pile of wood, which being set on fire, they dance round, singing songs in honour of their god.

KIWASA, an idol or false god of the savages in Virginia. These idolators represented Kiwasa with a pipe in his mouth, and, what is more, he really smoked, for the pipe was lighted; but the truth is, a priest concealed himself dexterously behind the idol, and smoked the tobacco, the darkness with which the god was surrounded preventing the smoker from being detected.— This idol was generally placed in a little hut built of mats, and on a kind of seat or altar, called by the Virginians Paworance; but the savages also consecrated chapels and oratories to him in the most retired part of their houses, and consulted him before they went a-hunting, as well as in matters of less importance. Kiwasa often manifested himself in oracles and visions, and sometimes appeared personally to his votaries. Whenever they wanted to conjure him up, four priests went to the temple of the god, whom they invoked by the power of certain words, Kiwasa, or one of his priests for him, appearing under the figure of a handsome man, with a tuft of hair on the left side of his head, which descended to his feet: thus equipped he hastened to his temple, and ordering eight more priests to be sent for, declared to them his will, after which he disappeared, and was supposed to return to heaven.

KRODO, a divinity of the ancient Saxons, corresponding to Saturn.

KULLOPODION, an epithet of Vulcan, ascribed

to him by those who imagined him lame only on one side: it is of the same import with that of Tardipes, given him by Catullus.

KUTUCHTA, the name which the Calmuc Tartars and Western Monguls give to their high-priest, or sovereign pontiff. The Dalai Lama, or high-priest of the Tartars, formerly established the Kutuchta as his vicegerent, or suffragan, over the northern people of Mongul and Ajuha; but this deputy, taking advantage of the distant residence of his sovereign pontiff, set himself up as the spiritual head of the people. He encamps sometimes in one place, and sometimes in another, and is always surrounded with a numerous body of life-guards: he carries with him likewise those idols which are of the greatest repute, and pitches separate tents for their peculiar service. The Tartars adored him as a god, and should any one scruple to believe his divinity, he would be looked upon with the utmost horror and detestation: the chief magistrates and persons of distinction only dare approach him: he gives them his blessing by clenching his hand, and laying it on their foreheads. When this imaginary deity decamps, his faithful devotees flock from all parts, and throw themselves in his way to obtain his heavenly benedictions, for which he is sure to receive a valuable consideration. The Katuchta never exposes himself to public view, but on some particular days, and then in the most pompous and magnificent manner. He marches to the sound of musical instruments, and is carried in procession to a tent open in front, and roofed with Chinese velvet, in which he seats himself cross-legged, upon a throne, erected on a square eminence, in the midst of several cushions: on each side of this pontiff-god, or vice-deity, are two idols representing the divine essence: on the cushions set the inferior Lamas, or priests, who perfume the Kutuchta and the idols with a kind of incense: then they offer seven china cups full of milk, honey, tea, and brandy, to the idols, and as many to the sovereign pontiff; in the mean time the whole assembly breaks out into loud acclamations, and often repeats these words, *Our Kutuchta is a shining paradise.* To the idea of immortality which these people entertain of their Kutuchta, they add another which is altogether as whimsical and extravagant, viz. that the Kutuchta grows old with the decrease of the moon, and renews his youth with the renovation of that planet. The whole mystery of this fantastical notion consists in the holy father's suffering his beard to grow from one new moon to another, and never shaving himself but on her first appearance, at which time he dresses himself in all his splendour, and smears over his face with white and red. As to the notion of the grand pontiff's immortality, the origin and foundation of it is, that all the Tartars hold a transmigration of souls, and this opinion induces them to imagine that the soul of the expiring Katuchta enters, at his decease into his successor; for which reason, he who is to succeed must constantly attend him, that the soul of the holy father may qualify the young one for his approaching deification, and that the young soul may every day have familiar converse with the old one, possess all her qualities, and become as it were the same. See *Lama.*

L

LAB

LABDA, daughter of Amphion, and mother of Cypselus. The oracle of Corinth having foretold, that the son of Labda should become tyrant of Corinth, ten men were sent to dispatch him, but the child smiled so tenderly on them, that they had not resolution to destroy him; afterwards, however, apprehending themselves in danger from their lenity, they returned to execute their errand, but the mother, aware of their purpose, hid the boy in a heap of corn.

LABDACUS, king of Thebes, father of Laius, and grand-father of Oedipus, whence the people were called Labdacidae, and Laius his son, Labdacides.

LABOUR, one of the numerous progeny of Nox and Erebus.

LABRADEUS, a surname of Jupiter, from *labrys*, a hatchet, which the Carians placed in the hand of his statue.

LABYRINTH, among the ancients was a large edifice cut into various ailes and meanders, which ran with such intricacy into each other, as to render it difficult for any one who entered to find his way back. Mention is made of four celebrated Labyrinths among the ancients, the Cretan, Egyptian, Lemnian, and Italian: that of Crete is the most celebrated; it was built by Daedalus, and out of it Theseus made his escape by means of the clue which Ariadne supplied. According to Pliny the Egyptian labyrinth was the oldest, and subsisted in his time, after having stood 3600 years: he says, it was built by Petesucus, or Tithoes; but Herodotus makes it the work of several kings: it was placed on the banks of the lake Myris, and consisted of twelve palaces, and 1500 apartments: Mela says, *Ter mille domos.*——That of Lemnos was supported by columns of wonderful beauty, and there were some remains of it also in the time of Pliny.——The Labyrinth of Italy was built by Porsenna, king of Hetruria, for his tomb,

LAE

LACCOS, among the Greeks a ditch or trench used instead of an altar, when sacrifices were to be offered to the infernal deities.

LACEDAEMON, son of Jupiter by Taygeta, daughter of Atlas, married Sparta the daughter of Eurotes, and had by her Amyclas and Eurydice. He is said to have been the first who instituted in Laconia the worship of the Graces, and to have erected them a temple. From him and his wife the capital of his country was named.

LACEDAEMONIA, a name of Juno from Lacedaemon.

LACEDAEMONIAN. There were some festivals at Lacedemon, the names of which are forgotten: one of these is mentioned by Plutarch in his Love Stories, at which the married women, maidens, children, and servants feasted together promiscuously, those excepted whose husbands were magistrates, and they watched all night in a large room by themselves. Another we find in Athenaeus, at which the women having seized the old batchelors, dragged them round an altar, and beat them with their fists; to the end, that if no other motives would induce them, the shame of this shew might compel them to marry.

LACHESIS, the youngest of the three Fates, Destinies, or Parcae. She holds the distaff whilst her sister Clotho spins the thread of life, and Atropos cuts it. See *Fates.*

LACINIA, an epithet of Juno from a promontory in Italy, where she had a temple. See *Temple of Juno.*

LACTUCINA, OR LACTURA, an inferior rural goddess. She presides over the ears of corn when they begin to have milk.

LADES, son of Imbrasus, and brother of Glaucus, both killed by Turnus.

LADON, an Arcadian under Aeneas, killed by Halaesus.

The name also of one of Actaeon's dogs.

LAELAPS, one of the dogs of Actaeon:—Also

the dog of Cephalus. The Thebans having demolished the temple of the goddess Themis, because she gave forth oracles in an obscure manner, the goddess was provoked at the insult, and sent, to punish them, a wild beast, which destroyed their cattle and themselves. Cephalus agreed with the other Grecian youth to kill this beast with the dart and the dog which Procris had given him; but the beast continually eluding Laelaps, Cephalus attempted to wound him with his weapon, upon which both dog and beast were turned into stones.

LAELIA, a vestal virgin.

LAERTES, son of Arcesius, and father of Ulysses by Anticlea. He is enumerated by Apollodorus as one of the Argonauts.

LAESTRYGONES, the first inhabitants of Sicily, and neighbours to the Cyclops, were reported to be cannibals, and after destroying the ships of Ulysses, are said to have devoured his companions. Homer describes them of gigantic stature.

LAETITIA, OR JOLLITY, "is," says Mr. Spence, "distinguished by the wreath of flowers in her hand, a thing generally made use of by the Romans in their festivals; and, indeed, the gaiety and short duration of such pleasures were very morally and strongly pointed out to them by the roses which they wore on their heads, and scattered all about their couches and tables on those occasions."

LAGUS, an adherent of Turnus, killed by Pallas, son of Evander.

LAIS, a harlot of Corinth, who, going to Thessaly, was so much admired by the young men, that their countrywomen, in revenge, pricked her to death with needles in the temple of Venus, at which the goddess was so much enraged, that she brought a plague among the Thessalians, and would not be appeased till they erected a temple to Lais. The names Anosia and Adrophonos, viz. *impious* and *man-slayer*, were given to Venus when Lais was thus killed in her temple. Some authors, however, relate, that Lais was choaked with an olive-stone.

LAIUS, king of Thebes, son of Labdacus, and father of Oedipus, was, according to the prediction of the oracle, slain by his son Oedipus, unawares, in a scuffle in Phocis.

LAMA, the name of the sovereign pontiff, or high priest of the Asiatic Tartars, inhabiting the country of Barantola. This kingdom is governed by two kings, or chief governors, the first of whom, called Deva, applies himself to the government of the state; and the other, Lama, (the subject of this article) lives retired from the world, and is venerated by the inhabitants and kings of Tartary as a deity, who send him rich presents, and go in pilgrimage to pay him adoration, calling him *Lama-congiu*, i. e. *God the everlasting father of heaven*. He is never to be seen but in a secret place of his palace, amidst a great number of lamps, sitting cross-legged on a cushion, and decked with gold and precious stones, where his votaries, at an awful distance, prostrate themselves before him, it being unlawful for them to approach even his feet. To persuade the people he is immortal, the inferior priests, when he dies, substitute another in his stead, and so continue the cheat from one generation to another. These priests assert to the people, that the Lama was raised from death many hundred years ago, that he has lived ever since, and will for ever continue to live. He is honoured to that degree, that the greatest lords and princes esteem it the highest favour to have a small particle of his excrements, which they hang about their necks as an approved amulet against all sorts of evils. See *Kutuchta*.

LAMIA, daughter of Neptune. The Greeks asserted, that the Africans called her Sibylla, that she was the first female prophetess, and that Jupiter had a daughter by her named Hierophyle, who was one of the Sibyls. Some say Lamia was a beautiful African woman, by whom Jupiter had several children, all which the jealous Juno destroyed; and add, that this cruelty inspired the mother with so violent a grief, that she not only became ugly, but even so furious, as to run about destroying the children of others.

LAMIA, a virgin of Crete. See *Lithobolia*.

LAMIAE. According to some authors the Lamiae were a species of Gorgons, and descended from the same parents, Phorcys and Ceto. They were also called Empusae, and had only one eye and one tooth in common to them all, which

they kept at home in a little vessel, and which soever went abroad, used at her pleasure. The Lamiae are described in the same manner with the Graeae. See *Graeae*.

LAMPASA, according to Suidas, was one of the Sibyls, and daughter of Calchas the diviner. To her Suidas ascribes some oracles in verse; he also styles her the Colophonian. Mons. Mussard, a learned prelate, has given us the figure of Lampasa, and an inscription in which she is said to be daughter of Calchas, and priestess of Apollo; and the discourse annexed to the print acquaints us, that several predictions of the Sibyl Lampasa are extant. This author quotes Strabo instead of Suidas.

LAMPETIA, daughter of Apollo and Neaera, and one of the three sisters of Phaeton, who went by the common appellation of Heliades. See *Heliades*.

LAMPETO AND LAMPEDO, queen of the Amazons, who pretended to be the offspring of Mars.

LAMPON, LAMPOS, OR LAMPUS, a horse of Aurora, Hector, and Diomedes.

Also a son of Laomedon, and counsellor of Priam.

LAMPTERIA, an ancient Greek festival celebrated at Pellene in Achaia, in honour of Bacchus, surnamed Λαμπτηρ, from λαμπτειν, to *shine*; for this solemnity being holden by night, the worshippers resorted to the temple of Bacchus with lighted torches. It was customary, on this occasion, to place vessels full of wine in the several streets of the city.

LAMPUS, son of Aegyptus.

LAMUS, son of Neptune, and king of the Laestrigones. He built the city Formiae, and from him, according to Horace, the family of the Lamiae, was descended.

LAMUS, son of Hercules by Omphale, according to Ovid.

A third *Lamus* was an adherent of Turnus, and killed by Nisus.

LAMYRUS, a Latian chieftain, slain by Nisus.

LANASSA, grand-daughter of Hercules, or of Hyllus, son of Hercules, was wife of Pyrrhus. See *Pyrrhus*.

LANTHU, a magician, and native of China. He asserted that he never had a father, and that he was seventy years in his mother's womb, who was a pure spotless virgin. His disciples taught that Lanthu was the creator of all things.

LAOCOON, of Calydon, was one of the Argonauts.

LAOCOON, son of Priam and Hecuba, and priest of Apollo, dissuaded the Trojans from receiving the wooden horse within their city, and hurled his javelin against it with such violence as to make the armour within it clatter; but Minerva, enraged at Laocoon for this act, caused two huge serpents to issue from the sea, which killed both him and his sons.

Amongst the immense number of statues which were carried from the different cities of Greece to Rome, that of the Laocoon is of highset estimation. Considered as the most perfect production of art, by antiquity itself, this celebrated group no less merits the attention and admiration of posterity, as it has never hitherto been excelled. The philosopher finds in it abundant matter for reflexion, and the artist an inexhaustible subject of study. Both are persuaded that it comprises more beauties than have hitherto been noticed, and that the powers of the master were still more sublime than his work.

Laocoon presents to us an example of the acutest suffering in the semblance of a man who resists it with all the energies of his soul. Whilst agony swells his muscles and knits up his nerves, you behold the fortitude of his spirit in the wrinkles on his brow; and his breast oppressed by restricted respiration, heaves to concentrate the anguish within. His smothered groans and suspended breath contract the lower belly, and almost render the viscera visible. His own sufferings, notwithstanding, seem less to affect him than those of his children, who, with uplifted eyes, implore his aid. The paternal tenderness of Laocoon is conspicuous in his eyes, which appear suffused with sympathy. His features express complaints, not cries; and his looks directed towards heaven, supplicate its speedy assistance. His mouth is marked with languor, and his nether lip sinks with its depression, whilst in the upper, which is drawn upward, this languor is blended with acute pain. Suffering, united with indignation at

the injustice of his punishment, rises to his nose, and has its full vent in the dilatation of his nostrils. Beneath the forehead the struggle between pain and resistance is united in a point, and given with the greatest sagacity: for whilst the one reaches to the eye-brows, the other compresses the fleshy parts over the eye, and causes them to descend towards the upper eye-lid, which is almost covered. The artist, unable to embellish nature, has endeavoured to render it in its full force, so that where the greatest pain is exhibited, there the greatest beauty also is found. The left side, where the bite of the serpent darts his utmost venom, seems to suffer most from its proximity to the heart, and that part of the body may be stiled a prodigy of skill. He seeks to raise his legs to extricate himself from his unhappy condition. No part is at rest. The touch even of the master, concurs to express a rigor on the skin.

LAODAMANTUS, son of Hector and Andromache. See *Andromache.*

LAODAMAS, son of Antenor, killed by Ajax.

Alcinous, king of Phaeacia, had a son likewise of this name, who challenged Ulysses to wrestle; but the latter, from respect to Alcinous, declined the challenge.

A third *Laodamas* was son of Eteocles, king of Thebes.

LAODAMIA, daughter of Acastus and Laodothea, or, according to others, of Astydamia, being afflicted at the death of her husband Protesilaus, who was killed at Troy by Hector, desired to see his ghost, and died embracing it. Others say, that being unable to survive the loss of her husband, she killed herself.—Some make Laodamia the mother, not the wife of Protesilaus.

Laodamia, daughter of Bellerophon, and mother of Sarpedon by Jupiter, was killed by Diana with an arrow, as a punishment for her pride.

LAODICE, daughter of Priam and Hecuba, was by Acamas, son of Theseus, the mother of Munychus. She afterwards married Helicaon, son of Antenor, and Telephus, king of Mysia. Some call her Astyoche. She is reported to have thrown herself from a tower when Troy was ravaged by the Greeks.

Another Laodice was daughter of Agamemnon, called also Electra, whom he proferred to Achilles in marriage.

Of the same name were also a daughter of Cinyras, who had several children by Elatus; as was one of the Oceanides.

LAODOCHUS, son of Antenor, whose form was assumed by Pallas, when she would have persuaded Pandarus, by throwing a dart at Menelaus, to break the league.—A son of Apollo and Phthia, a son of Priam, and an attendant on Antilochus, were all of this name.

LAOGONUS, priest of Jupiter on Mount Ida, killed by Merion in the war against Troy.

Another Laogonus, was son of Bias, and brother to Dardanus.

LAOGORAS, king of the Dryopes, who trained up his subjects to robbery, plundered the temple of Apollo at Delphi, and was killed by Hercules.

LAOGORE, daughter of Cinyras and Metharme, daughter of Pigmalion, died at Egypt.

LAO-KIUM, a Chinese deity. His birth was very extraordinary, for after being carried twenty-four years in his mother's loins, he opened himself a passage through her left side, and occasioned the death of her who conceived him. The opinions of Lao-Kium were similar to these: "Tao," said he, "or Reason produced one, one produced two, two produced three, and three produced all things." Lao-Kium was ranked among the gods, had a stately temple erected to him, and the emperor Hium-Tsong caused the statue of this new divinity to be brought to his palace.——Lao-Kium founded the sect of Taose in China about six hundred years before the Christian era.

LAOMEDON, son of Ilus, king of Troy. Neptune, with several other gods, being engaged in a conspiracy against Jupiter, was forced to flee with Apollo to Laomedon, king of Troy, where they built the walls of that city; to which, as the music of Apollo's lyre materially contributed, divine honours were paid to that god, whilst Neptune was dismissed unrewarded. The latter irritated at being thus treated, sent a prodigious whale, which spouting forth a flood of waters, deluged the whole country. Laomedon distressed at the disaster, consulted

the oracle, and was told that a Trojan lady of distinguished birth must be annually exposed to the monster. At length when his daughter Hesione happened to be the victim, Hercules, who was passing that way, undertook to destroy the monster, provided Laomedon would give him his horses, which were of divine origin. To this the king assented; but after the monster was killed, and Hesione delivered, he refused to perform his promise. Hercules provoked at the fraud, took the city of Troy, killed Laomedon, and bestowed Hesione on Telamon, who was the first that scaled the walls. He also granted her any of the captives she might wish to redeem, on which she ransomed her brother Priamus, who was so called from that action, his original name being Podarcis. Laomedon is said to have built the walls of Troy with treasures consecrated to Apollo and Neptune; whence that part of the fable arose which makes Apollo and Neptune the builders of Troy.

LAONOME, wife of the Argonaut, Polyphemus.

LAONOMENE, daughter of Thespius, was, by Hercules, the mother of two sons, Teles and Menippides, and two daughters, Lysidice and Stentedice.

LAOTHOE, daughter of Thespius, and mother, by Hercules, of Antidus. See also *Lycaon*.

LAPHRIA, an anniversary festival at Patrae in Achaia, in honour of Diana, surnamed Laphria, either from λαφυρα, *spoils*, because she was the goddess of hunting, and had a statue of gold and ivory representing her in a hunting posture; or, because, she desisted from her anger, and became every year ειλαφροτερα, *i. e.* more *favourable* and *propitious* to Oeneus, king of the Calydonians; or else, from one Laphrius, a Phocensian, who had erected a statue to her in Calydonia, where this title was first given her, and thence, together with her statue, translated to Patrae. At the approach of this festival, an ascent to the altar was made by heaping up soft earth in the manner of stairs, round the altar were arranged pieces of green wood, each sixteen cubits long, and upon these were laid the driest sticks they could find. This solemnity lasted two days; on the former there was a solemn procession, followed by the priestess of the goddess, who was a virgin, and rode in a chariot drawn by stags: on the latter, they assembled to offer sacrifices, which consisted of birds, bears, bucks, lions, wolves, with all sorts of animals, and garden fruits, thrown upon the altar (partly by private persons, and partly at the public expence) and there consumed. Sometimes it happened, that the wild beasts, having their fetters loosened by the flames, sprung from amidst them and escaped; this, however, is affirmed to have occurred but once, and then unattended with mischief.

LAPIDEUS, OR LAPIS, an epithet of Jupiter among the Romans, who believed that an oath made in the name of Jupiter Lapis was the most solemn of all oaths. This name was derived either from the stone which was presented to Saturn by his wife Ops, as a substitute for Jupiter, in which sense Eusebius says that Lapis reigned in Crete, or from the flint-stone, which in making bargains the swearer held in his hand, and said, "If knowingly I deceive, so let Diespiter, saving the city and the capitol, cast me from all that is good, as I cast away this:" whereupon he threw away the flint.—— This is what Cicero calls *Jovem lapidem jurare*. The Romans had another form, not unlike this, of making bargains, as follows: "If with evil intention I at any time deceive, upon that day, O Jupiter! so strike thou me, as I shall this day strike this swine; and so much the more strike thou, as thou art the more able and skilful to do it:" whereupon the swearer struck down the swine.

LAPITHAE, a people of Thessaly, over whom Pirithous, son of Ixion, reigned as king.—— Theseus and Pirithous having an interview, and contracting a mutual friendship, Pirithous, on his marriage with Hippodamia, or Ischomacha, (Plutarch alone calls her Deidamia) solicited Theseus to be present. He had at the same time invited the Centaurs, to whom he was nearly allied, but they drinking to excess, became insolent, and offered violence to the women: this enraging the Lapithae, they sought immediate revenge, and not only killed many on the spot, but overcoming them afterwards, in a pitched battle, drove, by the assistance of Theseus, the race of Centaurs from their

country. Herodotus, however, gives a different relation, and says, that Theseus came not to the assistance of the Lapithae till the war was already begun; and that it was on this journey that he first saw Hercules. The glory of overcoming the Centaurs is given to Theseus, in conjunction with the Lapithae; it was likewise ascribed to Hercules, after his destruction of the Erymanthian boar, and whilst he was guest to the hospitable Pholus. See the particulars in the article *Centaurs*.

LAPITHUS, son of Apollo, and Stilbe, was brother to Centaurus, and husband of Orsinoe daughter of Euronymus, by whom he had Periphas and Phorbas, whose numerous offspring were denominated Lapithae, or rather the inhabitants of the country subject to them.

LARA, daughter of the river Almon in Latium, and one of the nymphs called Naiades. When Jupiter offered violence to Juturna, sister of Turnus, king of the Rutuli, she escaped from him by leaping into a river; whereupon he implored the assistance of the Nymphs, and desired them to detain her on the banks of the Tiber; but Lara betrayed him first to Juturna, and afterwards to Juno. Jupiter, irritated by disappointment and detection, in revenge cut out her tongue, and ordered Mercury to convey her to hell. On the way thither Mercury fell in love with, and enjoyed her. From the intercourse which succeeded, the twins called *Lares*, were born.

LARANDA, the same with *Lara*.

LARENTINALIA, a festival among the Romans, held on the 23d of September, by some supposed in honour of the Lares; by others of Acca Laurentia, and consequently the same with *Laurentalia*.

LARENTIA AND LAURENTIA. See *Acca*.

LARES. The ancients differ concerning the origin of the Lares: Varro and Macrobius, say they were children of Mania; Ovid makes them the issue of Mercury and Lara; and Apuleius asserts that they were the posterity of the Lemures: the general opinion is, that they were twin children of Mercury, by Lara. They were a kind of domestic Genii, or divinities, worshipped in houses, and esteemed the guardians and protectors of families. It was supposed that they resided more immediately contiguous to the chimney. Plutarch distinguishes the Lares, like the Genii, into good and evil.—There were also public and private Lares. Apuleius tells us that the private or domestic Lares were no more than the souls of departed persons, who had lived well, and discharged the duties of their station; whereas those who had done otherwise, were vagabonds, wandering about and frightening people, under the name of Larvae and Lemures. The private Lares took care of particular houses and families; these they called *Praestites*, from *Praesto*. The Lares were also genial gods, and were supposed to superintend children from their birth: it is for this reason that when Macrobius says the Egyptians had four gods, who presided over the births of children, viz. Genius, Fortune, Love, and Necessity, called Praestites, some interpret him as if he had said the Egyptians had Lares; but there was a wide difference between the Lares of the Romans, and the Praestites of the Egyptians. The public Lares were also called *Compitalis*, from *Compitum*, a cross-way, and *Viales*, from *Via*, a way or public road, as being placed at the intersections of roads, and in the high-ways, and esteemed the patrons and protectors of travellers. They gave the name *Urbani*, that is, Lares of cities, to those who had cities under their care, and *Hostilii*, to those who were to keep off their enemies. There were also Lares of the country, called *Rurales*, as appears from several antique inscriptions, and also Lares called *Permarini*, who it is probable were the Lares of ships, nor is it unreasonable to suppose that these floating houses should have their tutelar deities as well as others. The Lares called *Grundiles* were instituted by Romulus, in honour of a sow that brought forth, at one time, thirty pigs. The name Grundiles was given them *a grunnitu*, from *grunting*. The Lares were also called *Penates*, and were worshipped under the figure of little marmosets, or images of wax, silver, or earthen ware; though some have set up this distinction, that the Lares were guardians of particular houses, and the Penates of cities and towns. Tatius, king of the Sabines, was the first who built a temple to the Lares; and in every house the chimney and fire-place were particularly consecrated to

them. In most houses the Romans had a particular place, called Lararium, where were deposited the images of their domestic gods, Lares, and statues of their ancestors. When the Roman youth laid aside the bulla, (a golden ornament shaped like a heart, but hollow, which they constantly wore till fourteen years of age) they consecrated or hung it up to the Lares. Slaves, likewise, when they obtained their freedom, hung up their chains to these deities. Tertullian tells us, that the custom of worshipping the Lares arose from the ancient practice of interring the dead in their houses, whence the credulous supposed that their souls continued there also, and proceeded to pay them divine honours. To this may be added, that from afterwards burying in cross-roads, the Lares might, for a similar reason, have been regarded as gods of them. The Romans at first offered boys in sacrifice to the Lares, but those barbarous rites were altered. They afterwards offered to them wine, incense, heads of poppies, an hog, a bandage of wool, and images of straw: they also crowned them with flowers, particularly with the violet, myrtle, and rosemary. The feasts called *Compitalia* were observed in their honour, because they were keepers of the high-ways, and did not only watch for the preservation of private men, but also for the safety of the empire. The Lares are represented as young boys, with dog-skins about their shoulders, and with their heads covered, which was a sign of that freedom and liberty which men ought to enjoy in their own houses: their symbol was a dog, to denote their fidelity, and the service that animal does to man, in preserving and watching over the places allotted to their charge; on which account the dog was peculiarly consecrated to them. "Every house and family," says Mr. Spence, "had its presiding deities, and that of two sorts, their Penates, and their Lares. These lesser Penates, or guardians of private families, as the great Penates were of the state, I take to have been nothing else but the souls of their departed ancestors; and in a picture in the Vatican Virgil, which is the only certain representation I have ever met with of these deities, their appearance agrees very well with this notion. The Lares probably were supposed to preside over housekeeping, the servants in families, and domestic affairs, as the Penates were the protectors of masters of families, their wives and children; and it may be on this account that the Lares are dressed in short succinct habits, to shew their readiness to serve, and that they hold a sort of cornucopia in one hand, and a bucket in the other, as a signal of hospitality and good house-keeping."

LARIDES, son of Daucus, who joined Turnus against Aeneas, and had his hand lopped off at a stroke, by Pallas, son of Evander.

LARINA, an Italian virgin, who accompanied Camilla in opposition to Aeneas.

LARISSA, daughter of Pelasgus, gave her name to several Grecian cities.

LARVAE. See *Lares*, *Lemures*.

LARYSIA, a Grecian festival in honour of Bacchus, celebrated at Larysium, a mountain in Laconia, about the beginning of the spring.

LAT, an idol worshipped by the ancient Pagan Arabians: the Mahometans pretend it is a corruption of the word *Allah*, which signifies the true God. *Lat* is likewise the name of an Indian idol, worshipped in the town of Soumenat: his statue was a single stone, an hundred yards high, placed in the middle of a temple, supported by fifty-six pillars of massy gold.—Mahmoud, son of Sebectegin, who conquered this part of India, broke down the idol with his own hands, and substituted the religion of Mahomet.

LATAGUS, a chieftain in the Aeneid, killed by Mezentius.

LATERANUS, the deity who had the care of hearths, and who received his name from *later*, which signifies a *brick*.

LATIALIS, OR LATIARIS, a name of Jupiter, from his being worshipped in that part of Italy called Latium.

LATIAR, a feast or ceremony instituted by Tarquinius Superbus, in honour of Jupiter Latialis, or Latiaris. Tarquin having made a treaty of alliance with the Latins, proposed, with a view of perpetuating it, to erect a common temple, where all the allies, Romans, Latins, Hernici, Volsci, &c. should assemble every year, hold a kind of fair, exchange merchandizes, feast, sacrifice, and rejoice together.—

For this purpose they made choice of Mount Albanus, as a centrical situation, built on it a temple, and instituted annual sacrifices, accompanied with an oath of mutual and eternal friendship. At this festival a white bull was sacrificed as the common victim. The founder only appointed one day to the feast of the Latiar, the first Consuls added another, on concluding a peace with the Latins; a third was added after the people, who had retired to the Mons Sacer, were returned to Rome; and a fourth, after appeasing the sedition raised on account of the consulate, in which the people contended for a share. These four days were called the *Latin Feriae*, and every transaction peculiar to them, such as feasts, sacrifices, offerings, &c. were called *Latiares*.

LATINUS, king of the original inhabitants in Italy, who, from him, were denominated *Latini*, was the son of Faunus, by Marica, or, as others pretend, of Telemachus and Circe; [See *Penelope*.] and is said to have reigned about 1216 years before the Christian era. Having married Amata, he had by her a son and a daughter. The former dying an infant, left Lavinia, his sister, heiress to the kingdom.—Through the intervention of Amata, this princess was privately engaged to Turnus, king of the Rutuli. An oracle, however, which had told Latinus, that the conductor of strangers to his country, should become his son-in-law, the king, on the arrival of Aeneas, with the Trojans, in obedience to the divine injunction, offered him Lavinia in marriage, and solicited his alliance and friendship. Turnus, notwithstanding, asserted his claim; and, in support of it, opposed both Latinus and Aeneas. A war ensued, which proving disadvantageous to the adherents of both parties, it was determined that the pretensions of their rival leaders should be decided by single combat. Aeneas being victorious, killed his competitor, and having married Lavinia, soon after, on the death of Latinus, succeeded to his kingdom.

LATIUM. See *Saturn*.

LATIUS, a surname of Jupiter amongst the Romans.

LATOIS, a name of Diana, as daughter of Latona.

LATONA. This goddess was daughter of Caeus the Titan and Phoebe, or, according to Homer, of Saturn. In the ocean beyond the country of the Celtae, lay a considerable island inhabited by a people called Hyperboreans, the climate of which was of the purest temperature, and its soil so fertile, as to yield two crops in the year; here Latona was said to have been born. As she grew up extremely beautiful, Jupiter fell in love with her; but Juno, discovering their intercourse, not only expelled her from heaven, but commanded the serpent Python to follow and destroy both her and her children. Latona being pregnant, the Earth also was caused by the jealous goddess to swear that she would afford her no place in which to bring forth. It happened, however, at this period, that the island Delos, which had been broken from Sicily, lay under water, and not having taken the oath, was commanded by Neptune to rise in the Aegean sea, and afford her an asylum. Latona, being changed by Jupiter to a quail, fled thither, and from this circumstance occasioned it to be called Ortygia, from the name in Greek of that bird. There are some, notwithstanding, who affirm that Ortygia had been the sister of Latona, whose name was Asteria, and being beloved by Jupiter, was carried off in the form of a quail. It was on Delos that Latona, having recovered her shape, was delivered of Diana and Apollo. Diana is not only said to have been born first, but to have immediately aided her mother, in the birth of her brother, who, soon after, destroyed the Python with his arrows; though some affirm, that this exploit was not performed till he came of age; and, then, after a long and an obstinate fight. These events, however, attached to this island so prevalent an opinion of its sanctity, that when Xerxes, many ages after, invaded Greece with a thousand ships, and destroyed all things, whether profane or sacred, he abstained, notwithstanding, from Delos, though his fleet touched on its shores. The respite of Latona was of short duration; for flying into Lycia with her twins, she came to the fountain Mela, and being denied the water of it by the shepherd Niocles, and treated with opprobious language by the clowns, she petitioned Jupiter to change them into frogs. Niobe,

daughter of Tantalus, and wife of Amphion, king of Thebes, experienced likewise the resentment of Latona, whose children Apollo and Diana, at her instigation, destroyed. Her beauty became fatal to Tityus, the giant, who was put to death also by the same divinities.—[See *Amphion* and *Niobe*.] When her children grew up, Apollo chusing Lycia for his abode and Diana Crete, Delos was left for the residence of their mother. Latona, after having been long persecuted by Juno, became a powful deity, beheld her children exalted to divine honours, and received adoration where they were adored. At Argos, Delos, &c. she had temples, and in Egypt an oracle, whose answers were true and unequivocal. Lucian, in a dialogue between Iris and Neptune, hath humourously represented the exception of Delos from the general oath against Latona.—"*Ir.* Jupiter commands you to stop the island which broke loose from Sicily, and now floats in the Aegean sea.——*Nep.* And why?——*Ir.* That Latona, who is in labour, may be brought to bed in it.——*Nep.* What! are not heaven and earth sufficient for the purpose?——*Ir.* Juno being angry, will not suffer her in heaven, and the Earth has sworn not to receive her, wherefore this island only, as being no part of the world, is not bound by the oath.——*Nep.* Floating island! stop at my bidding: be still ye winds! while the Tritons bring her to lie in. Go, tell Jupiter all is ready. She may come when she pleases." Concerning the temple of Latona in the island Delos, a pleasant tale is told by Athenaeus. "Parmeniscus, the Metapontine, a man of the first repute in his country for birth and riches, rashly venturing into the cave of Trophonius, was punished for that offence by the loss of his risible faculty; so that nothing could provoke him to laughter: on this, he consulted the oracle, and was answered, in the name of Apollo, that his mother in her house would restore to him the lost faculty. Parmeniscus, imagining that by his mother was to be understood his country; and that, upon his arrival there, as the oracle had told him, he should laugh, returned home; but finding himself still unable, he fancied the oracle had deceived him. Afterwards making a voyage to Delos, and observing every thing with admiration, he repaired to the temple of Latona, expecting to find some curious image of the goddess; it so happened, however, that he found nothing but a wooden statue, and of so uncouth a form, as immediately provoked him to laughter: he then understood the sense of the oracle, and perceiving himself cured, paid great honours to Latona." In explanation of the fable, it may be observed, that as Jupiter is taken for the maker of all things, so Latona is physically understood to be the *matter* out of which all things were made, which, according to Plato, is called Λητω, or Latona, from ληθειν, to lie *hid*, or *concealed*, because all things originally lay hid in darkness till the production of *Light*, or birth of Apollo. Latona was one of the deities who presided over women in labour, and was supposed to have highly esteemed the cock, from that bird's being present at the birth of her children; whence some have imagined, that the presence of a cock facilitates the pains of parturition.—Although Latona was mother of two amongst the most celebrated deities of the Heathens, no personal descriptions or representations of her have been transmitted.

LATREUS, one of the Centaurs.

LAURENTIA, OR LARENTALIA, called also *Larentales*, *Larentinalia*, and *Laurentales*, feasts celebrated among the Romans, according to Varro, in April, but according to Ovid, in December, (and therefore, probably in both), in memory of Acca Laurentia, wife of the shepherd Faustulus, nurse of Romulus and Remus. Some represent these festivals as held in honour of Jupiter Latialis. See *Acca Laurentia*, *Accalia*, *Arvales Fratres*.

LAUSUS, son of Numitor, and brother of Ilia Sylvia, was slain by his uncle Amulius. Also the name of one of the sons of Mezentius, killed by Aeneas in the tenth Aeneid, of whom Virgil gives a beautiful character for his filial piety.

LAVERNA, goddess of thieves, according to the absurd theology of the Pagans. Horace supposes one of the votaries secretly addressing her to this purpose: "Good, good Laverna! hear me, grant me aid for such a cheat; let all believe me good; let me seem just and honest, and over my frauds and forgeries spread

a cloud." Festus tells us, the ancients called thieves Lavernians, from the goddess Laverna, who had a wood consecrated to her where they shared their booty. One of the gates of Rome was, from her, denominated, The Lavernal.

LAVINIA, daughter of Latinus, king of Latium, was promised in marriage, by her mother Amata, to Turnus, king of the Rutuli, her cousin; but Aeneas arriving in the country, her father Latinus, after levying an army to oppose the Trojans under that prince, having adverted to an oracle which had foretold him, that a stranger was to become his son-in-law, made up to Aeneas, gave him his hand in token of friendship, and to promote an indissoluble union of the two people, conferred on him Lavinia, his daughter and heiress. By Aeneas Lavinia had a posthumous son, who, from his being born in a wood, (whither she had fled to avoid the anger of Ascanius, son of Aeneas, by his former wife Creusa) was named Sylvius.

LAXO, daughter of Boreas by Orithya, daughter of Erechtheus, king of Athens.

LEADES, son of Astacus, killed Eteoclus.

LEANDER, a young man of Abydos, in love with the celebrated Hero of Sestos, priestess of Venus, was drowned in swimming across the Hellespont to visit his fair mistress. See *Hero*.

LEANIRA, daughter of Amydas, and wife of Arcas.

LEARCHUS, son of Athemas, king of Thebes, and Ino, was killed by his father in a fit of frenzy.

LECTISTERNIUM, a religious feast or banquet of the ancient Romans. In times of public danger or calamity, or on any happy event, the Republic was accustomed to order solemn feasts to be made for the gods. This solemnity they stiled *Lectisternium*, from *lectus* a *bed*, and *sternere* to *spread*, or *prepare*; because, upon this occasion, beds were placed round the altars, strewed with leaves and fragrant herbs, and furnished with a cushion to support the heads of the divinities, for whom the entertainment was prepared. Upon these beds the statues of the gods were laid, as if to partake of the feast, whilst those of the goddesses were placed in chairs, after the manner of the Roman ladies, that being thought a posture more becoming their sex. The Senators, preceded by the Pontifex Maximus, came to the place where the ceremony was performed, with crowns on their heads, and branches of laurel in their hands. They sung hymns, accompanied with music, in praise of the gods, whose statues were carried in procession, on biers and in chariots. At this ceremony the *Epulones* presided. Livy remarks, that the first Lectisternium seen in Rome, which held for eight successive days, was appointed in honour of Latona, Apollo, Diana, Mercury, Neptune, and Hercules, on occasion of a contagious distemper that destroyed all the cattle, in the year of the city 355; but Valerius Maximus mentions one of an earlier date. In the year 536, a great Lectisternium was celebrated at Rome, after the battle of the Lake Thrasymenus, on which occasion the Decemvirs prepared six beds of state, and ordered six religious repasts: the first, for Jupiter and Juno; the second, for Neptune and Minerva; and the four others for Mars and Venus, Apollo and Diana, Vulcan and Vesta, Mercury and Ceres. At the observance of this celebrity, all punishments were suspended, and those who were bound obtained their freedom. It appears from the Scholiast on the first Olympic of Pindar, that the Lectisternium was also observed by the Greeks; and Spon hath given a description of a marble bed, still visible at Athens, prepared for Isis and Serapis, two feet in length and one in heighth. Serapis is placed on it, with a bushel, or measure, upon his head, and a cornucopia and fruit before him. Isis is represented as sitting below him.

LEDA, daughter of Thestius, by Eurythemis, and wife of Tyndarus, king of Sparta, was beloved by Jupiter, who gained access to her in the form of a swan, as she bathed in the river Eurotas. Some say that Jupiter, in the form of a swan, sung so charmingly, that Leda fell in love with him: others, that Juno being transformed to an eagle, he assumed the shape of a swan, and, as if to avoid her pursuit, sought shelter in the arms of Leda, who conceived an egg by him, containing Pollux and Helena, whom she afterwards brought forth at Amycla, and, at the same time, was delivered of another egg, conceived by her husband

Tyndarus, including Castor and Clytemnestra. According, however, to Apollodorus, it was Nemesis, with whom, in the form of a duck, Jupiter as a swan, had communication; it was she who gave Leda the divine egg, *which she had batched*, and, consequently, was the true mother of Pollux and Helen; but whatever becomes of the story, the children were called *Tyndaridae*, and in commemoration of the feat the swan was raised to the heavens. The explanations which have been given of this fable are too ridiculous almost to be mentioned, some referring it to the beauty of Helena, and the whiteness, in particular, of her neck, which resembled a swan's; whilst others, fancying that Leda received her gallant in the highest apartment of her palace, which being of an oval figure, was called by the Lacedemonians the *egg*. See *Nemesis*.

LEGIFERA, an epithet of Ceres.

LEIOCRITUS, a Grecian slain by Aeneas. Also one of Penelope's suitors killed by Telemachus.

LEIODES, eldest son of Oenops, was a priest, and one of Penelope's suitors. Homer represents him as the only one in the number who detested the conduct of his competitors. Ulysses, notwithstanding, slew him.

LEITUS, son of Alector, and one of the Argonauts. Also one of the five Boeotians who led their countrymen against Troy.

LEMNIUS, a name of Vulcan, because Lemnos in the Aegean, was the island on which he fell when thrown out of heaven.

LEMURES, spirits or hobgoblins; restless ghosts of departed persons, who return to terrify and torment the living. These are the same with Larvae, which were imagined by the ancients to wander round the world for the purpose of frightening the good, and tormenting the bad; whence, at Rome, were instituted the Lemuria, or feasts to appease the manes of the dead. The ancient notion of manes is thus explained by Apuleius:—The souls of men, released from the bands of the body, and freed from performing their corporeal functions, become a kind of Daemons, or Genii, formerly called Lemures. Of these, such as were kind to families, were called *Lares Familiares*; but those who, for their crimes, were condemned to wander without finding any place of rest, terrifying the good, and hurting the bad, were vulgarly called Larvae. An ancient commentator on Horace mentions, that the Romans wrote Lemures for Remures, a word formed from Remus, who was killed by his brother Romulus, and who revisited the earth to torment him; but Apuleius observes, that in the ancient Latin tongue Lemures signifies the soul of a man when separate from the body by death.

Milton, amongst a variety of other imagery most happily adapted, has introduced these imaginary spectres in his beautiful Christmas Hymn:

> In consecrated earth,
> And on the holy hearth,
> The *Lars* and LEMURES moan with midnight plaint;
> In urns and altars round,
> A drear and dying sound,
> Affrights the Flamens at their service quaint;
> And the chill marble seems to sweat,
> While each peculiar Pow'r forgoes his wonted seat.

LEMURIA, OR LEMURALIA, a festival of the ancient Romans, solemnized on the ninth of May, to pacify the manes of the dead, who were the Lemures, or phantoms that came in the night to torment the living. The institution of this feast is ascribed to Romulus, who to rid himself of the phantom of his brother Remus, whom he had killed, ordained a feast called, after his name, Remuria, or Lemuria. The chief ceremonies of this festival were as follow: about midnight the person who offered, being barefooted, made a signal, by compressing his fingers to his thumb, which he fancied kept the bad spirit or phantom from him; he then washed his hands in spring-water, and putting black beans into his mouth, cast them behind him, saying, *By these I deliver myself and mine.* This done, he made a loud noise with brass kettles and pans, desiring the ghosts nine times to depart from his house; and with this dehortation the ceremony ended. The celebration of the Lemuria lasted three nights, during which time the temples of the gods were shut up, and no marriages allowed to be solemnized.

LENAE, Nymphs in the train of Bacchus.

LENAEA, a Grecian festival dedicated to Bacchus, surnamed Lenaeus, from ληνος, a *wine press*. It was celebrated in the month Lenaeon, with se-

veral ceremonies usual at other festivals of this god; but what more particularly distinguished this, was the poetical contention, and the tragedies acted during the festival.

LENAEUS, an epithet of Bacchus, from *lenio*, to soften, because wine assuages the sorrows and troubles of life; but Servius gives the epithet a Greek etymology, deducing it from ληνος, a *wine-press*. The first conjecture is best supported by the poets.

Also the name, according to Nonnus, of a son of Silenus.

LEODOCUS, son of Bias, and one of the Argonauts.

LEONES, the priests of Mithras, according to Porphyry, were so called.

LEONIDEA, a Grecian festival, annually observed at Sparta, in honour of king Leonidas, who with a few men put a stop to the whole army of Xerxes at Thermopylae, and maintained the passage of those straights two whole days together. At this solemnity an oration was pronounced on that hero: there were also sports, in which none were allowed to contend but free-born Spartans.

LEONTEUS. See *Polypoetes*.

LEONTICA, feasts or sacrifices among the ancients in honour of the Sun. They were called Leontica, and the priests who officiated at them Leones, because the Sun was represented by them under the figure of a lion radiant, bearing a tiara, and griping in his fore-paws the horns of a bull, who struggled, but in vain, to escape. The ceremony was sometimes also called Mithriaca, Mithras being the name of the Sun among the ancient Persians. There was always a man sacrificed at these feasts till the time of Hadrian, who prohibited it by an express law. Commodus introduced the custom afresh, after whose time it was again exploded. Concerning this institution, the critics are extremely divided: some suppose it anniversary, and to have made its return not in a solar but in a lunar year: others hold its return more frequent, and give instances in which the interval was not more than two hundred and twenty days.

LEONTICA, a Grecian festival, but who was the author, or what the occasion of it, is now not known; thus much, however, we find of it in Porphyry, that all who were admitted to it washed their hands with honey, which was poured upon them instead of water, in token that they were pure from all things hurtful, malicious, and detestable.

LERNAIA, a festival at Lerna, in Greece, instituted by Philammon in honour of Bacchus, Proserpine, and Ceres. In ancient times the Argives used to carry fire in this solemnity from a temple upon Mount Crathis, dedicated to Diana, surnamed Πυρωνια, perhaps from πυρ, *fire*.

LERNEAN HYDRA, the second labour of Hercules. See *Hercules*.

LERNUS. See *Nauplius Palaemonius*.

LETHE, the name of a river in hell, so called from the Greek word λησθη, signifying *oblivion*, it being the supposed quality of its waters to make those who drank them entirely forget every thing that was past. The fiction of the poets was, that the ghosts of persons who were to return into the world, and animate other bodies, drank of this subterranean river, in order to forget all the miseries and pains of their past life. There was a real river called Lethe, or Letho, in Africa, near the extremity of the Syrtes, which forcing itself a passage under ground, for a great number of miles, emerged near Berenice, whose inhabitants might fancy its origin in hell. This river is mentioned by Lucian.

LETHUM, is described by the poets in general much in the same manner as they describe Mors, or Death. "They give him a robe," says Mr. Spence, "but mention his arms being exerted out of it as reaching at his prey: they hint at his catching people in a net, and his hunting men as they did beasts, within his toils. As they speak of Mors being like Quiet, or Rest, so they say that Lethum is nearly related to Sleep; and Valerius Flaccus, in particular, acquaints us, that they were brothers." See *Death*.

LEUCIPPE, a daughter of Oceanus and Tethys.

LEUCIPPIDES, the daughters of Leucippus, who suffered violence from Castor and Pollux.

LEUCIPPUS, son of Xanthus, and a descendant from Bellerophon, becoming enamoured of one of his sisters, was favoured in his passion by his mother, who, through the excess of ten-

derness for her son, subserved his criminal attachment. Xanthus, ignorant of the circumstance, contracted a marriage for his daughter with a Lycian prince, who, being informed that she secretly favoured another, communicated the fact to her father. Xanthus watched her apartment, in hopes of detecting her seducer, and finding Leucippus in bed with her, through his eagerness to kill the offender, mortally wounded his daughter. Leucippus rising in her defence, stabbed his father in the gloom of the night, without knowing him. The parricide obliged to flee, sought shelter in Crete; but the inhabitants refusing him admittance, he betook himself to Ephesus, and there died in misery and remorse.

LEUCIPPUS, son of Oenomaus, being beloved by Daphne, and exciting thereby the jealousy of Apollo, was prompted by the god to assume the habit of a female, and accompany the Nymphs to the Ladon: an artifice which proved his destruction; for being urged to bathe with them, and discovering his sex, they pierced him through the heart with their javelins.

LEUCIPPUS, son of Hercules, by Marse, daughter of Thespius.

LEUCIPPUS. See *Edusia*.

LEUCONE, daughter of Aphidas, who gave her name to an Arcadian fountain.

LEUCONES, a son of Hercules.

LEUCOPHRYS, a temple of Diana, near the Maeander.

LEUCOSIA, one of the Sirens. See *Sirens*.

LEUCOTHEA, OR LEUCOTHOE, the same with Ino, wife of Athamas, king of Thebes. See *Ino*.

LEUCOTHOE, daughter of Eurynome and Orchamus, king of Babylon, was sister of Clytie. Apollo being enamoured of Leucothoe, entered her chamber in the form of her mother Eurynome. Clytie, jealous of her sister's happiness, discovered the amour to Orchamus, who was so enraged, that he ordered Leucothoe to be buried alive: her lover, however, in pity to her fate, poured nectar on her grave, which turned the body into the tree that weeps the gum called frankincense. See *Clytie*.

LEUCUS, a favourite of Ulysses, killed by Antiphus.

LEVANA, a tutelar deity of infants, so called from lifting them up; for when a child was born, the midwife constantly laid it on the ground, and the father, or, in his absence, some one appointed by him, took it up.—— Without this ceremony, the child was held illegitimate.

LIBATION, a ceremony in Heathen sacrifices, wherein the priest poured forth wine, milk, or some other liquor, in honour of the deity to whom the sacrifice was offered, after having himself first tasted it. Thus Dido, in Virgil, pours wine on the head of the victim. Alexander is said to have sacrificed a bull to Neptune, and for an offering to the sea-gods threw the golden vessel used for the libation into the sea. Libations were also in use under the law of Moses. See *Exod.* xxix, and *Numbers* xv.

LIBENTINA, a surname of Venus, in whose temple at Rome the young women, when arrived at maturity, consecrated their toys, and relinquished their childish amusements.

LIBER PATER. Upon earth Apollo is called Liber Pater, and carries a shield, to shew himself the protector of mankind, and that he preserves them in health and safety.

LIBER, LIBER PATER, epithets of Bacchus, from λυω, to *unloose*, or set *free*, because he frees men from constraint, and puts them on an equality. His head in this character was bound round with ivy. See *Liberalia*.

LIBERA, a title of Proserpine, daughter of Ceres.

Also a name given by Bacchus to Ariadne, on the consummation of their marriage.

LIBERALIA, Roman festivals in honour of Liber, or Bacchus, the same with those which the Greeks called Dionysia. They took their name from Liber, i. e. *free*, a title conferred on Bacchus, in memory of the liberty of freedom which he granted to the people of Boeotia; or perhaps because wine, of which he was the reputed deity, delivers men from care, and absolves them from constraint. Varro derives the name of this feast from *liber*, considered as an adjunct, and signifying *free*, because the priests were free from their function, and eased of all care during the time of the Liberalia; for, properly speaking, the ministers who officiated in the ceremonies and sacrifices of these feasts were old women. See *Dionysia*.

LIBERTAS, LIBERTY, an imaginary deity of the Romans; and, according to some, of the Greeks also. Liberty was so much the delight of the Romans, that it was but natural for them to imagine her a goddess, and to consecrate to her both altars and temples.—She had a temple on Mount Aventine, built and adorned with paintings by the Gracchi, which had a spacious court called Atrium Libertatis: the hostages of the Tarentines were placed in it; the tables and acts of the Censors were preserved in its archives; the laws against the Vestals, who committed incest were there kept; and, in this court, it was determined by lots into which of the four tribes freed men were to be enrolled. A temple was erected to Liberty on the scite of Cicero's house, which was pulled down by P. Clodius. The ides of April were sacred to Liberty, as well as to Jupiter Victor. Liberty was represented in the form of a female clothed in white, holding in her left hand the *rudis*, or wand, and in her right the cap of freedom.—"Liberty," says the author of Polymetis, "you may easily know by her cap and wand, both of which refer to the customs used among the Romans in setting their slaves free. The poets allude to these badges of Liberty, but never describe the goddess herself that I know of."

LIBETHRIDES, a designation given to the Muses from Libethra, a fountain of Magnesia.—Some derive the name from Libethrus, a mountain of Thrace, in which was a cave consecrated to them.

LIBITINA, among the Romans, was the goddess who presided over funerals: some confound her with Proserpine, but the most learned of the Romans, according to Plutarch, did not distinguish her from Venus. Thus the same goddess who gave life presided over death; to shew that we are born mortal. From the time of Servius every head of a family, when any one died in his house, carried a piece of money to the temple of Libitina. By this means it was easy to know how many died at Rome in a year. Round this temple, and in a part of the city called Libitina, lived the undertakers, or those who furnished necessaries for funerals; they were called *Libitinarii*. Those who had the charge of the treasure which belonged to the temple of Libitina, took care to enter the produce or amount of each year in a book called *Ratio Libitinae*. All dead bodies were carried through the Porta Libitinae, and the Rationes Libitinae, mentioned by Suetonius, nearly correspond to our bills of mortality.—The name of this funeral goddess was sometimes used to signify death itself; sometimes the bed on which the corps was borne to the place of burial; and sometimes, the expences of the burial, the funeral pomp, and the last duties paid to the dead.

LIBON, the artificer who built the temple of Jupiter Olympus, about 450 years before the Christian era.

LIBYA, daughter of Epaphus and Cassiopea, and mother, by Neptune, of Agenor and Belus.—From her Libya, or Africa, is said to have been called.

LICHAS, the messenger who carried from Deianira to Hercules the poisoned garment of Nessus the Centaur. Hercules, in the agony which the garment occasioned, threw Lichas into the Euboean sea, where the gods, as he was innocent, commiserating his fate, transformed him into a rock.

LICHES, an Arcadian, who found the bones of Orestes interred at Tegea.

LICNON, the mystical van of Bacchus, a thing so essential in the solemnities of this god, that they could not be duly celebrated without it.

LICNOPHORI, the person who carried the Licnon in celebrating the Dionysia, &c. of Bacchus. See *Dionysia*.

LICTIUS, father of Ithome, wife of Minos.

LIGEA, one of the Sirens. See *Sirens*.

LIGEA, the Nymph, daughter of Nereus and Doris.

LIGER, brother of Lucagus, two chiefs in the army of Turnus, and both killed by Aeneas.

LIMNAEUM, a temple of Diana at Limnae.

LIMNATIDIA, a festival in honour of Diana, surnamed Limnatis, from Limire, a school of exercise at Troezen, in which she was worshipped; or, according to Artemidorus, from λιμναι, *lakes* or *ponds*, because she had the care of fishermen.

LIMNIACE, daughter of Ganges, a river in India.

LIMNIADES, Nymphs who presided over the lakes and ponds so called from λιμνη, a *lake*.

LIMONIADES, Nymphs who superintended meadows and fields.

LIMNONIA, one of the Nereides.

LINGON, the name of an idol worshipped by the Pagans of Indostan, in the East Indies.—This idol, which is of brass, is a very lewd figure; the parts of a man and woman appearing conjoined. It is placed in a pagod or temple, which is opened but once in a year. Some of the votaries of Lingon wear his image about their necks, as a mark of their devotion.

LINIGERA, an epithet of Isis, because she was the first who taught the use of flax.

LINUS, grandson of Neptune, excelled all mortals in music, but daring to sing with Apollo, was vanquished, and put to death by the victor.

LINUS, son of Apollo and Terpsichore, or, as some pretend, of Mercury and Urania. Others report him to have been born at Colchis; and others at Thebes. He must have been eminent for learning, if it were true that Thamyris, Orpheus, and Hercules, were his scholars: but if Orpheus, as some affirm, lived an hundred years before Hercules, it is rather probable that Linus was the disciple of Orpheus. However this might have been, he was reputed an excellent poet; and is said to have written on the origin of the world, the courses of the sun and moon, and the production of animals. To him has been imputed the invention of Lyric verses, and also of the lyre itself. It is said he was slain by Hercules for ridiculing him.—After all, Linus seems only to have been a symbol of the Egyptians, which the Greeks, according to custom, personated. At the end of autumn, or harvest, the Egyptians commenced their night-work of weaving, and the figure then exposed was called Linus, from *Lyn*, to *watch*, and denoted the sitting up, or watching by night.

LINUS. See *Psamathe*.

LIODES, a suitor of Penelope, killed by Ulysses.

LIPAREUS, an epithet of Vulcan, from the island Lipara, where he is supposed to have had his forges.

LIPARUS, son of Ausonis. According to some authors, the Aeolian islands lay long desert, till Liparus, being at enmity with his brothers, came thither with a fleet and colony, and called one of them Lipara.

LIRIOPE, a sea-nymph, daughter of Oceanus and Tethys, was by Cephisus, the mother of the beautiful Narcissus. Some make this to be the name of the well in which Narcissus was drowned.

LIRIS, an adherent of Aeneas, slain by Camilla.

LESSA, by some accounted a fourth Fury.

LITAE, in English *Prayers*, are represented by Homer as goddesses, daughters of Jupiter, whose office it was to deprecate the wrath of heaven, and to procure for men the good things they desired. According to an explanation of the passage in Homer, where the Litae are described, they are said to be daughters of Jove, because it is he who teaches men to pray; they are lame, because the posture of a suppliant is with his knees to the ground; they are wrinkled, because those that pray have a countenance of dejection and sorrow; their eyes are turned aside, because overawed by their reverence for heaven, they dare not lift them thither; and they follow Ate or Injury, because nothing but prayers can atone for the wrongs that are offered by the injurious. This is the explanation of Eustathius, in which Dacier acquiesces.

LITHOBOLIA, *i. e. lapidation*, a festival celebrated by the Troezenians in Greece, in memory of Lamia and Auxesia, two Cretan virgins, who coming to Troezen in a time of tumult and sedition, fell a sacrifice to the fury of the people, by whom they were stoned till they died.

LORD OF THE EARTH, an epithet of Neptune; being an inscription on one of his statues in Lucania.

LOTIS, OR LOTOS, the Nymph, when flying from the Priapus, was changed into the Lotus tree, the fruit of which is so pleasant, that whoever tastes it, forgets his own country. See *Dryope*.

LOVE, one of the numerous progeny of Nox and Erebus.

LUA, among the ancient Romans, the goddess who presided over expiations. Justus Lipsius, in his commentaries on Tacitus, has

brought this goddess to light, after having been lost through the ignorance of editors.—Tacitus says that Servius Tullus dedicated an altar to the goddess Lua; but the editors neither understanding the word, nor knowing who the goddess was, changed the word Lua into Luna, and gave us to understand that the king built a temple to the Moon: but Lua was the goddess to whom the sacrifice of the Lustrum was offered: hence the Lustrum had its name, as Lua took hers from the verb *luo*.—Soldiers sacrificed to this goddess, by throwing their arms and spoils on the fire.

LUCAIA. See *Licaea.*

LUCAGUS. See *Lyger.*

LUCARIA, OR LUCERIA, festivals at Rome, celebrated between the Via Salaria and the Tiber in an extensive grove, where the Romans lay concealed, when besieged by the Gauls.

LUCETIUS, a commander under Turnus killed by Ilioneus.

LUCETIUS, an epithet of Jupiter, from *lux, light*, because he cheers and comforts us with the light of the day, as much as with life itself.

LUCIFER, according to the poets was son of Jupiter and Aurora. In astronomy, Lucifer is the planet Venus, which either goes before the sun in the morning, and is our morning star, or in the evening follows the sun, and then is called Hesperus, or the star of evening. See *Hesperus, Phosphorus.*

LUCILIA, LUCINA, epithets of Juno, either from the grove in which she had a temple, or from the light of this world, into which infants are brought by her. Under her name Lucina, Juno, according to Pliny, had a remarkable temple, for which see *Ardia.*

LUCINA, a name of Diana, as Luna, which she bore in common with Juno, both having the protection of women in labour; though some make Lucina daughter of Jupiter and Juno, born in Crete, and consequently a distinct goddess from either. Under the name of Lucina, Diana was adored by the Aeginenses and Eleans.

LUCULLEA, a Grecian festival in honour of Lucullus, in return for the wisdom and benignity of his government.

LUDI. See *Games.*

LUNA, the same with Diana. See *Diana.*

LUPERCAL, a spot at the foot of Mount Aventine, consecrated to Pan, where the Lupercalia were held.

LUPERCALIA, a feast of purification solemnized among the Romans on the 15th of February; but the name of it originally signified *the feast of wolves.* Romulus was not the instituter of it, as alleged by some, it having been established in Italy by Evander, who withdrew thither threescore years before the Trojan war. Pan being the chief deity of Arcadia, Evander, who was a native of that country, established the feast of the Lupercalia in honour of that deity, on Mount Palatine, where he built houses for the reception of those he had brought with him. He there also built a temple to Pan, and instituted this festival with the solemnities of sacrifices. But though this be the common opinion, Plutarch observes, that it may be derived as well from the she-wolf which suckled Romulus and Remus, and adds, that the Luperci, or priests of Pan, who run about the city during the Lupercalia, began their course from the spot where Romulus and Remus were exposed. Bayle, however, thinks this practice not so much an evidence that Romulus instituted the Lupercalia, as that it induced him to continue, and to render it still more conspicuous. The ceremonies of the Lupercalia further tend to obscure the origin. Three goats and a dog having been sacrificed, two youths of noble birth being brought forth, some of the Luperci stained their foreheads with the bloody knife, while others wiped off the blood with wool dipped into milk. The boys were always to laugh after their foreheads had been wiped, and this done, the skins of the goats being cut into thongs, they ran about the streets almost naked, lashing every one they met. Women lately married, instead of avoiding, coveted their stripes, under the notion of their contributing to conception and delivery. Besides the Luperci, some of the magistrates, after having been smeared with oil, ran in the same frantic manner, and whipped all who came in their way. Butas, who wrote in elegiac verse, a fabulous account of the origin of the Roman customs, relates, that Romulus and Remus, after having conquered Amulius, ran joyfully to the place where the wolf gave

them suck; that in imitation of this action this festival was kept; that two young noblemen ran, striking every one in their way; that the bloody knife was applied to their forehead, in memory of the danger they were then in, and of the blood that was spilt that day; and that the cleansing of them with milk was in remembrance of their first food and nourishment.—Caius Acilius tells us, that before Rome was built, the cattle of Romulus and Remus having one day gone astray, they stripped themselves naked, and after having prayed to the god Faunus, that they might not be incommoded with sweat, thus ran in search of the cattle: others pretend, they ran naked, because Pan is always so represented. Goats were sacrificed, because the same deity was supposed to have feet resembling those of that animal; which gave occasion to his common epithet of Capripes. If this festival were celebrated out of gratitude to the wolf for nourishing the twin-brothers, there is then sufficient reason for offering a dog, as an enemy to wolves; but, perhaps, says Plutarch, nothing more was meant by it, than to punish the creature for molesting the Luperci as they ran. Suetonius reckons the Lupercalia among the ancient rites and ceremonies restored by Augustus; and Panvinius assures us, they were observed in Rome to the time of the emperor Anastasius. We learn from Ovid, that in the time of Romulus, the women became so barren, as to extort from him a declaration, that it had been much better had they never stolen the Sabine virgins; and having recourse to prayers, both husbands and wives prostrated themselves in a grove sacred to Juno, at whose answer they were greatly disturbed, the following words being heard: *Italidas matres, caper hirtus inito*, i.e. *Let a hairy goat come upon the Roman matrons*;—till luckily an Augur was present, who dispelled their uneasiness, by sacrificing a he-goat, commanding its skin to be employed in whipping the women; of whom, such as consented to this injunction, failed not of being mothers at the end of nine months.

LUPERCI, priests of Pan, were the most ancient order of priests in Rome. They had their name from the deity they attended on, called in Greek λυκαιος, probably from λυκος, a *wolf*, in Latin *lupus*, because the chief employment of Pan was the keeping off such beasts from sheep. There were two colleges of the Luperci at Rome, one of which took its name from the Fabii, the other from the Quintilii, whence the distinction of Luperci Fabiani, and Luperci Quintiliani. Julius Caesar added a third, who were called Luperci Juliani, from the name of their founder. Suetonius mentions the institution of this new college of Luperci, as a thing that rendered Caesar more odious than he was; but it appears from the same passage of Suetonius, that this new corporation was neither instituted by Caesar, nor in honour of Pan, but by some friends of Caesar, and in honour of himself. Cicero often speaks with contempt of the Luperci, and in his second Philippic reproaches Antony with running about the streets as a Lupercus; nevertheless we find that magistrates and persons of noble birth were not ashamed to act so ridiculous a part in the sight of all the citizens. See *Lupercalia*.

LUPERCUS, a name of the god Pan.

LUSTRAL, an epithet applied by the ancients to the water used in their ceremonies, for the purpose of sprinkling and purifying the people; from which practice the Romanists have borrowed the holy water of their church.

LUSTRAL DAY, that whereon the lustrations for a child were performed, and its name given; which was usually the ninth day from the birth of a boy, and the eighth from that of a girl; though some observed the ceremony on the last day of that week in which the child was born, and others on the fifth day from its birth. Over this feast day the goddess Nundina was supposed to preside. The midwifes, nurses, and domestics handed the child backwards and forwards around a fire burning on the altars of the gods, after which they sprinkled it with water, the old women mixing saliva and dust. The whole ended with a sumptuous entertainment.

LUSTRATION, expiation, sacrifices, or ceremonies by which the Romans purified their cities, fields, armies, people, &c. defiled by any crime or impiety. Some of the Lustrations were public, others private. All persons, slaves excepted, were ministers of some sort of Lus-

tration. When any one died, the house was to be swept after a particular manner, by way of purification. The priest threw water on new-married people with the like intention.—To purify themselves, people would even sometimes run naked through the streets; and, as if fancy were not fertile enough in inventing Lustrations, they even consulted the dead, in reference to them. The birds, they say, practice Lustration, and the hen uses straw to purify her chickens. There was scarce any action at the beginning and end of which the Gentiles did not perform some ceremony to cleanse themselves, and conciliate the favour of their gods. When they had no animals to sacrifice, they made the figure of the beast they would offer, in dough, metal, or the like, and thus presented it in effigy. Some expiations were performed in the water, for which reason certain fountains and rivers were in great reputation; others were performed in the air. One person caused himself to be seriously sifted in a sieve, as we now sift corn; another hung himself up by a cord, and was swung backwards and forwards: another shut his eyes, and set himself blindfold to find out a nosegay tied to a cord; others played at see-saw, as a more efficacious way of appeasing the gods. Fire was much used for expiation; sometimes the penitents were cast into it; at others only brought to the flame, or the smoke. It was common on these occasions to shed human blood. The priests of Cybele, Bellona, and Baal, made cruel incisions on themselves. Erechtheus, king of Athens, sacrificed his daughter to Proserpine. Several had their throats cut at Rome, to obtain the emperor's health from the gods.—Those who commanded armies, offered one of their soldiers to appease the anger of their deities, that he alone might suffer what the army deserved. All sorts of perfumes and odoriferous herbs, had place in Lustration. The egg was much used, as the symbol of the four elements; its shell representing the earth; the yolk a globe of fire; the white, water; and the spirit contained in it, air: for this reason it is that the bonzes, or Indian priests, believe to this day that the world came out of an egg. There is scarce any herb, pulse, tree, mineral, or metal, which was not offered to the gods by way of expiation; nor were milk, bread, wine, or honey forgotten; nay, even spittle and urine were used. The poets feigned that the gods purified themselves, and the people omitted not to purify their statues. They made a Lustration for children. When a man who had been falsly reputed dead returned home, he was not to enter his house by the door. It was a settled custom to offer no expiation for those who were hanged by order of justice, nor for such as were killed by thunder; neither did they offer any for those who were drowned in the sea, it being the common opinion that their souls perished with their bodies: hence, persons in danger of shipwreck sometimes ran themselves through the body, that they might not die in the sea, where they thought the soul, which they supposed to be a flame, would be totally extinguished. The most celebrated expiatory sacrifice was the Hecatomb. Lustrations and lustratory sacrifices were not only performed for men, but for temples, altars, theatres, trees, rivers, fountains, sheep, fields, villages, &c. When the Arval Brothers offered a victim for the fields, their sacrifice was called Ambarvalia. Cities were to be purified from time to time. Some walked the victim round their walls, and then slew him. The Athenians immolated two men, one for the men, the other for the women, of their city. The Corinthians sacrificed the children of Medea; though the poets say she killed them herself. The Romans performed the ceremony of purifying their city every fifth year, whence the name of Lustrum given to that interval.—Divers of the expiations were austere; some fasted, others abstained from all sensual pleasures; some as the priests of Cybele, castrated themselves; others, that they might live chaste, ate rue, or lay under the branches of the *agnus castus*, a shrub famous among the ancients as a specific for the preservation of chastity, and upon the leaves of which the Athenian matrons prostrated themselves during the feasts of Ceres. The postures of the penitents were different, according to their different sacrifices: they sometimes joined prayers to the solemnity; at other times a public confession was made of their sins. The priests changed

their habits, according to the ceremonies to be performed; white, purple, and black, were the most usual colours. They had their heads always covered, and wore long hair, except in the sacrifices of Saturn, Hercules, Honour, and a few others; the priests of Isis only were shaven, because that goddess, after the death of her husband Osiris, underwent the same operation. In some ceremonies the priests were shod, in others barefoot: they had no girdles, nor durst they pronounce the word *ivy*, because ivy cleaves to every thing. In the sacrifices of Venus and the Moon every one took the habit of the contrary sex. Every thing was to be done by odd numbers, because they looked upon an even number, which may be equally divided, as the symbol of mortality and destruction: the odd number was with them holy; and hence the trident of Neptune, the three heads of Cerberus, and the thunder-bolt with three points, of Jupiter. They cast into the river, or at least out of the city, the animals or other things that had served for a Lustration, or sacrifice of atonement; and thought themselves threatened with some great misfortune, when, by chance, they trod upon them. At Marseilles they fed a poor man for some time, after which they charged him with all the sins of the country, and then drove him away. The inhabitants of Leucadia fastened a number of birds to a man charged with their sins, and in that condition cast him head-long from a high tower, when, if the birds buoyed him up from being killed, they expelled him out of their country. Part of these ceremonies were abolished by the emperor Constantine and his successors; the rest subsisted till the Gothic kings were masters of Rome, under whom they expired, those excepted, which were adopted by the popes, and brought into the church, where they are still retained; witness consecrations, benedictions, exorcisms, ablutions, sprinklings, processions, feasts, &c.

LUSTRUM, a ceremony, or sacrifice used by the Romans, after numbering their people once in five years. The word was also used, though but vaguely, to signify a space of five years; for, on enquiry, we shall find, that there is no good ground for rigidly fixing to it so precise a period. The Lustrums were irregular, and held at various and different intervals, as the exigencies of the state required.

LYA, an epithet of Diana among the people of Sicily; because they believed she had cured them of the spleen.

LYAEUS, an epithet of Bacchus of the same import with *Liber*, which see.

LYBAS, a companion of Ulysses.

LYBIA, daughter of Oceanus by his wife Pamphyloge.

LYCABAS, one of the Etrurians who offered violence to Bacchus, and were changed into dolphins.

Of this name also was one of the Lapithae, who fled in the conflict at the marriage of Pirithous.

LYCAEA, an Arcadian festival resembling the Roman Lupercalia: it was celebrated with games, in which the conqueror was rewarded with a suit of brazen armour, and an human sacrifice was offered in it. It was instituted by Lycaon in honour of Jupiter, surnamed Lycaeus, either from the name of Lycaon himself, or from Mount Lycaeus in Arcadia, which the people of that country pretend is the true Olympus. This they stiled the *Sacred Hill*, because Jupiter was feigned to have been there educated; and, in memory of the fact, erected an altar on it, where certain mysterious worship was paid to that god, and a spot consecrated to him, on which it was unlawful for any one to stand.

LYCAEUS, the same with *Lyaeus*. Also, an epithet of Apollo. See *Lycaea*.

LYCAEUS, an epithet of Jupiter, either because he was believed to have transformed Lycaon into a wolf, or from Mount Lycaeus, in Arcadia, where, it is pretended, Jupiter was educated.

LYCAON, king of Arcadia, son of Pelasgus and Meliboea, having sacrificed a boy upon an altar consecrated to Jupiter, was, by that god, according to Pausanias, turned into a wolf. Ovid gives this story a different turn; according to him, Jupiter, hearing of the prevailing wickedness of mankind, descended to earth to ascertain the report. Arriving at the palace of this monarch, he declared who he was, on which the people prepared sacrifices and other suitable honours; but Lycaon, impious and incredulous, derided their simplicity, and told them

he soon would discover if his guest were a god. At night he repaired to Jupiter's chamber with a fixed determination of putting him to death, but finding himself unable to execute his purpose, he slew one of his Molossian hostages, and serving up his flesh, offered it as a dainty to the god. Jupiter detected the artifice, and in detestation of such horrid inhumanity, not only consumed the palace, but as the barbarian fled towards the woods, metamorphosed him into a wolf.——Some pretend, that this fable referred to another Lycaon, but of this the anachronism advanced in respect to the former is no satisfactory proof.

Another LYCAON, son of Priam and Laothe, daughter of Alte, was taken by Achilles and carried to Lemnos, but escaping thence afterwards fell by the hand of the same hero.——Lycaon, son of Diomedes, was killed before Troy, by Pandarus.

Of this name also was the Gnossian artist, who fabricated the sword which Ascanius gave Euryalus.

LYCAONIUS, an adherent of Aeneas, killed by Messapus.

LYCAS, an adherent of Turnus, killed by Aeneas. Turnus had another leader of the same name.

LYCASTE. See *Butes*.

Of this name Priam had a daughter, who became the wife of Polydamas, son of Antenor.

LYCE, one of the Amazons.

LYCEA, a Grecian festival observed at Argos in honour of Apollo, surnamed Λυκειος, he having delivered the Argives from the λυκοι, or *wolves*, which wasted their country. In memory of this benefit, they dedicated a temple to Apollo Lycaeus, and called one of their public forums the Lycaean Forum. Others pretend that Apollo was so called, either because he defended the flock of Admetus, king of Thessaly, from wolves, or, because, he was born in Lycia.

LYCIAN CLOWNS. See *Niocles*.

LYCIDAS, one of the Centaurs, killed by the Lapithae.

LYCIDICE, daughter of Pelops and Hippodamia, was wife of Electryon, and mother of Alcmena, who bore Hercules to Jupiter. Some report, that Lycidice was married to Nestor, son of Perseus, king of Tirinthus.

LYCIMNIA. See *Helenor*.

LYCIMNIUS. See *Argaeus*.

LYCIUS, an epithet of Apollo, from his temple in Lycia, or, according to others, his purity and splendor.

Another LYCIUS, was son to Lycaon, and Lycius was also the surname of Danaus.

Of this name Hercules had a son by Toxicrata.

LYCOMEDES, king of the island of Scyros; to his court Achilles was sent by his mother Thetis, to prevent him from going to the Trojan war. Theseus, disgusted at the people of Athens, retired also to the court of Lycomedes, either to beg his assistance against the Athenians, or to request his paternal lands in that island, for the purpose of settling upon them. Lycomedes, however, either jealous of the glory of so great a man, or desirous to gratify Mnestheus, who headed the faction in Athens against Theseus, having led this hero to the highest cliff in the island, on pretence of shewing him the lands he desired, threw him headlong from the rock, and occasioned his death. Some say Lycomedes had discovered that Theseus was forming cabals against him, and that he endeavoured to seduce his wife: others, that Theseus fell down of himself by a slip of his foot.

LYCON, an adherent of Priam, was killed by Peneleus.

LYCOPHON, on whom Homer confers the epithet of *god-like*, was killed by Teucer.

LYCOPHRON, a friend of Ajax, killed by Hector.

LYCORIAS, a Nymph mentioned by Virgil.

LYCURGIA, a Grecian festival celebrated by the Spartans in memory of Lycurgus, their law-giver, whom they honoured with a temple and an anniversary sacrifice.

LYCURGUS. Of this celebrated Spartan lawgiver there is nothing to be related, says Plutarch, that is certain and uncontrovertible. The accounts given of his family, his travels, the laws he made, the commonwealth which he founded, and his death, are very different.—The poet Simonides reports, that Lycurgus was the son of Prytanis, and not of Eunomus; but almost all other writers derive his descent from Aristodamus, through Patrocles, Socus, Eurytion, Prytanis, and Eunomus,

who, by his first wife, had a son named Polydectes, and by Dianassa, his second, Lycurgus. Eutychides makes Lycurgus the sixth from Patrocles, and the eleventh from Hercules. Lycurgus travelled through Greece, the island of Crete, Egypt and the Indies, to converse with the sages of these several countries, for the purpose of learning their manners, customs, and laws. After the death of his brother Polydectes, who was king of Sparta, his widow offered the crown to Lycurgus, proferring, on condition he would marry her, to procure an abortion of the child with which she was then pregnant; but Lycurgus nobly rejected her offers, and contented himself with being the guardian of his nephew Charillus, to whom when of age, about the eight hundred and seventieth year before the Christian era, he surrendered the government. Notwithstanding, however, this generous conduct, he was accused of a design on the crown, and to avoid the calumny, determined to travel. At his return to Lacedemon, he reformed the government, and to prevent the disorders occasioned by luxury and riches, prohibited the use of gold and silver, placed all the citizens on a state of equality, and introduced the strictest temperance, the most exact discipline, and those admirable laws which have attracted the admiration of mankind. Being satisfied with the general good tendency of his institutes, he conceived the design of making them immortal. To accomplish this, he called an extraordinary assembly of the two kings, senate, and people, and made them swear, that till his return from Delphi, whither he was going to consult the oracle, they would inviolably maintain the system he had established. This done, he set out for Delphi. On his arrival, having sacrificed to Apollo, he asked the god, "Whether the laws he had established were sufficient to render a people virtuous and happy?" Being answered, "That his laws were excellent, and that the community, whilst it observed his polity, should continue in the highest renown:" he committed the response to writing, and sent it to Sparta; then, having sacrificed a second time to Apollo, and taken leave of his friends and son, he voluntarily destroyed himself by abstinence from food, that the Spartans might never be released from their oath. Some affirm, that Lycurgus died in Cirrha; but Apollothemis relates, that he died after having been brought to Elis; Timaeus and Aristoxenus, that he ended his days in Crete; and Aristoxenus, that his tomb is shown by the Cretans in Pergamia, near the public road. Aristocrates also maintains, that he died in Crete, and that those with whom he lodged, at his express desire, burnt his body, and cast the ashes into the sea, lest by transporting his remains to Lacedemon, the people might pretend to be released from their oath. Some contend, that his bones were brought to Sparta, and that the tomb in which they were deposited was stricken with lightning. Lycurgus was honoured with a temple at Lacedemon, and sacrifices and other divine honours were offered to his memory.

Lycurgus, king of the Edoni, near the river Strymon, having affronted Bacchus, that deity deprived him of his reason, so that when he thought to prune his vines, he cut off the legs of his son Dryas, and afterwards the extremities of his own body. By command of the oracle his subjects imprisoned him, and he was afterwards torn in pieces by wild horses.

Lycurgus, was a name common to a king of Nemea, whom Aesculapius raised from the dead:—a giant in Thrace, killed by Osiris:—a son of Hercules and Praxithea, one of the daughters of Thespius:—a son of Pheres, the son of Cretheus:—and a king of Tegea, son of Aleus by Neaera, daughter of Pereus, who having married Cleophile, (called likewise Eurynome), was the father of Amphidamas and others.

LYCUS, son of Neptune and Celeno, and king of the Maryandini, hospitably received the Argonauts in their way to Colchis, and sent his son as their guide to the river Thermodon. He is said to have received his dominion from Hercules, who afterwards, for attempting the honour of Megara, his wife, put Lycus to death.

Lycus. See *Antiope*.

Besides these, there were several others of the name of *Lycus*; one, son of Mars; another, of Aegyptus; a third, of Priam; a fourth, of Pandion, king of Athens; a fifth, of Lycaon, king of Arcadia; a sixth, father of Arcesilaus, and a seventh, attendant on Aeneas.

LYDUS, son of Hercules by the fair Iole, or, according to others, of Atys and Callithea, was king of Moeonia, which, from him, obtained the name of Lydia.

LYGDUS, the Cretan, father of Iphis by Telethusa. See *Iphis*.

LYNCEUS, son of Aphareus, was one of the Argonauts, and also a hunter of the Calydonian boar. He was so remarkable for his piercing sight, as not only to be capable of seeing through the earth, but of distinguishing objects at an amazing distance, and perceiving, in one day, the old moon and the new. In conjunction with Idas, his brother, he stole oxen; and was killed in a conflict with Castor and Pollux. See *Castor*, where for *Ida*, read *Idas*.

Lynceus, was one of the fifty sons of Aegyptus, who were united to the fifty daughters of their uncle Danaus, called Belides, or Danaides.—— Lynceus married Hypermnestra, by whose forbearance he alone escaped the cruel injunction of Danaus to his daughters. Having afterwards expelled his father-in-law, Lynceus assumed the government of Argos.

Another *Lynceus* had a command under Aeneas, and was killed by Turnus.

LYNCUS, king of Scythia, for his inhumanity to Triptolemus, whom he attempted to murder whilst asleep, was, by Ceres, changed to the lynx.

LYSANDER, an adherent of the Trojans, killed by Ajax.

LYSANDRIA, a Grecian festival celebrated by the Spartans, with sacrifices and games, in honour of Lysander, the Lacedemonian admiral. It was anciently called Ἥραια, which name was abolished by a decree of the Samians.

LYSIANASSA, one of the Nereides. Also, a daughter of Epaphus, mother of Busiris.

LYSIDICE, daughter of Pelops and Hippodamia, and wife of Mestor, son of Perseus and Andromeda.

Thespius also had a daughter of this name.

LYSIMACHE, daughter of Priam. Also, of Abas, son of Melampus.

LYSIPPE, daughter of Praetus, king of the Argives. See *Proetides*.

Also, a daughter of Thespius.

LYSITHOUS, son of Priam.

LYSSA, or MADNESS, one of the numerous children of Nox, or Night, conceived without a father.

LYTAEA, daughter of Hyacinthus.

LYZANIAS, king of Chalcis in Euboea.

M

MAC

MA, one of the female attendants on Rhea. Jupiter is said to have charged her with the education of Bacchus. The Lydians worshipped Rhea herself under the name of Ma.

MACAREIS, Issa, daughter of Macareus.

MACAREUS, son of Aeolus, was the corrupter of Canace, his sister, who bore him a son.—Their flagitious intercourse being communicated to Aeolus, the child was exposed by his command, and a sword sent to Canace with an injunction to use it as she ought. Macareus fled to Delphi, and there became priest of Apollo.

Of the same name was a son of Lycaon, and likewise an attendant of Ulysses, who was left at Caieta, in Italy, and there found by Aeneas.

MACARIA, daughter of Hercules and Deianira. After the death of Hercules, Eurystheus, king of the Mycenians, endeavouring to extirpate the race of that hero, those who could not resist him, sought refuge at the asylum in Athens, called the altar of Mercy; and implored the aid of Theseus and the Athenians, who took up arms in their defence. The oracle which had been consulted before the commencement of the war, answered that the Athenians should gain the victory if one of the children of Hercules would sacrifice his or her life to the infernal gods. Macaria esteeming herself happy in being able to save her fellow-citizens and family, with an heroic fortitude appeared at the altar, and became a willing victim. The Athenians in consequence obtained a complete victory, in which Hyllus, son of Hercules, having killed Eurystheus, carried his head to Alcmena. The Athenians, to immortalize the memory of so extraordinary an action, instituted a magnificent funeral for their illustrious deliverer, adorned her tomb with flowers, offered sacrifices to her manes, and gave her name to a fountain near Marathon.—She was called also Eudaimonia among the Greeks. See *Felicity*; where, for Endaimonia, read Eudaimonia.

MAE

MACEDNUS, son of Lycaon.

MACEDO, one of the sons of Osiris, or Bacchus, (for Tibullus makes them the same). He attended his father in his travels, partook of his honours, and, on account of his wearing the skin of a wolf, that animal was held sacred by the Egyptians. Osiris is said to have conferred upon him that region called Macedonia, where he reigned as king; but others consider the king of this country as a different person.

MACHAEREUS. See *Pyrrhus*.

MACHAON, son of Aesculapius, by his wife Epione; or, according to others, by Arsinoe, and brother of Podalirus. These brothers led the troops of Oechalia against Troy, in thirty ships. Both were skilled in surgery, and are mentioned by Homer as of great use to the Greeks. Some imagine that Machaon was killed before Troy, by Eurypilus, son of Telephus; but however that might have been, divine honours were paid him, and a temple was erected at Messenia to his memory.

MACRIS, daughter of Aristaeus, son of Apollo and Cyrene, though but seldom mentioned, is said by Apollonius to have nursed Bacchus, after Mercury had rescued him from the flames. At that time she resided in Euboea, which island being sacred to Juno, the goddess was greatly incensed that Bacchus should there obtain protection. To avoid her anger, Macris fled with her charge into the country of the Phoenicians, where she nourished him in a cave, and, in return for the asylum she there found, blessed the people with endless riches.

MAEANDER, son of Oceanus and Tethys, the divinity of a celebrated river of Asia Minor, the bendings of which, exceeding six hundred in all, are said to form the letters ε, ζ, ξ, ϛ, and ω, and suggested to Daedalus the first idea of his labyrinth. From the wanderings of this river, its name has not only been generalized, but has also been used as a verb.

MAEMACTERIA. See *Maimacteria*.

MAEMACTES. See *Maimacteria*.

MAENADES, priestesses and nymphs who attended Bacchus, and were also called Thyades from their fury, Bacchae, from their intemperance, and Mimallones from their mimicking others. They carried thyrsuses bound with ivy, and during their processions, shocked both the eye and the ear with their cries and contorsions. Orpheus, whilst in the shades, having sung the praise of all the gods but Bacchus, which through forgetfulness he omitted; the irritated deity inspired the Maenades with such a fury, that in revenge they tore the musician to pieces.

MAENALEAN STAG. See *the* FOURTH LABOUR *of* HERCULES.

MAENALUS, father of Atalanta. Also, son of Lycaon, from whom Maenalus, or Maenala, a mountain of Arcadia, frequented by shepherds, sacred to Pan, and renowned for its pines and its echoes, is said to have received its name.

MAEON, brother of Alcanor. See *Alcanor*.

MAEONES, according to Phrygian report, anciently reigned in Phrygia; they further say that he married Dyndima, and by her had Cybele. See *Cybele*.

MAEONIDAE, a surname of the Muses, from Homer, their most favoured votary, who was supposed to have been an inhabitant of Maeonia, and was thence called *Maeonides*. Others, however, having given him this appellative from Maeon, the name of his father.

MAEONIS, a surname of Arachne, because she was of Maeonia.

MAGI, OR MAGIANS, an ancient religious sect in Persia, and other eastern nations, who worshipped the deity in the semblance of fire; abominating the adoration of images. The Magi held that there were two principles, one the cause of all good, and the other the cause of all evil. The good principle they called Iazdan and Ormuzd, and the evil principle Ahraman, or Ahariman. The former was by the Greeks called Oromasdes, and the latter Arimanius.—See *Ahariman, Arimanius, Oromasdes*.

MAGNA DEA, an epithet of Ceres, from her bounty in supporting mankind.

MAGNA DEORUM MATER, the great mother of the gods, one of the titles of Cybele.

MAGNA MATER, an epithet of Pales.

MAGNA PALES, the Roman farmers and shepherds worshipped Cybele, or Vesta, under this title, as the goddess of cattle and pastures.

MAGNES, son of Aeolus by Anaretta, and father of Pierus by Nais.

MAGNUS ANNUS, the great, or Platonic year, a period of time determined by the revolution of the equinoxes, or the space wherein the stars and constellations return to their former places in respect of the equinoxes. The Platonic year, according to Tycho Brahe, is 25816, Riccioli makes it 25920, and Cassini 24800 years.—This period, which is more than five times the age of the world, once accomplished, it was an opinion among the ancients that the world was to begin anew, and the same series of events again to revolve. "The Magnus Annus, or Great Platonic year," says Mr. Spence, "is represented personally on the reverse of a medal of Adrian: he appears with a fine look, and a long loose robe about him: he holds his right hand upwards, and has the globe and phoenix in his left. His whole figure is enclosed by an oval ring, to shew the great round of time over which he presides; had it been a complete circle, it would have been too equivocal, and indeed rather fitter for Eternity than the Magnus Annus."

MAGUS, a Rutilian, killed by Aeneas.

MAHUZZIM, OR MAOZIM, the god mentioned by Daniel. "But in his estates shall he honour the god Mahuzzim," or, as our version has it, "the god of forces." Interpreters are by no means agreed who this deity was. Some apply the prophecy of Daniel to Antichrist, others to Antiochus Epiphanes, the great enemy of the Jews and their religion. Nicolas de Lyra, Bellarmin, &c. make it the proper name of an idol or daemon, whom Antichrist should serve: others understand Mahuzzim to signify the true God, whom Antiochus was forced to acknowledge and confess; as appears from the history of the Maccabees: Grotius makes him to be the god Mars, the god of war, or forces: that author observes that the Hebrews to this day call the planet Mars, Modim, which he derives from Maozim. A learned modern conjectures, that by Mahuzzim, or Maozim, we are to understand the Roman eagles, that is, the Roman empire; and he interprets the prophecy of Daniel thus: "This proud prince, (Antiochus

Epiphanes) who shall exalt himself above all his neighbours, shall be forced to pay homage to the Roman eagles, to pay tribute to the Romans, and keep himself in their favour by rich presents." His reasons are these: 1. The word Mahuzzim, or Maozim, which signifies *force*, or *power*, is absolutely of the same import with the name of Rome, Ρωμη. 2. The Roman eagles were a kind of divinities, before whom the soldiers prostrated themselves; thus Tacitus calls them *propria legionum numina*, the proper gods of the legions. 3. This interpretation agrees exactly with history, for Antiochus, who was the terror of all Asia, was himself tributary to the Romans.

MAIA, one of the seven daughters of Atlas and Pleione, distinguished by the common appellations of Atlantides and Pleiades. Maia was mother of Mercury by Jupiter.

Some also give the epithet *Maia* to the goddess Cybele.

MAIMACTERIA, solemn sacrifices offered by the Athenians in the month Maimacterion, to Jupiter Maimactes, to obtain of him fair weather, and a temperate season. There are various reasons assigned for the appellation of Maimactes, some interpreting it to signify *outrageous*, or *furious*, others, on the contrary, as Hesychius and Plutarch, understanding by it *mild*, or *favourable*. Both these significations are agreeable to the design of the festival, which was to appease the deity, who was thought to occasion storms and tempestuous weather, and to obtain from him a mild and tranquil season.

MAIMACTES. See *Maimacteria*.

MAIUS, an epithet of Jupiter.

MAJESTAS, a Roman goddess, daughter of Honour and Reverence.

MALA, an epithet of Fortune, under which she was worshipped in the Esquilia at Rome.

MALACHBELUS. See *Aglibolus*.

MALIS, an attendant of Omphale, beloved by Hercules.

MAMANIVA, a monstrous idol of the Indian Banians: his pagod stands against the trunk of a tree, and the head of the idol is seen at the entrance or gate of the temple, which it almost fills. Hither resort several votaries, who prostrate themselves before Mamaniva, and at the same time a Bramin collects their free-will offerings, which consist of rice, millet, &c.—— Whoever comes to pay their devotions at this pagod are marked on the forehead with vermillion, which they think a prevailing charm against the power of evil spirits.

MAMERCUS, an epithet of Mars among the Sabines, according to Varro, which name was afterwards given to the Aemilian family.

MAMMON, the god of riches, according to some authors, though others deny that the word intends such a deity, and understand by it only riches themselves. Milton makes Mammon one of the fallen angels, and emphatically stiles him *the least erected spirit that fell from heaven*.

MAMMOSA, an epithet of Ceres, from her nourishing and impregnating all seeds and vegetables, and being, as it were, the common mother of the world.

Also a title of Fortune, either from her shape, or because she supplies us with plenty.

MANA, presided over the maladies of women. According to Pliny, young whelps were offered her in sacrifice. Plutarch asks the reason of this custom, and Pliny seems to have answered his question by saying, that these animals were offered to the gods on account of the purity of their flesh. St. Augustin calls this goddess Mana. Mythologists confound her with Mania, the supposed mother of the Lares.

MANAGENETA, the goddess who presided over infants both before and after their birth.

MANES. See *Dii Manes*. *Genii*.

MANES, son of Jupiter and Terra, and, by Callirhoe, daughter of Oceanus, father of Cotys, is said to have reigned in Maeonia.

MANGO-CAPAC, a god of the Peruvians. He had been the law-giver of that vast empire, and taught those savages the worship of the sun, under the name of Pachacamac. The Peruvians had a tradition that Mango-Capac and his wife were the children of the Sun, and received a commission from that planet to instruct and humanize them; wherefore guiding themselves by a golden rod, which the Sun had given them, they set out on their journey, and arriving in the valley of Cusco, the rod sunk in the earth; hence they concluded that this was to be the seat of empire: immediately they began to preach their father's religion, and made many

converts to the worship of the Sun. In a short time Mango-Capac became their Inca, or king, and gave them most excellent political laws.—After his death he was deified by his subjects, who every where raised altars to his honour. See *Pachacamac*.

MANIA, goddess of Madness, by some supposed to be mother of the Lares. Macrobius says children were sacrificed to Mania, to make her propitious to her votaries. See *Compitalia*.

MANIPA, the name of a monstrous idol worshipped in the kingdoms of Tangut and Barantola in Tartary. This idol has nine heads, which rise pyramidically, there being three in the first and second row, then two, and one at the top. Some resolute young bravo, dressed in armour, and prompted by enthusiastic rage, on certain days of the year, runs about the city Tanchuth, and kills every one he meets in honour of this goddess. By outrages of this kind, the devotees imagine they confer obligations on Manipa.

MANNUS, son of the god Tuiscon, or Tuisco, the offspring of the earth, from whom the Germans boast their descent. This Mannus had three sons, who gave their names to the Herminones, Ingaevones, and Istaevones, to whom were also joined the Marsi, the Combervii, the Swevi, and the Vandals. Mannus signifies, in the language of the country, *a man*. He was sacrificed to, and honoured as a divinity by the Germans. See *Tuiscon*.

MANTO, daughter of Tiresias the Theban, became, like her father, so famous in the art of divination, that when Thebes was taken by the Argives, they sent her to the temple at Delphi, believing they could present nothing more precious to Apollo, who, from a solemn vow, was entitled by them to the most excellent offering they should find amongst the plunder. She is said to have had a son named Amphilochus, and a daughter Tisiphone, by Alcmeon, general of the Argives. Virgil mentions also a son called Ocnus, by Tiber, who built the city of Mantua, and she is reported to have been mother of Mopsus, the soothsayer, by Apollo.—Some say that the oracle of Apollo at Claros, a town of Ionia, in Asia Minor, was founded by Manto, some years before the Trojan war.—She is reputed to have delivered many oracles at Delphi. Manto has been greatly extolled for her prophetic spirit, and fabulous history informs us, that lamenting the miseries of her country, she dissolved away into tears, of which a fountain was formed, whose water communicated the gift of prophecy to those who drank it; but being at the same time unwholesome, brought on diseases, and shortened even life.

MANTURNA, a goddess worshipped by the Romans, that the wife might never leave her husband, but in all conditions of life abide with him.

MARACAS, idols of the Brasilians. The word is a corruption of *Tamaraca*, which is the name of a certain fruit about the size of the egg of an ostrich, and shaped like a gourd. These idols indeed are nothing more than the fruit Tamaraca dressed up with beautiful feathers, and fixed on a staff which the priests having stuck in the ground, order the inhabitants of the village to bring victuals and drink before it. The Brasilians worship these idols with great devotion, and after they have been consecrated by the priests, carry them to their houses, where they are looked upon as domestic deities, and consulted on all important occasions.

MARAMBA, an idol of the negroes of Angola, Congo, &c. in Africa. This image stands in an erect attitude over against the temple dedicated to its peculiar service, in a basket formed like a bee-hive. To this divinity in particular, they apply for success, when they go out to hunt or fish, and for the relief of such as are sick. Those who are charged with the commission of a crime, are obliged to plead their cause before it. In order to this, the accused person prostrates himself at the feet of the idol, and embracing it with the profoundest veneration, pronounces these words: "Behold Maramba, thy servant is come to justify himself before thee." If the supposed delinquent be really guilty, we are told he falls dead on the spot. It is customary for devotees carefully to preserve and carry about them little images of Maramba in small boxes. Sometimes they wear a Maramba about their necks or left arms. Maramba always marches at the head of their armies, and he is presented with the first morsel, and the first cup of wine, served

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MARS.

Engraved for BELLS NEW PANTHEON *by J. Condé.*

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up at the king's table. Those who solemnly devote themselves to this god are secluded by the Gangas, or priests, in a close dark apartment, and there obliged to spend considerable time in the exercise of the strictest abstinence; after which retirement they observe a profound silence for several days together. When the term of penance is expired, they are introduced to the idol, and there undergo the painful operation of two incisions on their shoulders, in the form of a crescent, after which they are sprinkled with the blood that trickles from their wounds, and this completes their consecration to Maramba. Having undergone this solemnity, they must not presume to eat of some particular provisions, which, however, are not prohibited to all alike, some being forbidden to eat of one, and others of another.

MARANASIS, *i. e.* the *king of men*, a title of Jupiter among the people of Gaza.

MARATHONIAN BULL. See *Hercules*.

MARIANUS, an epithet of Jupiter, from a temple built by Marius to his honour. In this temple the Roman Senate assembled to recal Cicero from exile.

MERICA, a Nymph particularly worshipped by the inhabitants of Minturnae, a city of the Aurunci, in Italy, near the river Liris. Mythologists make her the wife of Faunus, one of the ancient kings of Latium, as does likewise Virgil. Others, among whom Servius, represent her as the same with Venus; and Hesiod confounds her with Circe. Marica had a temple at Minturnae, near which was a sacred grove. The inhabitants enacted a law to prevent any thing from going out of this wood that had once entered it. It is difficult to ascertain on what motives they subjected themselves to such an obligation.

MARINA, an epithet of Venus, because she was born of the sea. See *Venus*.

MARINE GODS. See *Water Deities*.

MARIS, brother of Atymnius. See *Atymnius*.

MARITIMUS, an epithet of Jupiter among the Sidonians, a people wholly given to navigation.

MARON, an attendant on Bacchus, or Osiris, in his various expeditions; was said to have built Maronea, a city in Thrace.

An high-priest of Apollo was also thus named.—As likewise was a son of Silenus.

MARPESIA, a queen of the Amazons, who waged a successful war against the inhabitants of Caucasus.

MARPESSA, daughter of Evenus, whose beauty was equal to that of Idaeus, her husband, reputedly the handsomest man of his age. She was mother of Cleopatra, the wife of Meleager. Apollo falling in love with her, bore her off by force, and was pursued by her husband, but in vain.

MARS, was the son of Juno alone, who being chagrined at Jupiter's having brought forth Minerva without her help, resolved to try whether she could not retaliate without communication with her husband. To this end, going to consult Oceanus, she met with Flora in her way, and having imparted to her her design, Flora shewed her a flower in the Olenian fields, which had qualities suited to her wishes; for having touched it with her fingers, she conceived by the smell, and thence became mother of the god of battles. Those who will not allow Mars to be the son of Juno alone, say, he was son of Jupiter and Juno, or of Jupiter and Erys. Thero, or Fierceness, was his nurse, and he received his education among the Scythians, the most barbarous of all nations, who acknowledged no other god. Lucian tells us, that Juno gave Mars to be educated by Priapus, who, according to the same author, was one of the Titans, or, of the Idaei Dactyli, and taught his pupil dancing, with such other exercises as were the preludes of war. If we would fully unravel the history of Mars, we must distinguish several princes of the name. The first, to whom Diodorus attributes the invention of arms, and the art of marshalling troops, was undoubtedly Belus, whom the sacred text calls Nimrod. The second Mars was an ancient king of Egypt; the third was king of Thrace, named Odin, who so signalized himself by his valour and conquests, that he was considered by that warlike nation as the deity of War; this was he whom they stiled the Hyperborean Mars, and whom Pausanias represents as having been nursed by Thero. The fourth is called the Mars of Greece, surnamed Ares. The fifth and last,

is the Mars of the Latins, who entered the prison of Rhea Sylvia, and became the father of Romulus and Remus; this was Amulius, the brother of Numitor. Hence it appears, that the appellative of this god was conferred on warlike princes of every country, whilst the Greeks accumulated on their Mars the adventures of all the rest. This god being of a fierce and impetuous temper, could not long continue in any fixed station, but roving in his fury from region to region, filled all places with calamity and anguish. From this unsettled disposition, less of his history is transmitted by the poets than of most other deities. The principal occurrences were, his being wounded by Diomedes; bound in chains by Othus and Ephialtes; and his amour with Venus, in which he was detected by Vulcan. [See *Alectryon.*] Mars was held in high veneration among the Romans, both on account of his being the father of Romulus, their founder, and because of their own genius, which always inclined them to war. Numa, though otherwise a pacific prince, having, during a great pestilence, implored the favour of the gods, received a small brass buckler, called Ancile, from heaven, which the Nymph Egeria advised him to keep with the utmost care, as the fate of the people and empire depended upon it. To secure so valuable a pledge, Numa caused eleven others of the same form to be made, and entrusted the conservation of these to an order of priests, which he constituted for the purpose, called *Salii*, or priests of Mars, in whose temple the twelve Ancilia were deposited. [See *Ancile* and *Salii.*] This deity having killed Allirotius, or Hallirotius, son of Neptune, was arraigned before the assembly of the gods for the murder, as well as for the seduction of Alcippe, sister to the deceased; but was acquitted, as is related under *Alcippe* and *Allirotius.* It cannot be said that Mars had any certain or lawful wife excepting Nerione, but his amours were various, and his children many. Among these were Aenomaus, Ascalaphus, Biston, Chalybs, Bythis, Thrax, Smolus, Pylus, Parthenopoeus, Ultor, Strymon, Euenus, Tereus, and Calydon. Besides the name Mars, by which this deity is more universally known, he had also the titles of Ares, Enyalius, Gravidus, Mamercus, Quirinus, Salisubulus, and Thurius. The fiercest and most ravenous creatures were consecrated to Mars: the horse, for his vigour; the wolf, for his rapaciousness and perspicacity; the dog, for his vigilance; and he delighted in the pye, the cock, and the vulture. Mars was the reputed enemy of Minerva, the goddess of wisdom and arts, because, in time of war they are trampled on, without respect, as well as learning and justice. His altars were erected under the same roof with those of Venus, to express the happy influences of these planets when conjointly presiding at the birth of a child. Augustus erected a temple to Mars under the title of *Ultor*, or *Revenger*, which he vowed him when he implored aid against the assasins of Julius, and performed with great magnificence on gaining the empire. The Scythians worshipped Mars with particular rites: they built a kind of temple of vine-branches, heaped on each other, and, for a statue of the god, placed a scymetar upon it. To this scymetar they offered annual sacrifices of sheep, horses, and the tenth part of the captives taken in war. At Lacedaemon human sacrifices were offered to Mars, and sometimes a dog; but the greatest and most considerable offerings to this deity, were the Suovetaurilia, consisting of the boar, the ram, and the bull. A very extraordinary ceremony was observed at Papremis, in Egypt, where, after the usual form of worship, a few of the priests, towards the setting of the sun, resorted to the image of Mars, whilst others, armed with clubs, posted themselves before the gates of the temple, and a third party, to the number of a thousand, with the like weapons, drew up in front of the priests, by whom the avenues of the temple were guarded. The image of the god, in its shrine of gold, which, on the eve of the festival, had been removed from the temple to a chapel adjacent, was drawn by the few appointed to attend it, together with the shrine in which it stood, on a four-wheeled chariot, back again to the temple. The priests who guarded the entrance refusing admittance, they came to blows, and a violent battle ensued, in which the lives of many were lost. To account for this barbarous institution, they re-

lated, that Mars, having been educated abroad till he came to maturity, on coming to visit his mother, who was an inhabitant of this sasacred place, her servants, having never seen him, refused him admittance, whereupon retiring to another city, he collected a considerable party, and returning, attacked his opponents, and forcibly entered the house of his mother; in commemoration of which this combat was instituted.

Ancient monuments represent this deity as of unusual stature, armed with a helmet, shield, and spear, sometimes naked, sometimes in a military habit; sometimes with a beard, and sometimes without. He is often described riding in a chariot, drawn by furious horses, completely armed, and extending his spear with one hand, while, with the other, he grasps a sword embrued in blood. He is also exhibited on horseback, with a whip and spear.—Sometimes Bellona, the goddess of war, (whether she be his sister, wife, or daughter, is uncertain), is represented as driving his chariot, and incited the horses with a bloody whip. Sometimes Discord is exhibited as preceding his chariot, while Clamour, Fear, Terror, with Fame, full of eyes, ears, and tongues, appear in his train. The usual attributes of Mars were his helmet and spear; "and, indeed," says the judicious author of Polymetis, "they were so attached to him, that he does not quit them, even when he is going on his amours. His amour with Rhea," continues this writer, "was one of the most celebrated among the Romans. In a known relievo, in the possession of the Mallini family, at Rome, relating to the birth of Romulus, and the founding of that city, you see Mars descended on the earth, and moving towards Rhea, who lies asleep on it. On the reverse of a medal, he is represented in an earlier point of time, in the air, as descending down to her. I could never yet meet with any relievo of Mars going out to war: the poets describe this with a great deal of parade, and give him a number of attendants on that occasion, who are very well adapted to the god of slaughter and destruction, or, as it is more handsomely stiled, of war. These descriptions are so very picturesque, that I doubt not it was a subject common enough among the artists, as well as the poets of old."

It may be observed, that the more usual representation of Mars by the ancients, is, as a young hero, without a beard. The two most beautiful figures of him are a statue sitting with Love at his feet, in the Villa Ludovisi, and a small figure on one of the bases of the beautiful marble Candelabra in the Barbarini palace. These two figures present Mars in the state of adolescence and tranquillity; and thus he is exhibited on medals and gems. But whatever may be the ordinary appearance of the god, he certainly was of Egyptian original. This nation was divided into three classes, priests, husbandmen, and artificers; of these, the first were, by their profession, exempt from war, and the latter reckoned too mean to defend the state, so that their militia was wholly taken from the second body. In the sacrifices which preceded the military expeditions of Egypt, their Isis appeared in a warlike dress, a circumstance that gave rise to the Grecian Pallas, or Minerva. The Horus which accompanied this figure, was also equipped with his helmet and buckler, and called by the name of Harits, or the formidable, from *barits, violent* and *enraged*. The Syrians softened this word to Hazis, *the terrible in war*; the Greeks changed it to Ares; the Gauls pronounced it Hesus; and the Romans and Sabines, Warets, or Mars. Thus the military Horus of the Egyptians is supposed to have been personified, and made the god of combats and wars.

MARSE, daughter of Thespius.

MARSYAS, son of Olympus, Hyagnis, or Oeagrus, a young Satyr, is in common reputed the inventor of the flute, though some suppose, that he only found it when thrown away by its inventress Minerva, who perceiving from the reflection of a fountain, that it distorted her features, had rejected the use of it. Marsyas, by his assiduity, attained to so great skill on this instrument, that he not only delighted the shepherds, but, on the arrival of Apollo at Nysa, where Marsyas was with Cybele, was so vain as to challenge the god to a trial of skill, of which the Nysians were appointed the judges. At first, the loudness of the pipe prevailed over the softness of the lute,

but, at the second encounter, Apollo joining his voice to the instrument, soon obtained his merited applause. Marsyas complained of injustice, because his adversary employed two arts against one, and contended, that judgment was to be given only as to the performance on the instruments. Apollo replied, that either both ought to be allowed the same privilege, or both should be restrained from the use of their mouths, and their hands only should evince the excellency of their skill: this was thought reasonable, and Apollo being allowed a third trial, was declared victor. The god hung his adversary upon the next pine tree, and there flead him alive; but afterwards, in compassion, he changed him to a river of the same name in Phrygia, which rises near the springs of the Maeander, and after passing through the city Celaenae, runs into it. According to Ovid, the Nymphs, Satyrs, and other inhabitants of the country, being deprived of the entertainment which the music of Marsyas had afforded, so greatly lamented the loss, that their tears were turned into a flood, which was called after his name. Some authors take this story for an allegory, founded upon the harsh disagreeable sound occasioned by the flux of the river; whilst others pretend, that it originates from the invention of the lyre, prior to which the flute was esteemed above all other instruments, and enriched those who played upon it; but that the lyre having brought the flute into disgrace, nothing more was to be gained by it, whence Apollo was feigned to have stripped off the skin of Marsyas; conceits too fanciful to deserve any credit. The unfortunate Marsyas is often represented as bound with his hands behind him to a tree, whilst Apollo stands before him with his lyre. In several free cities the statue of Marsyas was erected in the forum as an emblem, in conjunction with that of Bacchus, of liberty. At Celaenae, the skin of this unfortunate musician was hung up for a spectacle, in the form of a foot-ball.

MARTIALES LUDI, games celebrated at Rome in honour of Mars. See *Games.*

MASCULA, an epithet of the goddess Fortune.

MASSICUS, a follower of Aeneas from the Tuscan coasts, who brought with him a thousand men from Clusium and Cosae.

MATER BERECYNTHIA, a name of Cybele. See *Berecynthia.*

MATRALES, OR MATRALIA, a Roman festival celebrated on the 11th of June in honour of the goddess Matuta. None but Roman ladies were permitted to enter the temple of the goddess to perform sacrifices, but they took a slave along with them, whom they beat with their fists; they also took with them the children of their brothers and sisters, whom they prayed for, but did not pray for their own.

MATRONA, an epithet of Juno among the Romans. See *Juno.*

MATRONALIA, a festival of the ancient Romans, observed on the calends of March, in honour of the god Mars, by the Roman matrons, who thought themselves obliged to this god for the happiness of bearing good children, a favour which he first conferred on his own mistress Ilia, or Rhea Sylvia, mother of Romulus and Rhemus. Some assign as the reason of this institution, that peace was concluded between the Romans and Sabines by the mediation of the women. The festival of the Matronalia was to the Roman ladies what that of the Saturnalia was to their husbands: at this time they served their women slaves at table, and received presents from their husbands. See *Saturnalia.*

MATUTA, a goddess of the ancient Romans, the same with the Leucothoae of the Greeks, which Leucothoae is the same with Ino, daughter of Cadmus and Harmonia, wife of Athemas, king of Thebes. Matuta was invoked by the Roman matrons, in favour of the children of their brothers and sisters. They were careful not to address this goddess for their own offspring, because Ino was unfortunate in her children. Servius Tullus built a temple to Matuta at Rome, into which no female slaves were permitted to enter, on account of the jealousy Ino had entertained of her husband Athamas, who had a private intrigue with one of her women. This goddess had a temple at Sabricum, a city of the Volsci in Italy. When this city was burnt by the Latins, in the year of Rome 377, the temple of Matuta by accident escaped the fire, a circumstance which gave

rise to the fable of a voice issuing from the temple, and terrifying, with terrible menaces, those who were burning the town. The festival of this goddess was called Matrales, or Matralia. See *Matrales, Ino.*

MAUSOLEUM. See *Seven Wonders of the World.*

MAVORS, an epithet of Mars.

MAXIMUS, an epithet of Jupiter, as the greatest of all the gods.

MECHANEUS, an epithet of Jupiter, as the favourer of enterprizes.

MECIS. See *Bruin.*

MECISTHEUS. See *Alastor.*

MECYSTES, a companion of Ajax, was killed by Polydamas in the fifteenth Iliad. Also a son of Lycaon.

MEDEA, daughter of Aeetes king of Colchis, who possessed the Golden Fleece, falling in love with Jason, chief in the Argonautic expedition, by her enchantments layed the dragon asleep, subdued the bulls by which the fleece was guarded, and thus enabled him to carry off the prize; she fled with him from the court of her father. Aeetes, enraged at the artifice, pursued the fugitives. To elude his fury, Medea tore in pieces her younger brother Absyrtes, who accompanied her in her flight, and scattered his limbs in the way, to stop his father's progress. By this expedient, Jason returned in safety to Greece, but hearing, on his arrival, that Pelias had destroyed his friends, and made himself master of the kingdom, he instantly resolved on revenge.—For this purpose, Medea was dispatched before him to the court of Pelias, where introducing herself to the daughters of that prince, under the character of a priestess of Diana, and having shewn them surprizing instances of her magical power, she proposed to restore their father to youth, and to convince them of the possibility, cut in pieces an old ram, and seething it in a cauldron, brought it out young. The daughters of Pelias tried the experiment, but having failed of success, fled from their country.——Some authors relate that Medea made Aeson, her father-in-law, and Jason her husband, young again, after the manner here related. The stratagem against Pelias being attended with success, Medea returned to Jason, who carried her with him to Corinth; but Jason finding himself there censured for cohabiting with a sorceress and a stranger, quitted her, and married Creusa, daughter of Creon, the king. Medea, under the semblance of approving the match, plotted severe revenge; for having first killed her two children by Jason, she sent his bride a present of a splendid robe and gold crown, dipped in naphtha, which were no sooner put on but they took fire and consumed both her and the palace. The enchantress immediately ascended the car given her by Phoebus, which was drawn by dragons, and escaped through the air to Athens, where she married king Aegeus, by whom she had a son named Medus; but being detected in her attempt to poison Theseus, the eldest son of Aegeus, she fled to Asia with Medus; from whom Media is said to have been called. It should be observed that Mermerus, and Pheres her sons by Jason, are affirmed by Aelian to have been assassinated by the people of Corinth, in the temple of Juno, to deliver their country of a pestilence; and that they, to wipe off the imputation, not only engaged Euripides in a tragedy to throw the charge on Medea, but instituted a festival in which the mother was exhibited butchering her children, with all the ferócity of a fury. Justin reports that Medea being reconciled to her family, returned and died at Colchis; and Simonides mentions the tradition that she married Achilles in the Elysian fields.

MEDESICASTE, daughter of Priam, and wife of Imbricus, the son of Mentor.

MEDITRINA, the goddess whom the ancients believed to preside over medicaments. Her festivals were called Meditrinalia, in which the worshippers offered new and old wine, drinking a little of the one and the other; for they looked upon wine, moderately taken, as a specific and preservative against most diseases.—It is remarkable that the ancient Latins, when they drank wine at the beginning of the year, pronounced the following words, by way of good omen, "I drink new and old wine, as a remedy against new and old diseases."

MEDITRINALIA. See *Meditrina.*

MEDON. There were several persons so called: *One,* a native of Cyzicus, killed by the Argonauts: *Another,* son of Ajax Oileus, by Rhena,

commanded against Troy, in the absence of Philoctetes, and was killed by Aeneas: A *third*, one of the suitors of Penelope: A *fourth*, one of the Centaurs: A *fifth*, one of the sailors whom Bacchus changed into Dolphins: A *sixth* son of Antenor, mentioned by Virgil as killed in the Trojan war, and seen by Aeneas in the infernal regions.

MEDUS, son of Medea and Aegeus, king of Athens, gave his name to the country called Media.

It has been mentioned in the article *Medea*, that to avoid the resentment of Theseus, whom she had attempted to poison, Medea fled with Medus. The latter is said to have afterwards come to Colchis, where Perses his uncle, who had usurped the throne of Aeetes, seized him in consequence of a declaration of the oracle, that Perses should be murdered by a grandson of Aeetes. Medus had assumed the name of Hippotes, and reported himself to be a son of Creon. Medea, who was just arrived at Colchis, disguised as a priestess of Diana, having heard that a son of Creon was there confined, in hatred to his family, and to secure his destruction, suggested to Perses, that Hippotes was a son of Medea, sent by his mother to murder him; in consequence of which Perses readily gave him up to be sacrificed as a victim. Medea being prepared to execute her purpose, the youth was brought forth to suffer, but having no sooner beheld him, than she knew him for her son, she committed the very dagger to his hand she had prepared against his life, to be employed by him against Perses. His mother was obeyed, the usurper cut off, and Medus placed on the throne

MEDUSA, eldest daughter of Ceto and the sea-god Phorcus, or Phorcys, went with her sisters Stheno and Euryale to inhabit the isle of Gorgons; whence the appellative of Gorgons was attributed to them. Neptune falling in love with Medusa, on account of the beauty of her hair, carried her off to the temple of Minerva, and there debauched her. Minerva enraged at the profanation, transformed the hair of Medusa into snakes, and caused all those who beheld her to be turned into stone. The gods, to free the world of so terrible a monster, having equipped Perseus, he flew for the purpose to Tartessus, in Spain, where he cut off Medusa's head, and putting it in a bag, brought it to Pallas. From the blood of Medusa arose the winged horse Pegasus, and all sorts of serpents. "The head of Medusa," says Mr. Spence, "which occurs so frequently both on the breast-plates and on the shields of Minerva, is sometimes one of the most beautiful, and, at others, one of the most shocking objects in the world. In some figures of it, the face is represented as dead, but with the most perfect features that can be imagined; in others, her face is full of passion, and her eyes convulsed; and in many others, if all that sort of heads are really Medusa's which are commonly taken for such, the look is all frightful, and formed on purpose to give terror. In the noble Medusa in the Strozzi collection at Rome, her look is unpassionate and dead, but with a beauty that death itself is not capable of extinguishing. The beauties and horrors of Medusa's face are both mentioned by the Roman poets: they speak frequently also of her serpents, and particularly of two that are very much distinguished from the rest in several of her figures, as having their tails twined together under her chin, and their heads reared over her forehead. See *Gorgons*.

MEGABIZI, priests in the temple of Diana at Ephesus, who were eunuchs.

MEGABRONTES, a Dolian slain by Hercules in the scuffle which ensued when the Argonauts were driven back on the coasts of Cyzicus.

MEGALOSSACUS, a Dolian killed by Castor and Pollux in the rencounter between the Dolians and Argonauts on the coast of Cyzicus.

MEGAERA, one of the three Dirae, Eumenides, or Furies, executioners of the divine vengeance. She is represented with serpents on her head, and two on her forehead, more conspicuous than the rest. Nor is this the only similarity between her and her sisters; for like them she has also her torches. The Roman poets speak less of her than the rest. "I know but one description of her," says Mr. Spence, "that would make a good picture in all their works; that is in Virgil, where he is speaking of the Lapithae, who were said to be always placed round a table very richly and plentifully set out, with a loose piece of rock hanging over



MEDUSA.

Engraved for BELL'S NEW PANTHEON, *October. 22. 1789.*

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their heads, as just ready to fall, and this Fury attending close by, to watch and menace them, the moment they endeavour to taste any one of the tempting things set before them."

MEGALARTIA, a Grecian festival in honour of Ceres, the same with Thesmophoria. See *Thesmophoria.*

MEGALESCLEPEIA, a Grecian festival in honour of Aesculapius. See *Asclepia.*

MEGALESIA. See GAMES *Megalensian.*

MEGANIRA, wife of Hypothoon, or, as others say, of Celeus, king of Eleusis in Attica, and mother of Triptolemus, whom Ceres, as she travelled over Attica, instructed in the science of agriculture. Divine honours were paid to Meganira after her death, and an altar raised to her near the fountain in Attica where Ceres was first seen.

The wife of Arcas was also of this name.

MAGAPENTHES, an illegitimate son of Menelaus, by Teridae, a slave, married, after the return of his father from Troy, the daughter of Alector, a Spartan.

Proetus, king of Argos, had likewise a son so called.

MEGARA, daughter of Creon, king of Thebes, and wife of Hercules. Lycus, a Theban exile, in the absence of her husband, seized on the kingdom of Crete, and would have ravished her, but Hercules seasonably returning, killed him, on which Juno being offended, struck the hero with madness, who, thereupon, destroyed both his wife and children.

MEGAREUS, father of Hippomenes, son of Onchestus, and grandson of Neptune.

Also a son of Apollo.

MEGES, one of the suitors of Helen, led the troops of the Echinades in forty ships against Troy, and slew Croesmus the Trojan.

MEHADU, the name given by the Indian Bramins to a kind of subaltern, or inferior divinity; which god is supposed to have been made before the world. They believe that the Supreme will employ Mehadu as his instrument, at the end of the world, to destroy all created things.

MELAMPUS. See *Achemon.*

MELAMPUS, a famous sooth-sayer among the ancients, was son of Amythaon and Aglaia: Apollodorus calls his mother Eidomene, and says, she was daughter of Pheres, son of Cretheus: some call her Dorippe. He had a brother named Bias, for whom he entertained the truest affection. Neleus, king of Pylos in Peloponnesus, demanded of those who aspired to his daughter, that they should bring him the beautiful bulls of Phylachus, in Thessaly. Melampus, that his brother might be enabled to make this present, undertook to carry off these bulls; but not succeeding, was taken, and imprisoned. However, having foretold, during his confinement, some things which Phylachus desired to know respecting his son Iphicles, he obtained the bulls for his reward. At this time Praetus was king of Argos, and his daughter, with the rest of the Argian women, being seized with madness, Melampus, who was skilled in medicine, offered to cure them, on condition, that Praetus gave him one-third of his kingdom, and his brother Bias another. These terms were at first rejected, but as the malady became more violent, they were afterwards agreed to, and the cure was in consequence effected by means of hellebore, which thence was called Melampodium. Melampus married Iphianassa, one of Praetus's daughters, and was the first who instructed the Greeks in the rites observed in the worship of Bacchus. If we believe Herodotus, he was not the inventor of them himself, but learnt them by conversing with the Phoenicians, or, at least, Cadmus, and those who accompanied him to Boeotia. Melampus was said to understand the language of birds, and to learn from them future events; and it is even related, that the worms which live upon timber answered his questions; but they who, after his death, built a temple to him at Aegisthe in Megara, offered him sacrifices, and annually celebrated his feast, did not ascribe to him any skill in divination. Statius supposes, that he was jointly employed with Amphiaraus, to consult the Fates concerning the Theban war. If the poets, delighting in exaggeration, had not indulged their fancy in reference to Melampus, it might suffice to say, that he was an able physician. According to Apollodorus he was the inventor of cathartics, and made use of them in curing the daughters of Praetus. Hesiod had praised Melampus in a work which no longer exists. See *Pero.*

MELAENIS, MELANIDA, MELANIS, epithets of Venus, from the darkness of the night, which favours the intrigues of lovers.

MELAINA, an epithet of Ceres, from the black clothing which she wore, in token of her grief for the violence she had suffered from Neptune.

MELANEUS, an Aetheopian, killed at the marriage of Perseus.

Also, the son of Eurytus; a Centaur, and one of the dogs of Actaeon.

MELANION, son of Amphidamas, and grandson of Lycurgus, king of Arcadia. According to some it was this Melanion, and not Hippomenes, who conquered Atalanta in the race, These make her daughter of Jasius, and not of Caeneus, or Schaeneus, king of Scyros. See *Atalanta.*

MELANIPPE, daughter of Aeolus, had two children by Neptune; to punish her for which, her father put out her eyes, and confined her in prison. The children were exposed, but having been preserved, when they grew up, rescued their mother. Her eyes were restored to her by Neptune, and she afterwards married Metapontus.

MELANIPPE, a Nymph, the wife of Itonus, son of Amphictyon, and, by him, mother of Boeotus, from whom Boeotia was named.

MELANIPPUS, priest of Apollo at Cyrene, was put to death by the tyrant Nicocrates.

MELANIPPUS, son of Astapus, one of the Theban chiefs, wounded Tydeus, and was killed by Amphiaraus, who carried his head to Tydeus. Tydeus, in revenge for the wound he had received, gnawed the head with such fury as to swallow the brains, in punishment for which, Minerva took away the only remedy that could heal him.

MELANIPPUS, son of Mars, being in love with Cometho, priestess of Diana Trictaria, hid himself in the temple, and there surprized her. The sanctity of the edifice having been thus violated, the lovers were suddenly destroyed.

Of the name of *Menalippus* were, a son of Theseus, a son of Priam, and three Trojans, one killed by Antilochus, another by Patroclus, and a third by Teucer.

MELANTHES. See *Melanthus.*

MELANTHIUS, a Trojan chief, in the sixth Iliad slain by Eurypylus.

Also, a goat-herd of Ulysses, who assisted against his master, the suitors of Penelope, and received from Telemachus the reward of his perfidy, by a singular death. See Odyssey the 22d.

MELANTHIUS, king of Athens. See *Apaturia*, and *Melanthus.*

MELANTHO, daughter of Proteus, or of Deucalion, according to Ovid, often diverting herself by riding on a dolphin, Neptune in that figure, surprised and enjoyed her. To him she bore Amycus, king of the Bebrycians, who was slain by Pollux, the Argonaut.

Penelope had an attendant, called likewise Melantho.

MELANTHUS, MELANTHES, OR MELANTHIUS, was son of Andropompus, and a descendant from the kings of Pylos. Being exiled from his paternal dominions by the Heraclidae, about a century before the Trojan war, he fled to Athens, where, having vanquished Xanthus at the head of the Boeotians, Thymoetes, king of Athens, resigned to him his crown. His posterity, under the name of Neleidae, reigned in that city till the time of Codrus.

MELAS, son of Phryxus and Chalciope. See *Phryxus.*

Neptune also, and Proteus, had sons of this name.

MELCARTHUS. See *Hercules.*

MELEAGER, fell an unhappy victim to the resentment of Diana, and the more so, as his punishment was owing to no crime of his own. He was son of Oeneus, king of Aetolia, by Althaea. The first fruits of all things produced by the earth being sacred to Diana, it unluckily happened that Oeneus, in offering sacrifices to the Rural Deities, had forgotten that goddess, who was so highly enraged at the affront, that she revenged herself upon the whole family. She sent a huge wild boar into the fields of Calydon, who laid every thing waste before him. Meleager, with Theseus, and the virgin Atalanta, daughter of Jasius, king of Arcadia, undertook to encounter him. The virgin gave the monster the first wound, and Meleager, who killed him outright, presented her the skin, which his three uncles, by the mother's side,

Plexippus, Toxeus, and Agenor, taking from her, he, in resentment, slew them. Althaea, his mother, hearing her three brothers had perished in this manner, took an uncommon revenge. She remembered, that at the birth of Meleager, her son, the Fates being in her bed-chamber, had thrown a billet into the fire, declaring, that the new-born infant should live as long as that should remain unconsumed: the mother snatched it out of the fire, quenched it, and carefully secured the pledge upon which no less than the life of her son depended; but, inspired by her present fury, she produced the billet, threw it into the flames, and as the wood consumed, so Meleager, though absent, being instantly seized with a wasting disease, expired as soon as the billet was reduced to ashes.—— Others relate the story of Meleager thus: They say that Diana, to avenge herself of Oeneus, raised a war between the Curetes and Aetolians; that Meleager, who fought at the head of his father's troops, had always the advantage, till killing his uncles, his mother Althaea loaded him with such imprecations, that he retired from the field; that the Curetes upon this advanced, and attacked the capital of Aetolia; that in vain Oeneus pressed his son to arm and repel the foe; in vain did his mother forgive and intreat him; that he was inflexible till Cleopatra, his wife, fell at his feet, and represented their mutual danger; and that, touched at this, he called for his armour, issued to the fight, and repelled the enemy. Meleager was in the Argonautic expedition, according to Apollonius.

MELEAGRIDES, the sisters of Meleager so called, who incessantly lamenting the death of Meleager their brother, were turned into birds called Meleagrides, (hen-turkies), after his name, according to the eighth book of Ovid's Metamorphosis.

MELES, king of Lydia, about the five hundred and fifty-seventh year before the Christian era, was the last of the Heraclides, or descendants of Hercules.

MELETE, i. e. *Meditation*, the name of one of the Muses, when they originally were but three.

MELIA, daughter of Oceanus, and mother, by Apollo, of Ismarus and Tenerus; she afterwards married Inachus. Agenor also had a daughter of the same name.

MELIADE, daughter of Mopsus. See *Mopsus*.

MELIAE, terrestrial Nymphs, so called from the ash-tree being sacred to them. They were supposed to be mothers of those children which were accidentally born, or exposed beneath a tree.

MELIASTES, an epithet of Bacchus, from a fountain of the name, near which his orgies were celebrated.

MELIBOEA, daughter of Oceanus, and wife of Pelasgus. Also, a daughter of Niobe, by Amphion.

MELICERTA, MELICERTES, MELICERTUS. See *Ino*, *Pulaemon*, and GAMES, *Isthmian*.

MELIGUNIS, a daughter of Venus, from whom one of the Aeolian islands was named.

MELINA, daughter of Thespius.

MELISSA, daughter of Melissus, king of Crete, in conjunction with her sister Amalthaea, had the care of feeding Jupiter with goat's milk and honey. It is said she invented the method of preparing honey, and that this gave rise to the fable of her being transformed into a bee. She was one of the Nymphs called Oreades.

There were several others of this name, viz. one of the Oceanides, who married Inachus, by whom she was the mother of Phoroneus and Aegialus; also, a daughter of Proclus, and wife of Periander, son of Cypsalus; likewise a woman of Corinth, who refusing, after having been initiated into the mysteries of Ceres, to admit others, was torn asunder. The goddess is reported to have caused bees to swarm in her body.

MELISSUS, OR MELITTUS, king of Crete, father of Amalthaea and Melissa, the fabled nurses of Jupiter.

MELIUS, an epithet of Hercules, from his taking the Hesperian fruit, for which reason apples, from μελος, an *apple*, were used in his sacrifices.

MELLONA, one of the inferior rural deities. To her is attributed the invention of honey-making.

MELPOMENE, one of the Muses, so stiled from the dignity and excellence of her song. She presided over epic and lyric poetry. To her the invention of all mournful verse, and, particularly, of tragedy, was ascribed; for which

reason Horace invokes her when he laments the death of Quintilius Varus. Melpomene is usually represented of a sedate countenance, and richly habited, with sceptres and crowns in one hand, and in the other a dagger.—— "Melpomene," says Mr. Spence, "has her mask on her head, and it is sometimes placed so much more backward, that it has been mistaken for a second face. Her mask shews that she presided over the stage; and she is distinguished from Thalia, or the Comic Muse, by having more of dignity in her look, stature, and dress. Melpomene was supposed to preside over all melancholy subjects, as well as tragedy, as one would imagine at least from Horace's invoking her in one of his odes, and his desiring her to crown him with laurel in another."

MEMNON, son of Tithonus and Aurora, and king of Ethiopia, having led his troops to the assistance of Priam, king of Troy, was killed by Achilles. His body being placed on a funeral pile, was, at the request of his mother, transformed to a bird. It is said that strange birds annually flocked to his tomb, and there fought till they killed one another, as victims to appease his ghost; whence they were called *Memnonides*, or *Memnoniae aves*. The *Memnonis effigies* was a statue of stone which spoke or emitted sounds every morning, at the rising of the sun. According to Ovid, the tears of Aurora which she shed for the loss of her son, became the dew of the morning.

MEMORY, said to have been mother of the Muses. See *Mnemosyne*.

MEMPHIS, daughter of the Nile, wife of Ephesus, and mother of Libya. From her the city of Memphis is said to have been called.

The wife of Danaus was also of this name.

MENAGYRTAE, the Galli, priests of Cybele, so called.

MENALIPPE, sister of Hippolyte, queen of the Amazons, having been taken by Hercules, in the war with their nation, was ransomed by Hippolyte, for a belt.

Another *Menalippe*, daughter of Chiron the Centaur, having suffered violence from Aeolus, son of Hellen, fled to the woods to conceal her disgrace. After having become a mother, she implored the gods to protect her from the search of her father, and was changed by them to a mare named Ocyroe. Some authors have called her *Hippe*, which see.

For others, sometimes called Menalippe, see *Melanippe*; these names being often confounded.

MENALIPPUS, son of Mars by Tristia, daughter of Triton. See *Triolaria*.

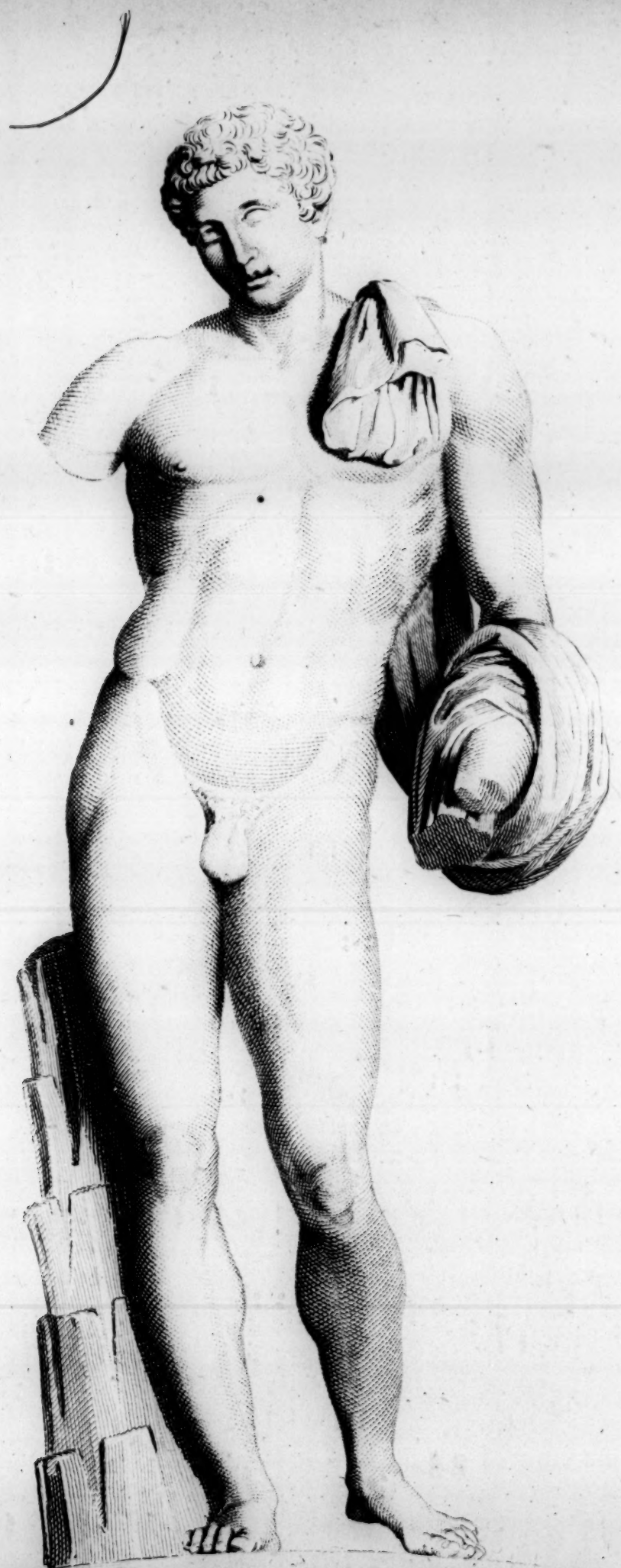
MENDES, a deity of the ancient Egyptians, worshipped under the figure of a he-goat, whence it appears that Mendes was the same with Pan, and whom they represented with the ears, legs, and horns of a goat. The Mendesians, who took their name from the god Mendes, reckoned him among the eight principal deities. This god is exhibited in the Isiac Table, with two pair of horns, those of the ram, and above them the goats.

MENELAIA, a Grecian festival in honour of Menelaus, at Therapnae, in Laconia, where a temple was consecrated to him, in which he was worshipped, together with Helena, not as an hero or inferior deity, but as one of the supreme gods.

MENELAUS, son of Atreus and Aerope, brother of Agamemnon, and king of Lacedaemonia. When Paris had stolen away Helena from him, Menelaus convoked the princes of Greece to join with him in avenging the insult, and bringing her back from Troy. Accordingly they united in a fleet of a thousand ships, (whilst those of Menelaus were but sixty of the number) under the command of Agamemnon, vowing never to return till they had sacked the city; an achievement which cost them ten years to accomplish, and at length was effected but by craft. Menelaus encountered and defeated Paris in single combat before the walls of Troy. He also bravely defended the dead body of Patroclus from the enemy, and slew Euphorbus, who attempted to seize it. On the destruction of Troy, Menelaus carried back Helen to Sparta, notwithstanding the multiplicity of her paramours. The number of her children by Menelaus is variously reported, [consult the article *Helena*] but most authors agree that Hermione was one. Menelaus after death received divine honours. See *Menelaia*.

MENEPHRON, was, according to Ovid, transformed to a wild beast, as a preventative of the attempts he made on his mother.

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The MERCURY of the VATICAN.

Engraved for BELL'S NEW PANTHEON *after the faithful Copy of Giovanni Volpato & Raffaelle Morghen by Cook.*

London. Printed for J. Bell British Library, Strand, April 1. 1789.

MENES, the first king of Egypt and founder of Memphis, was, after his death, revered as a god.

MENESTHIUS, a Greek, killed by Paris.

MENETUS. See *Antianara*.

MENOECEUS, father of Creon, Hippomane, and Jocasta.

Also son of Creon, king of Thebes, was the last prince of the race of Cadmus. According to Statius and Cicero he voluntarily parted with his life for the service of his country.

MENOTES, an adherent of Aeneas, killed by Turnus.

MENOETIADES, the patronymic of Patroclus.

MENOETIUS, son of Actor and Aegina, was one of the Argonauts, and, by Sthenele, father of Patroclus.

MENON, a chief mentioned in the twelfth Iliad, killed by Leonteus.

MENS. See *Prudentia*.

MENTHA, OR MENTHE, a Nymph, and Pluto's mistress. Proserpine becoming jealous of her and getting Mantha into her power turned her into the herb we call *mint*.

MENTOR, king of Pylos, one of the Grecian princes who went to the siege of Troy, is celebrated by Homer for his great age and wisdom.

Likewise a son of Hercules. See also *Imbrius*.

MEPHITIS, the goddess of fetid exhalations.—Servius on Virgil says that this goddess may possibly be Juno, taken for the air, since it is by means of the air that offensive smells are communicated.

MERA, OR MOERA, daughter of Proetus, by Antia, a Nymph in the train of Diana, whom Jupiter deceived in a borrowed shape.

Also, according to Statius, the name of a priestess of Venus.

It was likewise the name of the dog which discovered Icarius to his daughter, and was transformed into the dog-star. See *Icarius*.

MERCURIUS, MERCURY. Mythologists enumerate several divinities of this name. Lactantius, the grammarian, mentions four: one, son of Jupiter and Maia; a second, the offspring of Coelus and the Day; a third, sprung from Bacchus and Proserpine; and the fourth, from Jupiter and Cyllene. Cicero reckons five Mercuries: one, the son of Coelus and the Day; another, of Valens (Ἰσχυς) and Phoronis (or as we should rather read, Coronis) who dwelt under the earth, and is called Trophonius; a third, the son of Jupiter and Maia; the fourth, of Nilus, whom the Egyptians thought it impious to name; and the fifth, him whom the Pheneatae worshipped, and who was said to have slain Argus, and on that account to have fled into Egypt, where he communicated to the Egyptians, both laws and letters.——The Mercury, however, whom most of the ancients acknowledge, and to whom the poets attribute the actions of the rest, was the offspring of Jupiter and Maia, the daughter of Atlas. Cyllene, in Arcadia, is said to have been the scene of his birth and education, and a magnificent temple was erected to him there. He had the honour of having Juno for his foster-mother, and the galaxy in the heavens is ascribed to the milk of the goddess, which is said to have streamed from the mouth of her suckling.——That adroitness which formed the most distinguishing trait in his character, began very early to render him conspicuous. Born in the morning, he fabricated a lyre, and played on it by noon; and, before night, filched from Apollo his cattle. The god of light demanded instant restitution, and was lavish of menaces, the better to insure it. But his threats were of no avail, for it was soon found that the same thief had disarmed him of his quiver and bow. Being taken up into his arms by Vulcan, he robbed him of his tools, and whilst Venus caressed him for his superiority to Cupid in wrestling, he slipped off her cestus unperceived. From Jupiter he purloined his sceptre, and would have made as free with his thunder-bolt, had it not proved too hot for his fingers. When grown up, he became the most vigilant of all the gods, the multiplicity of his occupations precluding him from rest. It was his province to prepare for the reception and banquets of Jupiter, to whom, before Ganymedes was taken into heaven, he performed the office of cup-bearer. From being usually employed on Jupiter's errands, he was styled the messenger of the gods. The Greeks and Romans considered him as presiding over roads and cross-ways, in which they often erected busts of him. From Cicero we learn, that his figure was pre-

fixed in common to their gymnasia. At Athens, terms of him were placed at the entrance of temples, and even of private houses; and, amongst the Romans, decorated their tombs; "at first, says Cicero, from the notion of his being the guide and companion of the deceased to the regions below."

He was the inventor of weights and measures, contracts, buying, selling, and bartering, being himself the god of traffic and gain, whether lawful or unjust, expected or unlooked-for, accidental or acquired.

Mercury was esteemed also the god of orators and eloquence, the author of letters and oratory; from hence proceeded his address in negociating treaties of alliance, and ratifying the terms of truces and peace: even amongst the gods, he was the umpire whenever any disagreements took place. The caduceus, or rod, which he constantly carried, was supposed to be possessed of an inherent charm that could subdue the power of enmity: an effect which he discovered by throwing it, to separate two serpents found by him fighting on Mount Cytheron: each quitted his adversary, and twined himself on the rod, which Mercury, from that time, bore as the symbol of concord. His musical skill was great, for to him is ascribed the discovery of the three tones, treble, bass, and tenor. His lyre he gave to Apollo, who presented him with the caduceus in return. Mercury is supposed to have been the first that observed the course of the stars and planets, and who reduced the days and years to a certain order. He taught the Theban priests that astrology, theology, and philosophy, in which they so much excelled; for he is thought to have been the same with Hermes Trismegistus, who first laid the foundations of science amongst the Egyptians, instructing them in the productions of nature, and the observances of their religion.

Mercury was accounted one of the Samothracian gods, in the mysteries of the Cabiri, [See article *Casmillus*] together with Tellus and Pluto, and was invoked amongst the terrestrial deities. Some thought he had three heads, from his power in heaven, earth, and sea; or, because he had three daughters by Hecate. It was part of his function to attend on the dying, detach their souls from their bodies, and conduct them to the infernal regions; and when souls had completed their allotted period in the Elysian fields, he it was who re-conducted them to life, and seated them in new bodies.—He was supposed likewise to have presided over dreams, but Morpheus claims a share with him in this department. Mercury, in conjunction with Hercules, patronized wrestling and the gymnastic exercises; to shew, that address upon these occasions should always be united with force. The invention of the art of thieving was attributed to him, and the ancients used to paint him on their doors, that he, as god of thieves, might prevent the intrusion of others. For this requisite he was much adored by shepherds, who imagined, he could either preserve their own flocks from thieves, or else help to compensate their losses, by dextrously stealing from their neighbours. At Rome, on the 15th of May, the month so named from his mother, a festival was celebrated to his honour, by merchants, traders, &c. in which they sacrificed a sow, sprinkled themselves, and the goods they intended for sale, with water from his fountain, and prayed that he would both blot out all the frauds and perjuries they had already committed, and enable them to impose again on their buyers.

Mercury had several children, as the Lares, Dolops, &c. but the most remarkable of them were the second Cupid and Hermaphroditus, by Venus Aphrodite. There was a temple erected to Mercury at Rome, near the gate Capena, and another fronting the grand circus. The latter, as appears from its remains, was built in consequence of a vow offered for the extinction of fires, when the city was burning for nine days together, in the time of Nero. The animals sacred to this god were the dog, goat, and cock, and, amongst the Egyptians, the stork. In all sacrifices offered to him, the tongues of the victims were burnt: a custom taken from the Megarenses. Persons who escaped from imminent danger sacrificed to Mercury a calf, with milk and honey. The Celtae and Germans sought to appease him with an offering of human blood. The chief festival of Mercury amongst the Greeks, was the Hermaia. Besides Mercury, he had several other

names. The Greeks called him *Hermes* and *Cyllenius*; the Gauls, *Theutates*, the Egyptians, *Anubis*, and the Saxons, *Woden*.

Mercury is usually described as a beardless young man, of a fair complexion, with yellow hair, quick eyes, and a chearful countenance, having wings annexed to his hat and sandals, which were distinguished by the names of *petasus* and *talaria*: the *caduceus*, in his hand, is winged likewise, and bound round, as we have already mentioned, with two serpents: his face is sometimes exhibited half black, on account of his intercourse with the infernal deities: he has often a purse in his hand, and a goat or cock, or both, by his side. The Egyptians were used to depict him with the head of a dog, to intimate his sagacity.

It is observed by Mr. Spence, that "as the chief character of Mercury is that of being the messenger of Jupiter, this god seems to be all cut out for swiftness: his make is young, airy, and light: his limbs are all very finely turned; and though he may yield much to Apollo and Bacchus in beauty, he certainly exceeds most of the other gods in it. This is the distinguishing character of his figures, as I have drawn it from the numbers of them I have seen in marble; and if one had went first to the poets for it, one should have learned just the same idea of him from them; they call him the young god; the swift, the flying, and the winged deity; and as to his beauty, they mention that often, and in a very strong manner. There are several marks to know Mercury by, among which we may reckon this lightness and agility of his person as the chief; but as to the things which are more properly called his distinguishing attributes, the most remarkable of these are his petasus, or winged cap, the talaria, or wings to his feet, and his wand with two serpents about it, which they call his caduceus. This cap of his has generally two little wings attached to it in the better remains of antiquity, though in some of the very oldest works you see him sometimes only with two feathers stuck in it. Even these wings were supposed to be only so attached to it as to be easily taken off, or fixed upon it again at pleasure, for in several figures you see him in the same sort of cap, without any wings to it. His wings for his feet were of the same kind: you see several figures of Mercury without them, and the poets speak expressly of his fastening them to his feet when Jupiter has given him any orders to take a flight down to the earth. There is a very pretty figure in the Justinian gallery at Rome, of a little Cupid putting on the wings on Mercury's feet. His caduceus is so punctually described by the poets, that one might almost instruct a painter from them how to colour every part of it. It should rather be held lightly between his fingers, than grasped by the whole hand. The wand itself should be of the colour of gold, and the two serpents of a greenish viper-colour; and might fling a cast of the same colour upon the gold, if the painter had skill enough to do it as it should be. In several antiques the caduceus is represented with wings to it; but as I do not remember the poets say any thing of them, one might leave their colour to the judgment of the painter, if he was resolved to have wings to it; for they might be either inserted or omitted, just as he pleased. In a drawing copied from the Vatican Virgil, it represents Mercury going with his message from Jupiter to order Aeneas to quit Carthage.——You see the god passing through the air in a more natural and easy manner than one generally finds in modern pictures of flying figures: in his left hand he holds his Caduceus, and with his right points to the heavens, to shew that his commission is from Jupiter: he has his petasus on his head, and his talaria on his feet. In a word, it agrees in every respect with Virgil's description of him on this occasion, excepting that the painter has added his chlamys, which is fastened over his shoulders on his breast, and floats behind him in the air. The reason why he has added this is very obvious, the oldest artists generally marking out the motion of any person they represent as going on very swiftly by the flying back of the drapery; and he had very good authority for giving the chlamys to Mercury, which is so frequently spoken of in general by the poets, as part of his dress, and who give it him particularly on this very occasion, when he is flying from the heavens to the earth. There is yet another distinguishing mark of this deity, which

is his sword: it is of a very particular make, and as they seem inclined to give every thing belonging to Mercury some hard name, they call it his Harpè. It was with this harpè that he killed Argus; and he lent it to Perseus to perform his greatest exploits with. Its shape, in the antiques which represent both these stories, is alike. It is a longer sort of sword than was used of old, at least among the Romans, with a very particular hook or spike behind it. The descriptive epithets given it by the poets agree entirely with the old figures of it. Whatever I have as yet said of Mercury refers chiefly to his character of being sent always on the particular commissions of Jupiter. He had a general power too, of a large extent, delegated upon him by the same god, which was that of conducting the souls of men to their proper place, after their parting from the body, or reconducting them up to our world again, whenever there was any particular occasion for it. This gave him a great deal of authority in the regions of the happy souls, as well as of the unhappy, which were equally supposed by the ancients to be lodged within the earth, in a place called by one common name Ades. Horace, in particular, gives us a very extraordinary account of Mercury's descending to Ades, and his causing a cessation of the sufferings there; but as this, perhaps, may be a mystical part of his character, we had better let it alone. Horace, in the place I have just hinted at, talks of Mercury as a wonderful musician, and represents him with a lyre. There is a mighty ridiculous old legend relating to this invention, which informs us, that Mercury, after stealing some bulls which belonged to Apollo, retired to a secret grotto he used to frequent, at the foot of a mountain in Arcadia; just as he was going in he found a tortoise feeding by the entrance of his cave; he killed the poor creature, and perhaps ate the flesh of it, and, as he was diverting himself with the shell, he was mightily pleased with the noise it gave from its concave figure. He had possibly been cunning enough before to find out, that a thong pulled strait, and fastened at each end, when struck by the finger, made a sort of musical sound: however that was, he went immediately to work, cut several thongs out of the hides he had lately stolen, and fastened them on as tight as he could to the shell of this tortoise, and in playing with them made a new sort of music to divert himself in his retreat. This account, considered only as an account of the first invention of the lyre, is not altogether so unnatural: the Romans had a particular sort of lyre, which was called Testudo, or, the Tortoise; and the most ancient lyres of all are represented in a manner that agrees very well with this account of the invention of that instrument. The lyre, in particular, on the old celestial globes, was represented as made of the entire shell of a tortoise, and so is that of Amphion, in the famous group of the Dircè, in the Farnese palace at Rome; but the most remarkable one I have ever met with, is one at the feet of a statue of Mercury in the Montalti gardens, which not only shews the whole belly of the tortoise, and part of what the strings were attached to there, but has two horns above, exactly like horns of a bull, and strings like thongs of leather fastened round the bottom of them. In several figures of Apollo, and in some I believe of the Muses, you still see the tortoise's shell, though it lessened gradually in process of time, and at last became only an ornament, instead of making the most essential part of the lyre. I have dwelt the longer on this old fable of the original of this particular sort of lyre, called the Testudo, because there are several passages in the poets which refer to it, and which are not easily to be understood without it. You may see too, by this story, that Mercury was not quite so honest as he should be; and, to say truth, he was of old the god of thieves and pick-pockets. One should be apt to suspect, that this must have been a deity of Spartan growth, as that was the only nation, perhaps, in which a clever thief was to be rewarded rather than punished. However that be, Mercury was certainly the god of ingenuity and thieving. As Mercury was the god of rogues and pick-pockets, so was he also the god of shop-keepers and tradesmen. Mercury is said to have derived his name from presiding over tradesmen, as they who gained much by any trade, or behaved cleverly in it, had a name from him. This mercantile Mercury was represented of

old, as the modern Mercury is at the Exchange at Amsterdam, with a purse in his hand. The Romans looked on this god as the great dispenser of gain, and, therefore, the holding the purse is a frequent attribute of his in all collections of antiquities of this kind. In one gem you see him give up his purse to Fortune; in another, he is offering it to Minerva, and she taking only a little out of it, as if good luck had more to do with gain than good sense; though both of them, it should seem, according to the moral of these representations, come at it most usually by the help of a little knavery; in a third, he is offering it to a lady with a veil on her head, like the figures of Pudicitia, who seems to refuse him strenuously: on this last Mercury seems in haste; he is in the attitude of leaving her, and of taking his flight if she will not accept his offer instantly. This is more directly expressed in this last-mentioned gem; but I imagine the same is generally meant in the figures of the mercantile Mercury, for he is commonly represented at the same time holding out a purse, and with his winged cap upon his head, which, in the language of the statuaries, is as much as to say, If you do not lay hold of any gain the moment it is offered to you, the opportunity will fly away, and who knows whether it may ever come in your reach again?—The poets have this idea of Mercury too, and we learn from them that it was a common subject for pictures, as well as other works of old. It may seem strange that Mercury, who was the patron of robbers, should at the same time be supposed to preside over the high-roads. The statues that relate to this Mercury are of that awkward terminal figure which was so much in fashion, (I have often wondered why) in all the best ages of antiquity. These old Termini were sometimes without, but oftner with busts, or half-figures of some deity on them, and those of Mercury so much more frequently than any other, that the Greeks gave them their general name Ερμης, from this god."——Such were the common modes of pourtraying him, but to these there were many exceptions. In Sir William Hamilton's collection is a very extraordinary little Mercury in bronze, armed with a breast-plate, furnished at the bottom with the usual rings and thongs, but the thighs and legs of the figure are naked. This representation of Mercury, as well as a casque on the head of his statue at Elis, mentioned by Pausanias, refers to his combat against the Titans. in which, according to the relation of Apollodorus, he appeared armed. A cornelian in the cabinet of Stosch, exhibits the same divinity, capped with an entire tortoise, instead of the petasus. There is also a marble head of this Deity with a similar covering, and likewise a figure of him, with the same cap, found at Thebes in Egypt. Mercury was represented by the Etruscan artists with a beard of the form resembling that worn by Pantaloon on the stage: and that he was exhibited by the early Greeks in the same manner, may be inferred from the term σφηνοπωγων in Pollux; which signifies, not as interpreters understand, a *matted* beard, but one *of a conical shape*. From this antique feature of the Grecian Mercury, heads with similar beards, appear to have been called Ερμηνειοι. Amongst the statues in the cabinet of Herculaneum, there is one of Mercury in bronze, and large as life, possessed of uncommon merit. The God is in the attitude of sitting, his body inclining forwards, and his left leg drawn back; he rests upon his right hand, and holds in the left, one end of his caduceus. Independent of its beauty, this statue is remarkable for a clasp shaped like a little rose, and fastened under the foot to the middle of the sole, by the strings which secure his winged sandals: an emblem to indicate that Mercury, thus equipped, being unable to tread without crushing the flower, was rather prepared for flying, than walking. The dimple on the chin of this figure is presumed to have been impressed by a modern hand; for the head when found, was greatly injured in several places; and besides, it is well known, that the Greeks considered the dimple, as an ornament too particular and restricted, to constitute a general character of beauty.

The name of this Divinity has been given to the planet in our system nearest the sun.

The epithets applied to Mercury by the ancients were Εναγωνιος, the presider over combats; Στροφαιος, the guardian of doors; Εμπολαιος, the trafficker; Ερκυνιος, beneficial to mortals;

Δολιος, subtle; Ηγεμονιος, the guide, or conductor.

As to the origin of this god, it must be looked for amongst the Phoenicians, whose image is the symbolical figure of their great ancestor and founder. The bag of money which he held signified the gain of merchandise; the wings annexed to his head and his feet were emblematic of their extensive commerce and navigation; the caduceus, with which he was said to conduct the spirits of the deceased to Hades, pointed out the immortality of the soul, a state of rewards and punishments after death, and a rescuscitation of the body: it is described as producing three leaves together, whence it was called by Homer *the golden three-leaved wand:* the doctrine hence intimated was still more distinctly taught by the emblems adorning the hermetic wand; for to the extremity of it was annexed the ball or circle: two seraphs entwined the rod, over which were the expanded wings forming the complete hieroglyphic of *the mighty ones.* The name of Mercury is a compound of the Celtic Merc, *merchandise,* and Ur, which corresponds with the Hebrew etymology *Cnaan,* or *Canaan,* signifying a *merchant.* This symbolical figure, like many others, which at first were very innocent, became in time a general object of idolatrous worship. We are not then to wonder, that the Egyptians particularly, whose country was the land of Ham, the father of Canaan, should do honour to this figure, and apply it to their purposes; for it is more than probable that, being situated so near, he might have materially aided his brother Mizraim in the settlement of Egypt, besides the consideration of their after obligations to his descendant the *Phoenician,* who is also called the *Egyptian* Hercules.

MERCY, MISERECORDIA. See *Clemency.*

MERETRIX, an epithet of Venus, because she taught the Cyprian women to prostitute themselves for money.

MERIONES, son of Molus, and brother of Dictys of Crete, went with twenty vessels to the war of Troy. He conducted the chariot of Idomeneus, and signalized himself by his valour on several occasions. Meriones returned safe into Greece, where he died, and had a monument erected to him, in conjunction with Idomeneus, divine honours being paid to them both. See *Idomeneus.*

Another *Meriones,* who was distinguished for his wealth and his avarice, was son of Aeson, and brother of Jason.

MERMEROS, one of the Centaurs; also, a son of Medea by Jason, and a Trojan killed by Antilochus.

MERODACH, an idol or false god of the ancient Babylonians. Jeremiah, speaking of the ruin of Babylon, says, "Babylon is taken, Bel is confounded, Merodach is broken in pieces, her idols are confounded, her images are broken in pieces." Who Merodach was, is uncertain, but it is probable he was an ancient king of Babylon, because we find several kings of that country in whose names that of Merodach is contained, as Evil-Merodach, and Merodach-Baladan. Ptolemy calls this king Mardocempades, and says, he began to reign at Babylon twenty-six years after the beginning of the era of Nabonassar, that is, in the year of the world 3283, before Christ 717.

MEROPE, daughter of Atlas and Pleione, and one of the Pleiades. She rendered a more obscure light than the rest, because she married Sisyphus, a mortal, whilst her sisters were married to gods. Some call this obscure star Electra, because she held her hand before her eyes, and would not behold the destruction of Troy.

MEROPE, daughter of Cypsilus, and wife of Cresphontes, king of Messenia, by whom she had three children, two of which, with her husband, were put to death by Polyphontes, who would have compelled her to marry him but for her surviving son, by whom Polyphontes was killed.

Besides the foregoing there were several others of the name of *Merope,* viz. the daughter of Oenopion, beloved by Orion; a daughter of Sangarius, and wife of Priam; a daughter of Cebrenus, and wife of Aeracus, son of Priam; a daughter of Erechtheus, and mother of Daedalus; and a daughter of Pandarus. See *Aedon,* (where for *Pandareus* read *Pandarus.*)

MEROPS, a celebrated divine of Percosus in Troas, predicted the death of his sons Adrastus and Amphius, who, neglecting their father's precaution, were both killed by Diomedes in the Trojan war.

Another *Merops*, king of the island of Cos, which was named from him, having, by excessive grief for his wife, excited the pity of Juno, was changed by the goddess to an eagle, and placed amongst the stars.

A *third* Merops was the husband of Clymene, after she had brought forth Phaeton to the Sun.

MEROPS, an adherent of Aeneas, was killed by Turnus.

MEROS, a mountain in India, sacred to Jupiter, and, according to Pliny, the same with Nysa. *Meros*, in Greek, signifying a *thigh*, it was thence fabled that Bacchus, who was brought up on this mountain, had been bred in the thigh of Jupiter.

MESAUBIUS, a servant of Eumaeus, mentioned in the Odyssey.

MESOSTROPHONIAI HEMERAI, certain days upon which the Lesbians offered public sacrifices.

MESSAPUS, son of Neptune, invulnerable by fire and steel, aided Turnus in opposing Aeneas. Calabria was called Messapia from him.

MESSENE, daughter of Triopas, and wife of Polycaon, was revered after her death by the Messenians as a goddess.

MESTHLES, WITH ANTIPHUS, led the troops from Maeonia and the vicinity of Mount Tmolus, in support of Troy.

MESTOR, son of Perseus. See *Amphitryon*.

Priam and Pterilaus had each also a son of this name.

METABUS, tyrant of the Privernates, and father of Camilla, who, when his subjects deprived him of his power, consecrated her to Diana.

METAGEITNIA, a Grecian festival in honour of Apollo, celebrated in the month Metagitnion, by the inhabitants of Melite, who left their habitations, and settled among the Diomeans in Attica; whence these names, implying a removal from one neighbourhood to another, seem to have arisen.

METANIRA, wife of Celeus, king of Eleusis, who first taught the science of agriculture.

METAPONTUS, son of Sisyphus, and husband of Theana.

METHARME, daughter of Pigmalion, king of Cyprus, and mother by Cinyras of Adonis.

METHON, son of Orpheus, dwelt in Thrace, and built a city there which he called after his own name.

METIADUSA, daughter of Eupalamus, wife of Cecrops and mother of Pandion.

METION, son of Erechtheus, king of Athens, by Praxithea, married Alciope, daughter of Mars and Aglauros. His sons, after having deprived Pandion of the sovereignty, were deprived, in their turn, by the sons of Pandion.

METIS, OR PRUDENCE, daughter of Oceanus, was Jupiter's first wife: she gave Saturn a drink which made him bring up Neptune and Pluto, and the rest of his children whom he had formerly devoured. Jupiter, in his turn, devoured Metis whilst pregnant, and thence becoming pregnant himself, brought forth Pallas from his head, at full growth, and invested with a complete suit of armour.

METISCUS, the charioteer of Turnus.

METOPE: Of this name were the wife of Sangarius, who was mother of Hecuba; and the daughter of Ladon, who married Asopus.

METRA, daughter of Erisichthon, and, as some say, wife of Autolycus, was deflowered by Neptune. Soon after her father, having cut down an oak in a grove consecrated to Ceres, in Thessaly, was punished with such insatiable hunger, that to satiate it he sold all his property in vain. Metra, in pity to his suffering, intreated from Neptune the faculty of changing her figure at pleasure; which being granted, she sometimes became a cow, a mare, or a sheep, and to gain money for her father, was disposed of as such. Mythologists explain this by saying that Metra was a courtezan, who, in order to maintain her father, took from her lover a sheep, an ox, or any other animal; and that this alone gave room for the fiction.

METRAGYRTAE, the Galli, priests of Cybele so called.

MEZENTIUS, a chief in the party of Turnus. Virgil represents him as a monster of barbarity, who bound the living and the dead together, till the former pined away through infection. He was father of Lausus, of whom the poet has given a beautiful character. Mezentius falls by the hands of Aeneas, in the tenth Aeneid, where, on killing Orodes, who

prophesied his death, he is represented as despising artifice, and dying bravely.

MICHAPOUS: so the savages in some part of North-America call the Supreme Being. They believe that Michapous created heaven, and the animals, whom he placed on a large bridge laid over the waters; but foreseeing that these creatures could not live long on this bridge without sustenance, which they could not there meet with, and having at that time command over the heavens only, he addressed himself to Michinisi, god of the waters, and would have borrowed some land of him, in order to settle his creatures on it, but Michinisi was not inclined to grant him his request: Michapous thereupon sent the beaver, the otter, and the rat, to search for earth at the bottom of the sea, who brought him only a few particles of sand, wherewith Michapous made the whole terrestrial globe. The animals not agreeing together, Michapous destroyed them all, and from their putrifaction sprang the human race. One of the new created being accidentally separated from the rest, discovered a hut; here he found Michapous, who gave him a wife, and settled a convention of marriage between them: he likewise provided wives for the rest of the men; and, by this means, say they, the world was peopled.

MICHINISI. See *Michapous*.

MIDAS, king of Phrygia, having politely entertained Silenus, a favourite of Bacchus, who had wandered from his master. The god, to requite the favour, promised to grant him what ever he requested. The ruling passion of Midas being avarice, he petitioned that all he touched might be turned into gold: the god consented, and Midas, with extreme pleasure every where found the effects of his touch; but he had soon reason to repent of his folly; for, wanting to eat and drink, the elements no sooner entered his mouth than they became metalline, a circumstance which obliged him to have recourse to Bacchus, and beseech to be restored to his former condition. The deity, as the means of obtaining his request, ordered him to bathe in the Pactolus, whence its sands, becoming golden, it was called Chrysorrhoas. Some time after, Midas being constituted judge between Apollo and Pan, who pretended to vie with him in harmony, gave another instance of his folly, by preferring the music of Pan to that of Apollo, which so provoked the latter that he decorated the umpire with the ears of an ass. Midas endeavoured to conceal this disgrace by his hair; but his barber, discovering the length of his ears, was prevailed upon by promises not to divulge it. Unable, however, to suppress the secret, and yet afraid to publish it, he put his mouth to a hole in the earth, and having whispered these words, "King Midas has the ears of an ass," closed the cavity, and departed; but, wonderful to relate! the reeds which grew on the spot, if moved by the slightest breeze, uttered the same words. This fable is interpreted to mean that Midas, being a tyrant, had many hearkeners and tale-bearers, by whose means he knew whatever was transacted; and that his turning all things into gold, suited well with his tyranny, by which his subjects were impoverished, for his private emolument, whilst the wealth thus obtained was as foolishly washed away and wasted, as it had been cruelly and wantonly gained.

MIGARUS, son of Jupiter, by one of the Nymphs called Sithinides.

MIGONITIS, an epithet of Venus, signifying her power in the management of love; therefore Paris, after he had mixed embraces with Helena, dedicated the first temple to Venus Migonites. Virgil applies to her a similar expression.

MILESIUS, a surname of Apollo.

MILETIA, daughter of Scedasus, who, together with her sister suffered violence from some Theban youths.

MILETUS. See *Cyanea*.

MILETUS, king of Caria, was son of Apollo and Acacalliis, daughter of Minos. That princess having been overpowered by Apollo, secretly exposed her child Miletus in a forest, where he was suckled by wolves, and afterwards educated by shepherds. When grown up, Miletus went into Caria, where he engaged the affections of the princess Idotheta, and the esteem of her father Eurytus, who gave him that princess in marriage, on which he succeeded to the throne, and built Miletum, the capital of Caria. He had a son named Caunus, and a daughter Byblis.

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MILTHA, an epithet of Diana among the Phoenicians, Arabians, and Cappadocians.

MILTIADEIA, sacrifices, with horse-races and other games, celebrated by the Chersonesians in memory of Miltiades, the Athenian general.

MIMALLONES, Nymphs of Bacchus. See *Maenades.*

MIMANS, a Brebrycian leader, killed by Pollux in the Argonautic expedition.

MIMAS, one of the rebel giants, vanquished by Mars, according to Apollonius.

Also the son of Amycus and Theano, born on the same night with Paris, and became his companion. He accompanied Aeneas to Italy, and was killed by Mezentius.

MINEIDES, the patronymic of the three daughters of Minyas, or Mineus, king of Orchomenos. Their names in general were Leuconoe, Leucippe, and Alcithoe; but the two former were called by Ovid, Clymene and Iris. Deriding the orgies of Bacchus, they are said to have been prompted with a rage after human flesh, and actually to have determined by lot which of them should give up her son. The lot falling on Leucippe, Hippasus was relinquished and devoured by his mother and aunts, who were all turned into bats. To commemorate this horrid transaction, it became customary for the high priest, at the close of the sacrifice, to drive out of the temple, with a drawn sword, all the women who had entered it, and to kill the hindmost. But see *Alcithoe.*

MINEUS, a chieftain mentioned in the Aeneid.

MINEIUS, the same with Minyas.

MINEUS, OR MINYAS, a Boeotian prince, son of Orchomenos, who built the city so called.

MINERVA, OR PALLAS, was one of the most distinguished of the Heathen deities, as being the goddess of wisdom and science. Cicero mentions five of this name; one, mother of Apollo, or Latona; the second, the offspring of Nilus, and worshipped at Sais in Egypt; a third, the child of Jupiter's brain; a fourth, the daughter of Jupiter and Corypha, daughter of Oceanus, who invented chariots with four wheels; and the fifth, the child of Pallas, whom she killed, because he attempted her chastity. St. Clemens, of Alexandria, of all the Fathers the best acquainted with antiquity, also admits five Minervas, but differs a little from Cicero as to their parentage. According to him, the first was an Athenian, and daughter of Vulcan; the second an Egyptian, daughter of Nilus; the third, of Saturn; the fourth, of Jupiter; and the fifth, of Pallas and Titanis. Minerva, daughter of Nilus, is supposed the most ancient; but she of whom we here treat is Minerva daughter of Jupiter. What first occurs is the mystery of this goddess's birth, who was neither the produce of an infamous amour, nor even of the conjugal bed, but of Jupiter's brain. This god, after the war with the Titans, being acknowledged by the other deities lord of the universe, married Metis, who was accounted the wisest of her sex; but having learned from Coelus, that she was to bring forth a daughter of consummate wisdom, and a son who was fated to be one day sovereign of the universe, Jupiter devoured his wife Metis. Some time after, however, feeling in his head a violent pain, he applied to Vulcan, who, with a stroke of an axe, cleft asunder the skull of Jupiter, out of which sprung forth Minerva, fully grown and completely armed; insomuch that she was able to assist her father in the war against the Giants, in which she was highly distinguished. There are authors who give a different account. According to them, Jupiter was at this time married to Juno, and, perceiving her barrenness, struck his forehead in grief, three months after which Minerva came forth; they add also that Vulcan, who acted as mid-wife, by opening the skull, on seeing, instead of a child, a virago full armed, ran away. The fiction of Minerva's birth has always appeared mysterious, and various conjectures have been offered to explain it. Some of the learned moderns have been of opinion that it veiled the sublimest truths in philosophy, and even the mystery of the *Logos,* by which all things were made; that is to say, the eternal ideas in the Divine mind, which had been the model of whatever Omnipotent Wisdom brought into being. The tremendous Aegis assigned to Minerva by the poets, which no other deity could carry besides, was intended to figure her being equal in power with her father; that her being called the goddess of wisdom and science, was

only a figurative way of saying she was the intelligence of her father; that the reason of consecrating to her the owl, the serpent, and the cock, was to denote her vigilance, and to teach us that true wisdom is eternally awake; in short, as fine arts are the production of the mind, it was but just to say, that she sprung from the brain of Jupiter. Upon the day this goddess was born, it rained gold in Rhodes; hence the Rhodians were the first who worshipped her, though some affirm it was because she taught them the art of making colossial statues. Her first appearance on the earth was in Libya, where beholding her own beauty in the lake Triton, she thence took her beloved name of Tritonis, or Tritonia. After this an annual ceremony was performed at this lake by the neighbouring virgins, who, in distinct bodies, attacked each other with various weapons: the first that fell was esteemed unchaste, and thrown into the lake; but she who received most wounds, was borne off in triumph. These honours were paid to Minerva, who had vowed perpetual virginity, and therefore she rejected the courtship of Vulcan. She was indeed very delicate on this point, for she deprived Tiresias of his sight, because he accidentally saw her bathing in the fountain of Helicon; nor was she less severe to Medusa, as related under the articles *Medusa* and *Tiresias*. She was equally jealous of her superiority in the arts she invented, as may be seen under *Arachne*.—One of the most remarkable of Minerva's adventures, was her contest with Neptune. When Cecrops founded Athens, it was agreed that whoever of these two deities could produce the most beneficial gift to mankind, should have the honour of giving their name to the city.—Neptune, with a stroke of his trident, formed a horse, but Minerva causing an olive-tree to spring from the ground, obtained from the god the prize. The Athenians were much devoted to her worship, and she had been adored among that people before Cecrops erected their capital. Minerva was the goddess of war, wisdom, and arts, such as spinning, weaving, the making of oil, music, and especially the pipe, which she threw away, on seeing her cheeks reflected in the water as she played, at the same time declaring, that "music was too dear, if purchased at the expence of beauty." In a word, this goddess was patroness of all those sciences which render men useful to society and themselves, and entitle them to the esteem of posterity. As conduct is opposite, in military affairs, to brutal valour, so Minerva is always by the poets placed in contrast to Mars. Thus, Homer makes her side with the Greeks in the Trojan war, while the other deity takes the part of the enemy. The success is answerable to this disposition, and we find prudence and discipline victorious over valour without counsel, and force without direction. Minerva was highly honoured, and had several temples both in Greece and Italy. The Athenians, who always had a particular devotion to her as the patroness of their city, in the flourishing state of their republic, erected a magnificent temple to her by the name of Parthenis, or the virgin-goddess, in which they placed her statue of gold and ivory, thirty-nine feet high, wrought by the hand of Phidias. This temple still remains entire, and is turned by the Turks into a mosque. She had a famous temple at Sparta, called the *brazen*, because it was built entirely of brass. Augustus ordered a temple of the same form, though of different materials, to be built at Rome, and called it the temple of Minerva Chalcidica. The walls of this temple remained in the time of Fulvius Ursinus, in the gardens of the Dominicans at Rome, whose convent was for this reason called Minerva's monastery. She had also a stately temple at Rome, on Mount Aventine, where her festival called Minervalia was celebrated for five days successively in the month of March. Aelian mentions a temple of Minerva Ilias, where dogs were kept who fawned on all the Greeks that came thither, and never barked at any but barbarians. Another temple at Lindos was remarkable for a cup made of amber, which Helena dedicated to the goddess Minerva; the story adds, that it was of the same size with one of Helena's breasts. Minerva was also worshipped with particular ceremonies at Sais in Egypt, where they hung up by night a great number of lamps, filled with oil mingled with salt, round every house, the tow swimming on the surface: these burned during the whole night, and the festival was thence named *the*

lighting of lamps. Those who were from home at this solemnity observed the same ceremonies wherever they might be; and lamps were lighted that night not only at Sais, but throughout all Egypt. The reasons of these illuminations, and the great respect paid to this night, were kept secret. Minerva had sometimes altars in common with Vulcan, sometimes with Mercury. The usual victim offered her was a white heifer never yoked. The animals sacred to her were the cock, the owl, and the basilisk. For the sacred statue of this goddess, the reader is referred to *Palladium.*—The chief solemnities sacred to Minerva were the Athenaea, Alaia, Alotia, Arrhophoria, Niceteria, Pamboiotia, Panathenaia, Plynteria, Skeira, Sthenia, and Xynochia.—Her names were Ametor, Athena, Ergane, Glaucopis, Musica, Pallas, Parthenis, Pylotis, and Tritonia.——Minerva is described by the poets, and represented by the sculptors and painters in a standing attitude, completely armed, with a composed but smiling countenance, bearing a golden breast-plate, a spear in her right hand, and the aegis in her left, having on it the head of Medusa, entwined with snakes. Her helmet was usually encompassed with olives, to denote that peace is the end of war, or rather, because that tree was sacred to her: at her feet is generally placed the owl or the cock, the former being the emblem of wisdom, and the latter of war. "Minerva," says Mr. Spence, "is a beauty, but a beauty of the severer kind; she has not any thing of the little graces, or of the softness and prettiness of Venus. It is that dignity, that becoming air, that firmness and composure, with such just features, and a certain sternness, that has much more of masculine than female in it, which make the distinguishing character of her face This goddess, as the ancients used to represent her, is more apt to strike one with awe and terror, than to charm one at first sight. Her dress and attributes are adapted to the character of her face. She most usually appeared with a helmet on her head, and a plume that nodded formidably in the air: in her right hand she shook her spear, and in the other grasped her shield, with the head of the dying Medusa upon it. You have the same figure again, with all its terrors and all its beauties, on her breast-plate; and sometimes, the goddess herself is represented as having living serpents about her breasts, and about her shoulders. The poets agree with the artists in this excess; for though they sometimes speak of Minerva as extremely beautiful, they generally describe her as more terrible than beautiful: they never call her pretty, but handsome, or graceful, and give her the titles of the dark-complexioned goddess, the stern goddess, and the virago, which, though too severe for her intended character, agree exactly with her personal one, as it is represented in the statues and gems of the ancients. The poets do not only speak of a certain ferocity and threatening turn in the eyes of Minerva, but the very colour of them too, it seems, was adapted to this character of terror. Minerva, as a native or inhabitant at least of Africa, has a great deal of the Moor in her complexion, together with a very light-coloured eye, which must shew this the stronger. I do not know that any one of the poets of the Augustan age has touched on this particular colour of Minerva's eyes, though the Greeks took so much notice of it as to give her one of the most celebrated titles (Glaucopis) among them from thence. Some of the Roman poets speak of other serpents about Minerva, distinct from those which belong to her Gorgon shield. Their expressions are such, that they seem to point at loose serpents winding at liberty about her breast, and appearing in very different manners on different occasions. Sometimes they describe them as quite still and gentle, and at others as roused and enraged. I used formerly to think, that this was only a figurative way of speaking of the serpents wrought about the Gorgon's head, on the breast-plate of Minerva, and as such a figure would have been perhaps too bold, I was inclined to reckon it among the liberties which Statius is apt enough to take. It was by the help of some ancient gems and statues that I first discovered my mistake. After seeing them, the very lines which before seemed false to me, changed their look, and became very just, and descriptive of the appearance this goddess used to make in the works of the old artists, for in these you meet often with

loose serpents, sometimes winding themselves along the breasts of Minerva, sometimes as enraged and hissing, and standing out from it, and sometimes with their whole length folded up circle within circle, as resting or asleep; in short, in every action and every attitude in which they have been described by any of the poets."——If we enquire into the mythological origin of this goddess, we shall find she is no other than the Egyptian Isis under a new dress or form, and the same with the Pales, or the rural goddess of the Sabines. The Athenians, who were an Egyptian colony from Sais, followed the customs of their ancestors, by particularly applying themselves to raising flax for linen cloth, and the cultivation of the olive. Now the figure worshipped at Sais, presiding over these arts, was a female in complete armour. This, as Diodorus tells us, was, because the inhabitants of this dynasty were both the best husbandmen and soldiers in Egypt.—In the hand of this image they placed a shield with a full moon depicted on it, surrounded by serpents, the emblems of life and happiness, and at the feet of this symbol an owl, to shew it was a nocturnal sacrifice; to this they gave the name of Medusa, (from *dush*, to *press*, comes Medusha, or Medusa, the *pressing*) expressive of what she was designed to represent. The Greeks, who were ignorant of the meaning of all this, chose not to annex so favourable a sense to the head of Medusa, which seemed to them an object of horror, and opened a fine field for poetical imagination: the pressing of the olives did indeed turn fruit into stones in a literal sense; hence they made the aegis, or shield of Minerva petrify all who beheld it. To remind the people of the importance of their linen manufactory, the Egyptians exposed in their festivals another image, bearing in her right hand the beam or instrument round which the weavers rolled the warp of their cloth; this image they called Minerva (from *manevra*, a *weaver's loom*); there are still ancient figures of Pallas extant which correspond with this idea, in the collection of prints made by M. de Crozat. What still heightens the probability of this is, that the name of Athena given to this goddess, is the very word in Egypt for the flaxen-thread used in their looms. Near this figure, which was to warn the inhabitants of the approach of the weaving or winter season; they placed another of an insect, whose industry seems to have given rise to this art, and which they denominated Arachne, (from *arach*, to *make linen-cloth*) as expressive of its application. All these emblems transplanted to Greece, by the genius of that people, fond of the marvellous, were converted into real objects, and, indeed, afforded room enough for the imagination of their poets to invent the fable of the change of Arachne to a spider.

Minerva represents Wisdom, that is, skilful knowledge joined with discreet practice, and comprehends the understanding of the noblest arts, the best accomplishments of the mind, together with all the virtues, but more especially that of Chastity. She is said to be born of Jupiter's brain, because the ingenuity of man did not invent the useful arts and sciences, which, on the contrary, were derived from the fountain of all wisdom. She was born armed, because the human soul, fortified with wisdom and virtue, is invincible; in danger, intrepid; under crosses, unbroken; in calamities, impregnable. She is a virgin, and accordingly, the sight of the deity is promised only to the pure. She has a severe look, and a stern countenance, because wisdom and modesty find their reward in virtue and honour, not in the external shew of beauty and pleasure. In purple robes, or tattered garments; on a throne, or on a dunghill, the majesty of Minerva remains the same; the same also in the decrepitudes of old age, as in the vigour and comeliness of youth. She invented and exercised the art of spinning; hence, the fair sex may learn, that industry is the only barrier against vice; the spindle and distaff are the arms of every virtuous woman. Anciently those instruments were carried before the bride when she was brought to her husband's house; and somewhere it is a custom, at the funeral of women, to throw the spindle and distaff into their grave. As soon as Tiresias had seen Minerva naked, he lost his sight. Was it a punishment, or reward? Surely he had never seen so acutely before, for he became a prophet, and knew future events long before they

took place. An excellent precept this, that he who has once beheld the beauty of Wisdom clearly, loses his external sight without repining; since he enjoys the contemplation of heavenly objects, which are not visible to the eye. The owl, a bird seeing in the dark, was sacred to Minerva; this is symbolical of a wise man, who, scattering and dispelling the clouds of error, is clear-sighted where others are blind. What can the Palladium mean, an image of Minerva which gave security to those cities in which it was placed, unless that those kingdoms flourish and prosper where wisdom presides? We only add the inscription formerly to be seen in the temple of Minerva in Egypt, written in letters of gold; the words are full of mystery, yet probably contain much latent sense, of which let every one judge: "I am what is, what shall be, what hath been; my veil hath been disclosed by none: the fruit which I have brought forth is this, the Sun is born."

MINERVALIA, among the Romans called Quinquatria, were feasts celebrated in honour of Minerva. They began March 19th, and lasted five days. The first day was spent in prayers to the goddess, the rest in offering sacrifices, assisting at the combats of gladiators, and the tragedies acted on Mount Albanus, and reciting pieces of wit, wherein he who excelled was rewarded with a prize. Scholars had then a vacation, and made a present to their masters, which was called *The Minerval*.

MINOS, son of Jupiter and Europa, and brother of Rhadamanthus and Sarpedon. After the death of his father, the Cretans, who thought him illegitimate, would not admit him as a successor to the kingdom, till he persuaded them it was the divine pleasure he should reign, by praying Neptune to give him a sign, which being granted, the god caused a horse to rise out of the sea, and he upon it ascended the throne. Historians say, that Minos brought a powerful fleet before the island, and thus forced the people to submit. On succeeding to the government, Minos married Ithone, daughter of Lictius, by whom he had two children, Iocastus, who succeeded him, and Acacallis, who, according to Diodorus, was married to Apollo. Others say, he married Pasiphae, daughter of Apollo, by whom he had Androgeus, Ariadne, and Phaedra. Minos governed his people with great lenity and justice, and built several cities, among which is reckoned that of Apollonia, which Cydon, his grandson, afterwards embellished, and gave it the name of Cydonia: but nothing so much distinguished him as the laws he enacted for the Cretans, these having obtained him the name of one of the greatest legislators of antiquity. To confer the more authority on these laws, Minos retired to a cave of Mount Ida, where he feigned that Jupiter, his father, dictated them to him; and every time he returned thence a new injunction was promulgated by him. Homer calls him Jupiter's disciple; and Horace says he was admitted to the secrets of that god. Strabo and Ephorus contend, that Minos dwelt nine years in retirement in this cave, and that it was afterwards called the cave of Jupiter. Antiquity entertained the highest esteem for the institutes of Minos; and the testimonies of ancient authors on this head are endless. It will, therefore, suffice to observe, that Lycurgus travelled on purpose to Crete to collect the laws of Minos for the benefit of the Lacedemonians; and that Josephus, partial as he was to his own nation, has owned, that Minos was the only one among the ancients who deserved to be compared to Moses. According to the learned Huetius, Minos was the same with Moses; but the parallel he draws between them is defective in many particulars. Minos was reputed the judge of the supreme court of Pluto. Aeacus judged the Europeans; the Asiatics and Africans fell to the lot of Rhadamanthus; and Minos, as president of the infernal court, decided the differences which arose between these two puisne judges. Minos sat on a throne by himself, and wielded a golden sceptre. "In a drawing from a picture in the Vatican Virgil, Minos," says Mr. Spence, "is sitting, which was one of the methods used by the statuaries and painters of old to characterise a judge. By him stands the urn used anciently in giving judgment. There is a line of spirits before him, who want his sentence, to have their proper place allotted to them; and beyond him is one who seems to have had his case determined.

and to be going on to the place assigned him: he is met on his way by another spirit, perhaps formerly acquainted with him, for he takes him by the hand, and seems to be giving him a friendly welcome on his arrival to that unknown world. Statius speaks of Minos and Aeacus sitting in judgment as assessors to Pluto, in his palace, situated near that point where all the three regions of Ades meet together. I do not take that place to be the proper residence of Minos, but that he is meant to have been there occasionally, and to assist in council. We find by what Statius says, that the character of Minos was a good-natured character, much the same with that which Plato gives him in his Gorgias, where he makes him preside over what one may call The Court of Equity of the other world."

MINOTAURUS, OR THE MINOTAUR, a fabulous monster, much talked of by the poets. The story of the Minotaur is this: Minos, the famous lawgiver of Crete, was married to Pasiphae, daughter of Apollo; and she being instigated by Venus, who hated the offspring of Apollo, conceived a brutal passion for (Taurus) a bull. To satiate this rage, the artificer Daedalus, who was then in Crete, contrived an artificial cow, in which Pasiphae was placed. The fruit of this bestial phrenzy was the Minotaur, a monster half man and half bull, which was shut up in the Cretan Labyrinth, made by the same Daedalus, and there fed with human flesh. We are told that it had been a custom with Minos to sacrifice to Neptune once a year, the most beautiful bull that could be found, but happening to meet with one extremely handsome, he was so charmed with it as to offer another in its stead. Neptune provoked at this indignity, is said to have instigated Pasiphae with a passion for this bull; and Daedalus so far prostituted his art as to make it instrumental in gratifying so horrible a passion, the fruit of which was the Minotaur. Servius gives the following explication of this fable: Pasiphae having become enamoured of a young nobleman named Taurus, Daedalus is said to have lent his house, during a long illness of Minos, for the better carrying on their intrigue. After a while the queen was delivered of two children, one of which resembled Minos, and the other Taurus, whence the conceit of the Minotaur. Dryden, in his translation, makes the lower parts of the Minotaur brutal, and the upper human, in which he is not only said to want the authority of Virgil, but also of the artists of antiquity, who represent the Minotaur with the head of a bull, and human all below. This monster was destroyed by Theseus, who escaped out of the Labyrinth by the help of Ariadne, daughter of Minos.

MINTHE. See *Mentha*.

MINYEIA, a Grecian festival celebrated by the Orchomenians, who were called Minyae, and the river upon which the city was founded Minya, from Minyas, king of that place, in memory of whom it is probable this festival was instituted.

MINYTUS, one of the sons of Niobe.

MIRIONYMA. See *Isis*.

MIRTH. See *Risus*.

MISENUS, son of Aeolus, was the companion of Hector, and generally fought at his side.—After the destruction of Troy he followed Aeneas, but madly presuming to challenge the gods to a trial of skill on the trumpet, Triton inveigled him betwixt two rocks, and overwhelmed him in the sea.

MISERICORDIA. See *Clemency*.

MISERY, one of the ill-fated children of Nox and Erebus.

MITHRAS, so the ancient Persians called the Sun, which they worshipped as a god, and to which they offered horses. Strabo and Herodotus tell us, that of all the gods they worshipped the Sun only; by which we are to understand, that the Sun was their principal god; for Plutarch informs us, that according to the theology of the Persians, there are three ruling Genii, one good and beneficent, one evil and malevolent, and a third between both, called Mithras. Mithras, as the Persian fable relates, was born of a stone; by which mythologists understand the fire, which escapes from a stone when stricken. Athenaeus reports a singularity relating to the festival of this god among the Persians, which is, that the king only was allowed to get drunk, and to dance after the Persian manner on that day. Strabo says, that the Medes were obliged

to send the king of Persia 20,000 horses annually for the solemnity of this festival. Mithras was stiled invincible, as appears by the following inscription: DEO SOLI INVICTO MITHRAE, *To the god the Sun, the invincible Mithras.* There are many images of Mithras, some of which are very remarkable. He is seen with the head of a lion, and the body of a man, having four wings, two extended towards the sky, and two towards the ground. Another mode of representing Mithras, usual at Rome (for the Romans adopted this god of the Persians, as they did those of all other nations, though they paid him a very different sort of worship from that of Apollo,) was, to paint him like a young man, with a Phrygian bonnet on his head, and in a cave, where he is striking a dagger into a bull's neck, agreeable to the fable which makes Mithras an ox-stealer. This description of him is said to be symbolical of the properties of the sun. Luctatius, interpreting a passage of Statius, explains the fable thus: "It is said the Persians were the first who introduced the custom of worshipping the Sun in caves. The Sun honoured in this manner is called Mithras. Because he is subject to eclipses he is worshipped in caves. The bulls horns are to be understood of the Moon, who being enraged at following her brother, sometimes goes before him, and intercepts his light; but the Sun, to shew that she is inferior to him, gets upon a bull, grasps his horns, and turns them about with violence. Statius gives us to understand, that he speaks of the horned Moon." This influence of Mithras, or the Sun, over the moon and stars, is mentioned by Claudian. Mithras, among the Romans, had a kind of priests who were called, *Patres Sacrorum, Fathers of the sacred mysteries:* there were likewise *Matres Sacrorum, Mothers of the sacred mysteries.* Porphyry tells us, the priests were called Leones, lions, and the priestesses, Hyaenae. Other ministers of Mithras were called Coraces, and Hierocoraces, that is, *crows*, and *sacred crows.* From these names the festivals of Mithras were stiled Leontica, Coracica, and Hierocoracica. Over all these was an archpriest. The initiation into the mysteries of this god were very barbarous. The person to be initiated was to undergo several kinds of torments, to shew himself, as it were, impassible. He was for several days to swim across a large water: he was to throw himself into the fire; to live a long time in a desert place without food; and if, after a gradation of punishments, to the number of four-score, he was found alive, he might be initiated into the most holy mysteries of Mithras. According to Vossius, Mithras is derived from the Persian *Mither*, which signifies *great.*

MITYLENAION, a Grecian festival celebrated by the inhabitants of Mitylene, in a place without the city, in honour of Apollo.

MNEME, that is, *Memory*, one of the original three Muses.

MNEMOSYNE, the Nymph, mother of the nine Muses, by Jupiter. Bayle, in a note on the article *Jupiter*, represents her as the aunt of that god. Her name in Greek signifies, *memory.* Those who applied to the oracle of Trophonius were obliged to drink two sorts of waters, that of Lethe, to efface from the mind all profane thoughts, and that of Mnemosyne, to enable them to retain whatever they saw in the sacred cave.

MNESILAUS, son of Pollux and Phoebe.

MNESIMACHE, a woman beloved by Eurytion.

MNESIUS, the Paeonian, slain by Achilles.

MNESTHES, a Greek slain by Hector.

MNESTHEUS, son of Peteus, was king of Athens, which he conquered by the help of Castor and Pollux, who forced Theseus out of it. Mnestheus led the Athenians against Troy in fifty ships, and died in the island Melos, after returning from the Trojan war. Also a character introduced in several books of the Aeneid.

MNESTIA, one of the Danaides.

MNEVIS, an Egyptian god, was a divinity of the same kind with the god Apis, being worshiped under the figure of an ox, or, to speak more properly, an ox itself worshipped as a god. As the god Apis had his residence at at Memphis, so Mnevis resided at Heliopolis, or the city of the Sun, called by the Hebrews On. Potipherah, whose daughter Joseph married, was probably a priest of the god Mnevis, because he is in Scripture called a priest of On. Mnevis, according to Plutarch, was sacred to Osiris. His hair was always to be black; and he

had the second honours after the ox-god Apis.

MODESTY. See *Pudicitia.*

MOEONES, king of Phrygia, and supposed father of Cybele. See *Cybele.*

MOEGRATES, *the conductor of the Fates,* a surname of Jupiter.

MOGON, a deity anciently worshiped by the Cadeni; inhabitants of that part of England called Northumberland. In the year 1607 two altars were taken out of the river Rhead, inscribed to this god. The first inscription runs thus: DEO MOGONTI CAD. ET. N. DN. SECUNDINUS BF. COS. HABITA NCI PRIMAS TA— PRO SE ET SUIS POSUIT. *i. e. Deo Mogonti Cadenorium, et Numini Domini nostri Augusti M. G. Secundinus Beneficiarius Consulis Habitanici Primas tam pro se et suis posuit.* The inhabitants have a tradition that the god Mogon defended the country a long time against a certain Soldan or Pagan Prince.

MOKISSOS, an order of deities of the negroes of Congo, Angola, &c. in Africa. They are a kind of Genii or Spirits, and are in subordination to a superior being, called by the natives Zamban-Pongo, and acknowledged to be the god of heaven. Their idols are composed either of wood or stone, some few are erected in temples or chapels, but the much greater part of them in the public streets and highways: to these they make their vows, and offer up sacrifices, to appease their anger, or to obtain their favour. Some of the Mokissos are made in the form of four-footed beasts, others like birds, *&c.*

MOLEIA, an Arcadian festival, so named from μωλος, a *fight,* it being instituted in memory of a battle wherein Lycurgus slew Ereuthalion.

MOLIONE, wife of Actor, and mother of the Molionides. See *Actor, Molionides.*

MOLIONIDES, the two sons of Actor and Molione, Eurytus and Cteatus. Some pretend that Actor was only their reputed father, and that Neptune was their real: others, directly contrary, make Actor the true, and Neptune the reputed father. The two Molionides were the bravest men of their times, and to them Augeas gave the command of his troops when he was informed that Hercules was come to attack him. Hercules falling ill at the commencement of the expedition, would gladly have made a peace with the Molionides, but they being apprized of his indisposition, seized the favourable moment, surprised his army, and occasioned great slaughter. Hercules recovering, some time after attacked the Molionides by stratagem (he lying in ambush for them at Cleone, when they were going with the Elians to assist at the general sacrifices of Greece, during the celebration of the Isthmian Games) and killed them. This we learn from Apollodorus. Pausanius does not ascribe want of success on the part of Hercules, and the necessity which obliged him to use treachery against these enemies, either to illness or the unfair measures of the Molionides, but solely to their valour. Their mother Molione exerted herself with so much diligence in discovering the authors of their assassination, that she unravelled the whole secret; but the Argians having refused to deliver Hercules, who at that time resided at Tirynthus, to the Eleans; they next demanded of the Corinthians that the Argians should be excluded from the Isthmian Games. Their request however being denied, Molione laid a curse upon all such Eleans as should assist at those games. This made so strong an impression upon them, that even in the days of Pausanias the wrestlers of that nation abstained from frequenting them. The Molionides had married the two daughters of Dexamenus king of Olene: each of them left a son; that of Eurytus was named Talpius, and that of Cteatus Amphimachus. After the death of Augeas they reigned in conjunction with his son Agasthenes. The sequel of the fable represents the Molionides as two characters, who had two heads, four hands, and four feet, issuing from one body: that one of them held the reins, and the other the whip; that they agreed perfectly well with one another; and that Hercules could never overcome them but by stratagem. Some have given out that these two brothers were produced from a silver egg. The inventors of the fable probably meant by this emblem, to represent the power of concord.

MOLOCH, a false god of the Ammonites, who dedicated their children to him by making them pass through the fire. There are various opinions concerning this method of consecra-

tion: some think the children leaped over a fire sacred to Moloch; Some that they passed between two fires; and others that they were really burnt in the fire by way of sacrifice to this god. There is foundation for each of these opinions: for, first, it was usual among the Pagans to lustrate or purify with fire; and, in the next place, it is expressly said that the inhabitants of Sepharvaim burnt their children in the fire to Anamelech and Adramelech, much such deities as the Moloch of the Ammonites. Solomon built a temple to Moloch, upon the Mount of Olives; and Manasseh, a long time after, imitated his impiety, by making his son pass through the fire in honour of Moloch. It was chiefly in the valley of Tophet and Hinnom, to the east of Jerusalem, that the Israelites paid their idolatrous worship to this false divinity of the Ammonites. The Rabbins assure us that the image of Moloch was of brass, sitting upon a throne of the same metal, adorned with a royal crown, having the head of a calf, and his arms extended: they add, that when children were offered to him they heated the statue within by a great fire; and when it was burning hot they put the miserable victim within his arms, where it was soon consumed by the violence of the heat. They tell us this idol had seven chapels: he who offered a bird entered into the first chapel; he who offered a lamb into the second; he who presented a sheep went into the third; he who brought a calf into the fourth; he who offered a steer, entered into the fifth; he who sacrificed an ox into the sixth; and, lastly, that the seventh was destined for those who offered up their own children There are various sentiments concerning the relation of Moloch to the other Pagan divinities: some believe he was the same with Saturn; some with Mercury; some with Mars; others with Mithras; others with Venus; and, lastly, the Sun, or King of Heaven. Moloch was likewise called Milkom, as appears from what is said of Solomon, "that he went after Ashtaroth the abomination of the Zidonians, and Milkom, the abomination of the Ammonites."

MOLORCHUS, an old shepherd of Argos who entertained Hercules kindly, in reward for which, that Hero killed the Nemaean or Cleonean lion which ravaged the country; whence festival days were instituted in his honour, and called from him Molorchian Days.

MOLOSSUS, son of Pyrrhus and Andromache: from him, according to Euripides, the kings of Molossia were descended, although Pausanias represents them as descending from Pielus, brother of Molossus by the same parents. In the thirteenth book of Ovid's Metamorphoses, we are told of the sons of king Molossus, that they might not be consumed in flames, were transformed into birds. Who this Molossus of Ovid or his sons were, is not known.

Molossus was also a surname of Jupiter, in Epirus.

MOLPADIA, One of the Amazons.

MOLUS, son of Deucalion.

Also a Cretan, father of Meriones.

MOMUS, son of Somnus and Nox, was the god of pleasantry and wit, or rather the jester of the celestial assembly; for, like other monarchs, it was but reasonable that Jupiter too should have his fool. We have an instance of Momus's fantastic humour in the contest between Neptune, Minerva and Vulcan, for skill. The first had made a bull, the second a house, and the third a man. Momus found fault with them all. He disliked the bull, because his horns were not placed before his eyes, that he might give a surer blow: he condemned Minerva's house because it was immoveable, and so could not be taken away if placed in a bad neighbourhood; and in regard to Vulcan's man, he said he ought to have made a window in his breast, by which his heart might be seen, and his secrets discovered.

MOERA. See *Mera*.

MONEGUS, a Colchian commander killed by Jason.

MONETA, an epithet of Juno. Suidas says this name was given the goddess because she had promised the Romans that they should not want money in the war with Pyrrhus, after which they built a temple to her inscribed *Junoni Monetae*, where their public treasures were kept: but Cicero, Livy, and other historians, say, she had this name because, a little before the taking of Rome by the Gauls, a voice, accompanied by an earthquake, came from Juno's temple, which gave the Romans warning, or advice, to avert the misfortune which threat-

ened them by offering a sow with young, upon which the Dictator Camillus vowed to build a temple to the goddess under the title of Moneta. The temple of Juno Moneta became afterwards a public mint, where the Romans coined their money, which was thence called Moneta. A medal of the Carisian family represents the head of the goddess with the inscription Moneta, and on the reverse a hammer, anvil, and dye, the necessary implements of coining, with this inscription, T. CARISIUS, who perhaps had the superintendance and direction of the mint.

MONEY. See *Pecunia.*

MONOPHAGE, sacrifices in Aegina.

MONSTERS OF HELL. See *Tityus, Phlegyas, Ixion, Sisyphus, Salmoneus, Tantalus, Belides, &c.*

MONTHS, the months are spoken of personally by the poets, and December, in particular, is described by one of them in a drunken attitude, "which, by the way," says Mr. Spence, "would scarce be less proper for the mirth of our christmas, in some parts, than it was for the Saturnalia of old at Rome." The same author adds, in a note, Statius (in allusion to the months being spoken of personally) in speaking of a temple of Hercules, which, though a very noble work, was begun and finished in the compass of a year. It seems by him, as if the artist had taken a hint from thence, to represent the year in his chariot, and the figures of the twelve months in a little circle round it, as the zodiacal figures are often round Sol, on the folding-doors of the temple." The twelve celestial deities were believed to preside over the twelve months; Juno had January, Neptune February, Minerva March, Venus April, Apollo May, Mercury June, Jupiter July, Ceres August, Vulcan September, Mars October, Diana November, and Vesta December.

MONYCHUS, a powerful giant, who could root up trees, and hurl them like a javelin.

MOON. See *Diana.*

MOPSE, one of the five Sirens.

MOPSUS. There were two principal persons of this name among the ancients; the one son of Ampycus and Chloris, the other son of Tiresias, or, according to others, of Apollo and Manto, daughter of Tiresias. Mopsus, son of Ampycus, was educated by Apollo in the science of augury, and advanced himself greatly by that science during the expedition of the Argonauts. He was surnamed the Titaresian, from the name of his country, which was that of Lapitha in Thessaly. It was not in his own country that this Mopsus obtained his principal glory, but in Africa; for having lost his right course in his return on the Argonautic voyage from Colchis, he there landed, and died of the bite of a serpent. They say he was interred near Teuchria, one of the cities of Pontapolis, and honoured with a temple in the province of Cyrene, which became famous for an oracle, the first institution of which is ascribed to Battus the Cyrenian. Ammianus Marcellinus tells us that the heroic manes of Mopsus, who was interred in Africa, appeased many sorts of pains, and, for the most part, cured them, But this historian has inadvertently confounded Mopsus the Argonaut, the subject of this article, with Mopsus, son or grandson of Tiresias, the object of the ensuing.

MOPSUS, son of Tiresias, or of Apollo and Manto, daughter of Tiresias. Strabo in his ninth book makes him son of the former, and in his thirteenth and fourteenth of the latter, whilst Pausanias makes him son of Manto and Rhacius, the head of a colony which had been transplanted from Crete into Asia. It is impossible to reconcile any part of this with his being king of Argos, or with the national epithet of Argian, which has been given him: for if we consider that Tiresias was a Theban, and at the same time reflect upon the terrible and cruel war which those of Argos twice raised against the Thebans, we shall find it hard to conceive how his son should be called an Argian; or, if Manto were priestess at Delphi, and Apollo had been father of Mopsus, how that Mopsus should be stiled the Argian? or why he bore that title if he were the fruit of a marriage between her and Rhacius in Asia? Yet, however this were, Cicero assures us he was king of Argos. All who mention this Mopsus make him a great master in the art of divination: they pretend that he broke the heart of Calchas, the famous Calchas! who was superintendant of the augurs, during

the Trojan war, in contending with him for superiority in the art of soothsaying, a full account of which contest may be seen under *Calchas*. Mopsus, though victorious in this, is said to have lost his life in a different contest, it being reported that he and Amphilochus departed from Troy to build the city of Mallus, in Cilicia, where Amphilochus left him to go to Argos, but not finding what he there expected, he rejoined Mopsus, who now refused him admittance, in consequence of which they fought, and each killed his opponent. Their tombs, shewn at Margasa, near the river Pyramus, are described as so situated that the one could not be seen from the other. It is certain that Cilicia was not the most inconsiderable scene where Mopsus distinguished himself; he built cities in that country, and that which was called Mopsustia had a particular relation to his person. In Cilicia, divine honours were paid him, and he is there supposed to have delivered oracles. He is believed to have left three daughters, Rhode, Meliade, and Pamphylia, but by what mother is not known. See *Calchas*, *Amphilochus*, *Manto*.

MORGION, son of Vulcan, by Aglaeia one of the Graces.

MORPHEUS, one of the ministers or attendants of Somnus, god of sleep, whom Ovid calls the most placid of all the deities. The particular office of Morpheus was, in raising a phantasm or dream, to mimic the actions, habits, and gestures of men; whereas Phobetor and Phantasus, two other ministers of sleep were employed, the first in raising the images of animals, the last the pictures of rivers, mountains, and inanimate things. Morpheus is represented by the ancient statuaries under the figure of a boy asleep, with a bundle of poppy in his hand; and in black marble, from the relation which it bears to night. See *Somnus*.

MORS. See *Death*.

MORTA, one of the Fates, so called by the Romans.

MORYS, a Trojan killed by Meriones.

MOTACILLA, daughter of Suadela, hoped to have enticed Jupiter to her embraces by her love-potions, but Juno becoming apprehensive of the design, turned her into a bird, which the Greeks called Iynx. Circe made great use of the flesh of the bird Motacilla in her enchantments, especially such as were to incite love.

MOTHER-GODDESSES. The Pagans gave the name of Mothers to certain goddesses of the first rank, particularly to Cybele, Juno, and Vesta. Cicero speaks of a famous temple erected in the city of Engyum, in Sicily, to the Great Mother, or simply to the Mothers. The Engyans confidently affirmed, that certain goddesses, called The Mothers, frequently appeared there. In this temple were shewn javelins and brazen helmits, with inscriptions which made it believed, that Meriones and Ulysses had consecrated them to the goddesses, The Mothers.

MOUNTAIN DEITIES, OR GENII. Not only cities of old were represented personally, but every house and family had its presiding deities. If we step from the cities of the ancients and their houses to the country, we shall find that too stocked with imaginary beings. No part of nature was so barren as not to afford its deity. Mountains and rocks were turned into personages. The Genii of mountains, as well as of cities, were carried in the triumphs of the Roman generals, and the figures of them are still to be met with in the remains of the artists, more frequently perhaps than has been generally imagined. Under this article we shall include what relates to these from the Polymetis of Mr. Spence.——"The Genius of MONS PALATINUS, makes its appearance on a famous altar belonging to the Melline family at Rome.——MONS CAELIUS is in another relievo, together with Jupiter Coelius, and both their names engraved under their figures.——The MONTE CITORIO is wrought on the base of that great column which was lying on a hill of the same name, and which has lately been set up there.——MOUNT TAURUS appears much in the same manner in a fine relievo in the Capitol, taken from the triumphal arch which stood formerly on the Corso at Rome.——The *Genius* of MOUNT IDA, (or of one of the hills at least belonging to that chain of mountains) is represented in a fine relievo in the Medici gardens.——The head of TIMOLUS, a Mountain deity of Asia, and the whole figure of RHODOPE

in Thrace, appear on medals. I mention only what I have seen, and no doubt there are a great many others.——Ovid has a description of Mount Atlas, in a personal state, and there is another in Virgil, from which one might form a very good idea of a fountain-statue, as perhaps it was originally taken for one; however that be, the most usual way of representing Atlas among the ancient artists, as well as the modern, was, probably, as supporting a globe.—The fine Medici relievo, which, though it has suffered so much in many parts of it, I look upon as one of the most noble remains of antiquity. It is stocked with a great variety of imaginary beings, among which there is one Mountain-deity at least. This relievo contains two distinct stories, told too very distinctly, but connected together as cause and effect. The first is, the famous Judgment of Paris, in which that young Trojan prince, though then looked upon only as a shepherd, prefers the goddess of Pleasure to the goddesses of Honour and Wisdom; and the second seems to be Jupiter's giving his decree for the destruction of Troy, and the removal of the seat of empire from Asia into Greece, which great revolution was anciently looked upon as the fatal consequence of so imprudent a choice.—In this relievo you see Paris with his long dress and Phrygian bonnet, sitting on a rock, and his sheep and cattle round about him: behind him are two Dryads, (or rather Oreads, for that, I think, is the more proper name for the Nymphs of the Mountains), and before him stand Juno, Minerva, and Venus, introduced by Mercury. It is but the beginning of the story, for they are yet clothed: however, there is a figure of Victory hovering over Venus, (and which, I imagine, originally held a crown of laurel in her hand), to shew which way his determination inclined at last. This is what I call the first story in this relievo, and what is contained distinctly in the former part of it. In the other part you see Jupiter seated on high, and in great state; his feet are supported by a Genius rising a little above breast-high out of part of a rock, and holding a veil almost streight over his head. This I take to be the Genius of Mount Ida, or rather of one of the risings in the range of hills called in general by that name, as the veil which he holds over his head may signify the clouds that rest so often on the tops of such high mountains. Under this mountain deity are two river-gods, which may probably be meant of Simois and Scamander, both of which rivers have their source from Mount Ida, with a water nymph on one side of them, and a lady (with her hair falling loose, and with a great deal of distress in the air of her face) resting on a piece of rock, on the other. This may possibly be the Genius of Asia, from whom the empire was to depart, in consequence of Paris's judgment. Venus is the principal figure below, and is introduced to the throne of Jupiter by Victory, in the very same attidude in which she is described by Ovid on this occasion. There are several other figures in this part of the relievo, who generally bear some relation to the subject, though they are not so nearly concerned in it as the former. Among these Mars is distinguished by the eagerness of his look, and the cruel sort of joy expressed in it, for the slaughter that must ensue before so great a change can be brought about. The heads of Juno and Minerva appear here in a line above that of Venus. The former looks on Mars, and seems to be giving him some orders, as the latter keeps her eye fixed upon Jupiter, and seems to be demanding the appointed vengeance of him. The goddess behind Jupiter (with one of her breasts quite bare) looks alarmed and concerned, as the deities of the Trojan or Asiatic party generally are in this piece. Apollo may appear there in the midst, with the zodiac over his head, because it is time that brings about all the revolutions decreed by Jupiter, as Diana may have a place here for the same reason. Mercury stands by Jupiter, as the messenger already employed in this affair, or to be sent with farther orders; and Castor and Pollux may be introduced as the brothers of Helena, the immediate cause of the war which was to bring about this great revolution: they are extremely alike here, as they are in all their figures, and are to be distinguished only by their different attitudes. He of the two who is next to Jupiter, and regards him with so much attention, I should think is Pol-

lux, the twin-brother of Helena, and son of Jupiter; and he who turns from Jupiter, and looks downwards, may be Castor, who was only the son of a mere mortal father, as well as mother. This I take to be the intention of the artist in the second part of this relievo, which, though it is so fine, and on so great a subject, has never been published or explained by any one that I know of. The face of the Mountain-Genius who supports Jupiter has some concern in it, as I was saying all the deities of the Trojan party have; and, indeed, Jupiter himself looks with some concern, at granting a decree which was to be followed with so much slaughter, and to end in the ruin of a whole nation that had been formerly so dear to him.—Was this mountain-deity a female, I should call it *Ida*, without any manner of reserve, because the scene of Paris's judgment was at the foot of that mountain, and because Homer so often describes Jupiter as sitting on the top of it, to observe the struggle for empire between the Trojans and Greeks. The Roman poets scarce say any thing in a personal manner of Mount Ida, unless possibly Virgil may be understood in that manner, where he is speaking of the figures wrought on the forepart of Aeneas's ship. Virgil speaks of Timolus in a manner that cannot be understood liberally of a mountain; but is very proper if taken personally; and Ovid describes the same deity as sitting judge in the dispute between Pan and Apollo, whether the pipe or lyre was the finer instrument. Ovid says, that on this occasion he was crowned with an oak only, having taken away the other branches that were about his head. I have never seen any whole figure of Timolus, but his head is on the reverse of a Greek medal: he is there crowned with vine-branches, which agree very well with the character which Virgil gives of the mountain he presides over. There are some among these mountain-deities who should be females, as Rhodope in particular. These must have been represented in statues as of a large size, and sometimes, no doubt, there were vast colossal figures of this Rhodope, and of the other goddesses of mountains. As the ancients were familiarly acquainted with this sort of figures, I have sometimes thought that the known fable of the mountain in labour carried a very different idea with it originally from what is generally annexed to it at present. I always used to think it a very preposterous design for a fable, and could see nothing either in nature, or in the imaginary world of the poets (which is a kind of second nature) whereon they could ground such an imagination; but when one considers that they had a settled notion of old of such gigantic ladies as presiding over mountains, to suppose one of these in labour, and after all her vast pangs and groans, to produce only so very small an animal, is no inconsistent thought like the other, and is extremely better fitted for true ridicule. The large size of the statues for the mountain-deities in general will help to account too for several similes of the ancient poets, in which they compare their heroes to mountains; as in the twelfth Aeneid, when Aeneas is going to engage Turnus. This simile cannot be understood literally of those mountains, or will at least become much more poetical and just if you understand it of the deities supposed to preside over them, whose statues were often of a vast size among the ancients, as they are sometimes even among the moderns. I never met with any ancient figure of Father Apennius; but that famous modern one of him by John de Bologna, at a seat of the Great Duke's near Florence, which, if it stood up would be above sixty feet high. As the ancients were much more magnificent in their works of art than the moderns, they had probably figures of mountain-deities even much larger than this; and there was actually a proposal made by Dinocrates, one of their artists, to Alexander the Great, for forming the whole mountain of Athos into a statue, which would have held a city in one of its hands, and a river in the other.

MULCIBER, MULCIFER, epithets of Vulcan, because he taught the art of softening iron by the heat of the forge.

MULIEBRIS, a title of Fortune, because the mother and wife of Coriolanus saved the city of Rome; and when her image was consecrated in their presence, it is said to have twice spoken these words: *Matrons ye have dedicated me as ye should do.* It was not lawful, however, for all

matrons to touch this image; but those only who had not been twice married.

MULIUS. Of this name were two Trojans; one killed by Patroclus, the other by Achilles.

MUNITUS, son of Acamas and Laodice, daughter of Priam, king of Troy. He followed his father into Thrace, and died there by the bite of a serpent. Plutarch calls him Munychus, and makes him son of Demophoon and Laodice.—See *Acamas*.

MUNYCHIA, an anniversary solemnity observed at Athens, on the 16th day of the month Munychion, in honour of Diana, surnamed Munychia, either from Munychus, son of Pentacleus, or from a part of the Piroeus, called Munychia, where the goddess had a temple to which the Athenians allowed the privileges of a sanctuary. At this solemnity they offered cakes called in Greek αμφιφωντες, that is, *shining on all sides*, either because they were attended with lighted torches, or because they were offered at the time of full moon; that being the day of the festival. The feast was instituted in memory of the victory gained by Themestocles over the Persian fleet at Salamis, which happened at the time of the full moon; and it was consecrated to Diana, who is the same with the moon.

MUNYCHUS. See *Munychia*.

MURCIA, the goddess of Idleness. The name is taken from *murcus*, or *murcidus*, an obsolete word, signifying a dull, slothful, or lazy person. Some authors confound her with Venus, and pretend she was called Murcia by mistake, instead of Murtea, from *murta*, an old Latin word signifying a *myrtle-tree*, that plant being dedicated to Venus. The statues of this goddess were always covered with dirt and moss, to express her idleness and negligence. Murcia had a temple at Rome, at the foot of Mount Aventine. It must be observed that Livy and Pliny have given the name of Murcia to Venus also.

MURHENUS, an associate of Turnus, killed by Aeneas.

MUSAE, the *Muses*. This celebrated sisterhood is said to have been the daughters of Jupiter and Mnemosyne, though some think them more ancient than Jupiter, and the offspring of Coelus. At first they were reckoned no more than three, Mneme, Aaede, and Melete, that is, Memory, Singing, and Meditation, others add a fourth, called Thelexiope. According to some authors there were but three original Muses, because *sound*, out of which singing is formed, is naturally threefold, either made by the voice alone, by blowing, as on pipes, or by striking, as on citterns and drums; or because there are three tones, the bass, the tenor, and the treble; or because three is the most perfect of numbers; or, lastly, because all the sciences are distributed into three general parts, philosophy, rhetoric, and mathematics; and each three parts is subdivided into three other parts; philosophy into logic, ethics, and physics; rhetoric into the demonstrative, deliberative, and judicial; and mathematics into music, geometry, and arithmetic; whence it is said that the ancients reckoned not only three Muses, but nine. Others give a different reason for the latter number, viz. that the citizens of Sicyon having appointed three skilful sculptors to execute statues of the Muses, promised to select the three best of the nine; but the whole being finished in so masterly a stile as to preclude the judges from determining their preference, the nine were placed in the temple of Apollo; and the Muses were counted to consist of that number. Others make these nine statues the workmanship of one artist, who, by mistaking his orders, made three figures of each Muse, instead of one.—The Muses were believed to have been born on Mount Pierus, and educated by Eupheme.—In general they were considered as the tutelar goddesses of sacred festivals and banquets, and the patronesses of polite and useful arts. They supported virtue in distress, and preserved worthy actions from oblivion. Homer calls them superintendants and correcters of manners. In respect to the sciences, these sisters had each their several province; though poetry seemed more immediately under their united protection. That the Muses, though said to be virgins, were no enemies to love, may be inferred from Calliope and Terpsichore having yielded to Apollo. If their compliance were owing to the resentment of Venus, who to revenge the death of her favourite Adonis, which it is said the Muses occasioned, inflamed them

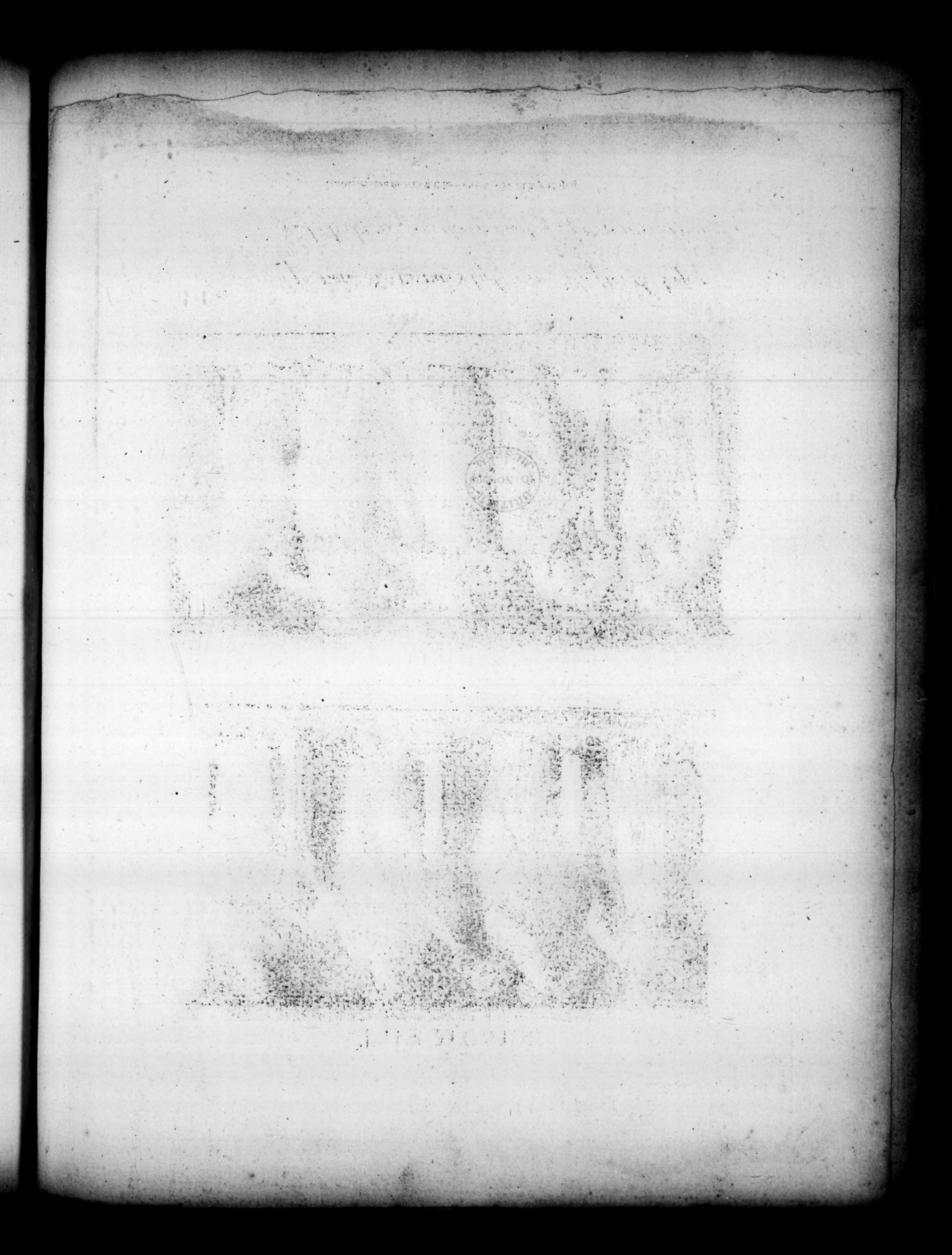
THE MUSES.





Engraved for BELL'S NEW PANTHEON *by Grignion after the Copy of Vincenzo Dolcibene from the original of Domenico Pronti.*

London Printed for John Bell British Library Strand Sep.r 1.st 1789.



with love, it must be owned that they have since been sufficiently devoted to her service: yet the virginity of the Muses, a subject much canvassed by ancient writers, is acquiesced in by most. But however this question be decided, it is certain that they were not free from revenge. [See the articles *Sirens* and *Thamyris.*] These divinities, formerly called Mosae, were so named from a Greek word signifying *to enquire*; because by enquiring of them, the sciences might be learnt. Others say they had their name from their resemblance, because there is a similitude, an affinity, and relation, betwixt all the sciences, in which they agree together, and are united with each other; for which reason they are often painted with their hands joined, dancing in a circle round Apollo their leader. Thus they were depicted by the pencil of nature on an agate which Pyrrhus wore in a ring; for such is said to have been the representation of the nine Muses and Apollo, exhibited by the stone, the god himself holding his harp, and each Muse bearing her particular distinction.

The Muses had sundry names in common: they were called Aganippeae, or Aganippides, Aonides, Camaenae, Castalides, Citheriades, or Citherides, Heliconiades, or Heliconides, Hippocrenides, Libethrides, Parnassides, Pegasides, Pierides, Pimplistes, and Thespeades.

The Muses were represented crowned with flowers, or wreaths of palm, each holding some instrument, or emblem of the science or art over which she presided. They were depicted as in the bloom of youth; and the bird sacred to them was the swan, probably because that bird was consecrated to their sovereign Apollo.—There was a fountain of the Muses near Rome, in the meadow where Numa used to meet the goddess Egeria; the care of which, and of the worship paid to the Muses, was intrusted to the Vestal Virgins. The order of the nine Muses seems to have been arbitrary, and entirely left to the artist appointed to represent them. Were any order to be followed, that of their names prefixed to the nine books of Herodotus would certainly be of the greatest authority, as that discrimination was appointed by the decree of all Greece assembled at the Olympic Games. That arrangement is thus, Clio, Euterpe, Thalia, Melpomene, Terpsichore, Erato, Polyhymnia, Urania, Calliope; but in the inscription of Ausonius for a relievo of the nine Muses the arrangement was different: Clio, Melpomene, Thalia, Euterpe, Terpsichore, Erato, Calliope, Urania, Polyhymnia. "As to the Muses in general," says Mr. Spence, "it is remarkable that the poets say but little of them in a descriptive way; much less than might indeed be expected from deities to whom they were so particularly obliged. Where they do speak of them, it is generally something in relation to themselves; thus Statius gives us an image of all the Muses together, mourning over a dead poet in silence, and another of Calliope as receiving Lucan kindly at his birth. Horace has much such another idea of Melpomene on a like occasion. The Muses were a frequent ornament for their libraries of old, as well as the heads of philosophers and poets.—We see them often too on tombs, and they had a more particular propriety there, if the persons interred in them were either poets, or philosophers, or musicians, or astronomers.—On these you often meet with the whole choir of the Muses, with some other deity that had some relation to them in the midst of them; sometimes the Hercules Musarum, sometimes Minerva, and sometimes Apollo. The last was the case in the relievo for which Ausonius wrote his inscription, where he gives us the reason why Apollo is placed in the midst of them, *Mentis Apollineae vis has movet undique Musas: In medio residens complectitur omnia Phoebus.*—There is a sarcophagus in the Justiniani palace of Rome, which represents Apollo standing in the midst of the Muses, just as he is described by Ausonius, and with his lyre in his hand."

In addition to these observations it may be remarked, that the Muses are exhibited on different monuments with greater variety of demeanour, attitude, and action, than any other Nymphs. Melpomene, the tragic Muse, is distinguished from Thalia, the comic, independant of the attributes characteristic of each; and Thalia, without particularly naming the rest, materially differs from Erato and Terpsichore, who preside over dancing. The character and gesture of the two last might have corrected the error of those who made a god-

dess of flowers of the celebrated statue in the court of the Farnese palace, which holds up in her right hand her under garments, in the manner of young dancers. It should be remembered that the Greeks had no Flora, and that the garland of flowers in the left hand is modern.——Perhaps the two most perfect instances which ancient art has left of *sublime* and *attractive* GRACE may be seen in the Muse, larger than life, preserved in the Barberini palace, holding the lyre called barbyton; and in the Pope's garden at the Quirinal with a similar lyre and adjustment.

If we have recourse to the expounders of fable, for the origin of these deities, we are told that they sprung from the nine emblematical figures which were exhibited among the Egyptians to denote the nine months during which that country was freed from the inundation, each of which had some instrument or symbol peculiar to the business of her month; as a pair of compasses, a flute, a mask, a trumpet, &c. and that all these images were purely hieroglyphical, to instruct the people in what they should do, on which account, that their use might be known, they were called the nine Muses; from the word *Mose*, that is, *saved*, or *disengaged* from the waters, whence the name Moses given to the Hebrew lawgiver: thus near did the Phoenician and Egyptian languages agree, which, with some small difference of pronunciation only made two different tongues. The Greeks, who adopted this group of emblems as so many real divinities, took care to give each a particular name suited to the instruments they bore, which threw a new disguise on the truth.

MUSAEA, OR MUSEIA, festivals holden in honour of the Muses, at several places in Greece, especially among the Thespians, where solemn games were celebrated every fifth year. The Macedonians had also a festival in honour of Jupiter and the Muses, which was first instituted by king Archelaus, and celebrated with games and dramatic amusements.——It lasted nine days, according to the number of the Muses.

MUSAEUS, according to some authors, was son of Orpheus; he is reckoned a very ancient poet, and was one of the Argonauts in the Colchian expedition. Julius Scaliger attributes the poem of Hero and Leander to this Musaeus; but it is certain that another Musaeus, who lived much later, was the author of that poem. Of the elder Musaeus, no works are now extant, though some fragments of verses pass under his name, which Scaliger preferred to those even of Homer.

MUSCARIUS, an epithet of Jupiter among the people of Elis, because when Hercules was sacrificing amongst them, and was exceedingly troubled with flies, Jupiter drove them all away beyond the river Alpheus.

MUSICA, an epithet of Minerva, from inventing the pipe. Some say she had this title from the statue of her by Demetrius, where the serpents of the Gorgon, when struck, resounded like a lute.

MUTH, a god mentioned by Philo Biblius, who tells us that Saturn castrated himself, and obliged his companions to do the like, and that soon after he placed in the number of the gods his son Muth, whom he had by Rhea, and whom the Phoenicians sometimes call Death, and sometimes Pluto. Muth, in the Phoenician or Hebrew language, signifies Death, and this, probably, is the same deity with Baal-zebub.

MUTINUS. See *Mutunus*.

MUTUNUS, a Roman deity resembling the Grecian Priapus. New married women went to pray before his statue, where they performed very scandalous ceremonies, with which the Pagans were upbraided by the Christian Fathers.

MYAGRUS, a name given to Jupiter on certain occasions, as when they sacrificed to him at the Olympic games, to drive away the vast quantities of flies which usually infested those rites. The word, though it stand thus in Pliny, and many of the old authors, is yet falsely printed; for this Myagrus signifies the *mouse*, and not the *fly*-destroyer, which is properly Myiagrus. See *Myiagrus*.

MYDON. There were two Trojans of this name, one killed by Antilochus, and the other by Achilles.

MYGDONIA, an epithet of Cybele.

MYGDONUS, brother of Hecuba, the wife of Priam. See *Coroebus*.

MYIAGRUS, an epithet sometimes applied to

Jupiter, and sometimes to Hercules, on occasion of their being sacrificed to, for driving away the vast number of flies which infested the sacrifices of the Olympic games, and on other public occasions. See *Apomyos, Achor.*

MYIODES, a name given sometimes to Hercules, but more frequently to Jupiter, to whom a bull was sacrificed in order to make him propitious in driving away the flies that infested the Olympic Games. See *Apomyos, Achor.*

MYLES, son of Lelex.

MYLITTA, an epithet of Venus among the Assyrians, at whose temple in Babylon, once in their lives, the women were compelled to receive strangers, and every stranger putting a piece of money into the woman's bosom, was to say: *Tanti ego tibi deam Mylittam imploro.*

MYNES, king of Lyrnassus, and husband of Briseis. See *Briseis.*

MYRINA, queen of the Amazons. Also, the wife of Thoas, king of Lemnos, and mother of Hypsipyle.

MYRINUS, an epithet of Apollo, from Myrina in Aeolia, where he was worshipped.

MYRMIDON, son of Jupiter. See *Actor.*

MYRMIDONES, MYRMIDONS, a people of Thessaly, fabled to have arisen from ants or pismires, upon a prayer offered for that purpose to Jupiter by Aeacus, after his kingdom had been dispeopled by a severe pestilence. In Homer and Virgil the Myrmidons are the soldiers of Achilles. Strabo says they were called Myrmidons, because they were laborious husbandmen, always employed in digging and tilling the ground, as ants or pismires do, which are therefore made by Horace the emblems of labour. See *Aeacus.*

MYRRHA, daughter of Cinyras, king of Cyprus, or Assyria, conceived a criminal passion for her father, and by the assistance of her nurse had access to him without being known. At length, however, the prince desirous of an interview, caused lights to be brought, and immediately discovered he had lain with his daughter. Cinyras was so enraged, that he seized a sword to kill her, but she fleeing, escaped to Arabia, and was there transformed to the myrrh-tree. This change, however, did not prevent the child with which she was pregnant from growing, and forcing its way through the trunk. It became a beautiful boy, was nursed by the Naiads, called Adonis, and afterwards proved the favourite of Venus. See *Adonis.*

MYRSILUS, called also Candaules, was the last of the Heraclidae who reigned in Lydia.

MYRSUS, one of the Heraclidae, king of Lydia, and father of Myrsilus.

MYRTEA, an epithet of Venus, so called from the myrtle-tree, which was sacred to her. See also *Murcia.*

MYRTILUS, son of Mercury by the nymph Phaetusa, or, according to others, by Cleobule, or Myrto, was charioteer to Oenomaus. See *Hippodamia.*

MYRTO, a celebrated Amazon who received Mercury, and is said to have been by him the mother of Myrtilus.

MYSCELUS, or MISCELUS, a native of Argos, and son of Alemon, saw Hercules in a dream, who admonished him to forsake his country, and settle near the river Aesaras.—This injunction being contrary to the laws of the place, which denounced death against every such offender, Myscelus was afraid to obey it, till commanded a second time by the god, who threatened to punish a second refusal. In obedience, therefore, to this repeated injunction, the son of Alemon prepared for the journey; but the report of his departure being rumoured about the city, he was summoned by the magistrates to answer the charge. As there was an ancient custom at Argos to decide, in criminal cases, by black and white pebbles thrown into an urn, the first condemning, the other acquitting the accused; sentence on this occasion was thus to be passed. Myscelus, alarmed at his impending fate, entreated the aid of Hercules, who had brought him into danger; and his prayers were not in vain; for the stones, when poured from the urn, had their colour miraculously changed. Being thus happily rescued, he commenced his voyage through the Ionian sea, and arriving in Italy, at the river Aesaras, began to build a city, and, from a tomb near it, in which Tares son of Neptune was interred, gave it the name of Tarentum.

MYSIA, a Grecian festival in honour of Ceres, surnamed Mysia, from Mysius an Arcadian, who dedicated a temple to her about ten stadia

distant from Pellene in Arcadia, or from the Greek μυσιαν, to *cloy*, *sasisfy*, or be *well fed*, Ceres being the first who taught men the use of corn. This festival continued seven days, upon the third of which all the men and dogs were shut out of the temple, and all the women and bitches shut up in it; where, having performed the accustomed rites, the day following they returned to the men, with whom they spent the remainder of the festival in reciprocal jests and merriment.

MYSIUS. See *Mysia*.

MYTHIDICE, sister of Adrastus, the father of Hippomedon.

MYTHOLOGY, the history of the fabulous deities and heroes of antiquity, with the explanation of the mysteries and allegories contained in them. The word is Greek, and signifies a discourse or description of fables, from μυθος, *a fable*, and λογος, *discourse*. See *Theogonia*.

N

NABO, an Assyrian divinity. See *Nebo.*

NAENIA, a goddess supposed to preside over the dirges sung at funerals in honour of the dead; to flutes and other instruments, by women hired for that purpose. Flutes at the funerals of both Greeks and Romans were not only used to accompany the voice of those who sung the Naeniae, but to point out the time when the assistants were to strike their breasts in token of their sorrow, which was to be performed in cadence with the music. According to Horace, these funeral songs were first invented by Simonides, a lyric poet of Greece, from the name of the goddess who presided over them.

NAIADES, NAIADS, OR NAIDS, Nymphs of rivers and fountains, who were adored in the Pagan world as a kind of inferior deities. Strabo says, they were priestesses of Bacchus. "Every river-god," says Mr. Spence, "was supposed to be attended by several goddesses of an inferior nature called Naiads, of whom the poets say scarce any thing that is particular. We have the names of no less than sixteen of these deities given us by Virgil, in his account of Cirene's apartment only in the watery palace of Peneas; and Ovid speaks of an hundred at least in the river Anis. They had often a name from the particular river they inhabited, thus the Water-nymphs in the river Ismenos were called Ismenides, and those in the Tiber, Tiberinides. They are described with long bright hair, flowing down their shoulders; their faces should have a shining humid look, (not unlike the Venus Anaduomene of Apelles) their shape should be fine, and their limbs well turned: their robes, when they wear any (for they are most commonly quite naked), should be of greenish cast, varied at pleasure, some into lighter, and some into darker shades, and so thin, that you might discover all the turn of their limbs, and the fineness of their skin, through them. They have sometimes little flying veils (in gems of the ancients) over their heads, like those goddesses of the air, which the Romans called Aurae, and which we call Sylphs. Ovid dresses his Naiads with a good deal of variety, where he introduces them as attending at a feast: indeed this was their usual employment; and, to say the truth, they seem to have been little better than so many domestics to the presiding Water-deities, Almost all we hear of them is, that they are lodged in their palaces, work and tell stories, and then come and wait at table." We are told by Ovid, in the eighth book of the Metamorphoses, that Theseus, after slaying the Calydonian boar, was stopped, on his return to Athens, by the swell of rivers occasioned by violent rains, and being invited by the Achelous, to abide in his palace till the floods were subsided, saw whilst there certain islands at a distance, which Achelous informed him were once Naiad nymphs; but that for their neglect of himself when they were performing sacred rites to the other gods, he had turned them into these islands, which afterward were named the Echinades.

NAIS, one of the Oceanides, who after having turned young men into fishes, experienced at last a similar fate. She was the mother of Aetolus by Endymion, and of Chiron or Glaucus by Magnes.

Another *Nais* was mother by Bucolion of Egepus and Pedasus.

NAPAEAE, Nymphs, the tutelar divinities of hills and woods, vallies and meadows. They were of the number of the terrestrial nymphs, or goddesses of an inferior order.

NARCAEUS, son of Bacchus by Physcoa.

NARCISSUS, son of the river Cephisus and Liriope, daughter of Oceanus, was a youth of great beauty. Tiresias foretold, that he should live, till he saw himself. He despised all the nymphs of the country, and made Echo languish till she became a mere sound, by refusing to return her passion. Narcissus one day returning weary and fatigued from the

chace, stooped on the margin of a fountain to quench his thirst, where, at the sight of his form in the water, he became so enamoured, that he languished from that time till he died. The gods, in pity, changed him into the daffadil, a flower which bears his name.

NASAMON, son of Amphithemis by Diana. See *Caphaurus*.

NASCIO, OR NATIO, a goddess so called from a Latin word signifying to *be born*. She is one of the tutelary deities of infants.

NATALIS, an epithet of Juno, because she presided over the natal day, or day of nativity, as we learn from Tibullus.

NATIGAY, a household god of the Mongalian Tartars: he is the guardian of families, and presides over the products of the earth. Every house has an image of Natigay, who has a wife and children; the former is placed at his left hand, and the latter before him. No one presumes to eat at dinner till Natigay and his family are first served: the entertainment consists in having their mouths plentifully greased, after which the fragments are thrown out of doors, for the accommodation of some unknown spirits.

NATURA, NATURE, was certainly represented as a person by the ancients. "There was a statue," says Mr. Spence, "supposed to be of this goddess in the Queen of Sweden's collection, and another just like it in the Marquis Cavalieri's at Rome; and if you should dispute both these, you may find her, with her name engraved under her, on that famous relievo at the Colonna palace, which represents the deification of Homer. The Great Diana of the Ephesians probably represented the same goddess. Nature is represented with great simplicity; her robes fall down to her feet, (partly perhaps for dignity, and partly to shew how much her ways are concealed from us), and she has a basket with fruits on her head, as the cause of plenty, and the producer of all things. The poets speak but very seldom of this goddess personally; and I remember only one picture of her in any of their works, and that, indeed, is finely imagined: it is in Statius's Achilleid, where he is speaking of the rebellion of the Giants, on which occasion he represents Nature as almost breathless with fear, and with her eyes steadily fixed on Jupiter, as confiding solely in his assistance."

NAUBOLIDES. See *Naubolus*.

NAUBOLUS, son of Lernus, one of the Argonauts.

Also father of Iphitus, whose descendants were called *Naubolides*.

Likewise the charioteer of Laius, king of Thebes.

NAUPLIUS, son of Neptune and Amymone, one of the Danaides, or daughters of Danaus, was king of Seriphus and Euboea. Nauplius was father of Palamedes and Praetus, grand-father of Lernus, son of Praetus, great-grand-father of Naubolus, son of Lernus, and great-great-grandfather of Clytoneus, son of Naubolus, according to Apollonius in his first Argonautic. Nauplius was one of the Greek heroes in the expedition to Colchis, under Jason. During the time of the Trojan war, perceiving that his son Palamedes, who had gone against Troy, was unjustly condemned to suffer death by the stratagems of Ulysses, Nauplius ran through all Greece, carrying with him a party of young men, to corrupt the wives of the chiefs who lay before Troy. On the return of the Greeks from that city, Nauplius, discovering from an eminence part of the fleet overtaken by a tempest, put up a light on the top of a rock named Cephareus, to draw them thither, and thus occasion their wreck. The trick succeeded, the Grecian ships and people all perishing except Ulysses and Diomedes, the two on whom Nauplius particularly wished to be revenged, and at whose safety he was so much afflicted, that he threw himself into the sea, and perished.

NAUSICAA, daughter of Alcinous, king of the Phaeacians, in the island of Corcyra, is a conspicuous character in the Odyssey of Homer. The poet represents her as a goddess both in body and mind. Ulysses being shipwrecked on the coast of Corcyra, had thrown himself naked on the ground in a recess, hid from the view of passengers, and there sinking into a profound sleep, by the indulgence of Minerva, continued, till he was wakened by the cries of young females, who were no others than Nausicaa and her maids. The hero covering himself with leaves, approached the place whence the noise had proceeded; but at the sight of

him they all scampered off, Nausicaa excepted, she being commanded by the inspiration of Mercury to wait his approach, and hear his narration. Ulysses fearing to offend her by advancing too near, made his compliment at a distance, and after a judicious prelude, having implored her aid, particularly adverted to the loss of his clothes. Nausicaa answered him with kindness, and having called back her maids, ordered them to supply the unfortunate stranger with provisions, and commanded them, that the bath should be prepared for washing his body. He was immediately conducted thither, where clothes and oil being brought him, Ulysses equipped himself, and waited on the princess. Charmed at the appearance of her guest, Nausicaa, after expressing to her attendants her sentiments of Ulysses, who had heartily partaken of a liberal repast, enjoined him to accompany her maids to a place near the city, and there abide her return to the palace. Ulysses complying, repaired to the place, and remained till Minerva invisibly conducted him to the king, by whom he was kindly and hospitably received. There he saw Nausicaa again, who besought him not to forget, when he returned to his native country, that he owed to her his life. He replied, that he would daily offer up vows to her as a goddess. In the cabinet of Sig. Negri at Bologna, is an extremely scarce medal of this heroine. Some authors affirm, that Telemachus, son of Ulysses, married Nausicaa, and that he had a son by her called Perseptolis, or Ptoliportus.

NAUSITHEUS. See *Cybernesia.*

NAUSITHOE, one of the Nereides.

NAUSITHOUS, son of Neptune and Periboea, daughter of Eurymedon, and father of Alcinous, king of Phaeacea. See *Alcinous.*

NAUSTES, brother of Amphimachus of Caria. See *Amphimachus.*

NAUTES, a Trojan sooth-sayer, who consoled Aeneas on the burning of his fleet in Sicily.

NEACLES, a chief mentioned in the Aeneid who killed Salius.

NEAERA, a beautiful Nymph, mother of two daughters, Phaethusia and Lampetia, by Apollo. Some make Clymene mother of these sisters, together with Phaeton and Phoebe. See *Phaeton, Heliades, Clymene.*

Of this name also was the daughter of Pereus, and wife of Aleus, by whom she was the mother of Cepheus, Lycurgus, and Auge.

Likewise the wives of Strymon and Autolychus, and a daughter of Niobe by Amphion.

NEAMAS, a Trojan killed by Merion, of Crete.

NEANTHUS, was devoured by dogs, for attempting, with an unskilful hand, to play upon the lute of Apollo.

NEATES, a competitor in the games of the eighth Odyssey.

NEBO, a Babylonish idol, mentioned in Scripture. The word Nebo comes from a root that signifies *to prophesy.* Some think Bel and Nebo to be one and the same deity; others take Bel to be the Sun, and Nebo the Moon. Nebo, or Nabo is found in the composition of the names of several princes of Babylon, as Nabonassar, Nabopolassar, Nebuchadnezzar, Nabuzaradan, &c. The Seventy instead of Nebo read Dagon.

NEBRODES, an epithet of Bacchus, which, in the opinon of some authors, is the very same as Nimrod.

NECESSITAS, NECESSITY, an imaginary goddess of the ancients. Horace places her in the retinue of Fortune. She is represented by the poets as a goddess whose power was so absolute, that even Jupiter himself was forced to stoop to it. Necessity and Violence had a temple upon the Acrocorinthus, but it was a crime to enter it. Mr. Spence says, "Whether the Romans had any personal representation of Fate or not, it is certain, that they made a person of Necessity. Horace speaks of her as such. She holds in her right hand one of those vast nails or pins which were anciently made use of by the Romans, for fastening the beams of brass in some of their strongest buildings. The firmness of buildings depended so much upon these *clavi trabales,* that they are used as an emblem of firmness or stability; and perhaps all the other attributes of this goddess had much the same signification."

NECTAR: As the poetscall the food of the gods Ambrosia, so they call their drink Nectar. Ovid represents Jupiter drowning the cares of em-

pire in this heavenly liquor. Homer introduces Vulcan performing the office of cup-bearer, and filling out nectar to the gods, but in so awkward a manner, that their godships could not forbear laughing immoderately. Hebe was properly their cup-bearer, but the office was taken from her, because (having, perhaps, drank too freely of the immortal liquor) she stumbled and displayed the elegance of her leg, at which Jupiter being offended, Ganymedes, a Trojan prince, was advanced to her place. Horace, complimenting Augustus on his deification, describes him as seated at the table of the gods, and drinking nectar with them. What this nectar was has yet remained a secret. See *Ambrosia*.

NECYSIA, a Grecian solemnity observed in commemoration of the dead.

NEDA, sister of Ithome, and nurse of Jupiter. See *Ithome*.

NEHALENNIA, a Pagan goddess unknown till the 5th of January 1647, when an east wind blowing hard into a creak of Zealand, and driving the sea to the opposite coast, left naked the shore, where some ruins were perceived. The people repairing thither, found among the rubbish altars, urns, vases, statues, and bas-relievos of deities, and among the rest the goddess Nehalennia, with inscriptions declaring her name. F. Montfaucon has given us seven images of this goddess: in the first she is represented sitting, with a basket in her lap full of apples and fruit, and a dog at her right hand; the dog and basket of fruit are seen in most of the other representations. In two or three of them is exhibited the god Neptune, together with the goddess Nehalennia, which seems to intimate, that she was invoked by sailors for a prosperous voyage. The etymology of the name, as usual, is variously given, some deriving it from νεα σεληνη, the *new-moon*; some from νεαλες, *lately taken*; and others, from some Scythian or German expression.

NEIS. See *Satnius*.

NELEIDIA, a Milesian festival in honour of Diana, surnamed Neleis, from Neleus, an inhabitant of Miletus.

NELEUS, son of Neptune by Tyro, daughter of Salmoneus, whom Neptune seduced under the resemblance of the river Enipeus. Neleus was father of Nestor, who alone of all his twelve sons escaped alive, Neleus himself having cut off the rest. Neleus reigned at Pylos in Peloponnesus, and was succeeded by his son Nestor. See *Pero*.

NELO, one of the daughters of Danaus.

NEMAEAN GAMES. See *Games*.

NEMESIA, Grecian anniversary festivals in memory of the deceased, so called from the goddess Nemesis, who was thought to defend the relics and memories of the dead from injuries.

NEMESIS, daughter of Jupiter and Necessity, or, according to some, of Oceanus and Nox, had the care of revenging the crimes which human justice left unpunished. The word Nemesis is of Greek original, nor was there any Latin word that expressed it, therefore, the Latin poets usually stiled this goddess Rhamnusia, from a famous statue of Nemesis at Rhamnus in Attica. She was likewise called Adrastea, because Adrastus, king of Argos, first raised an altar to her. Nemesis is plainly divine vengeance, or the eternal justice of god, which severely punishes the wicked actions of men. She is sometimes represented with wings, to denote the celerity with which she followed men to observe their actions. Several among the ancients, and many moderns, take Nemesis to be the same with Leda, mother of Castor and Pollux, who got that name after her deification; but the more common opinion is, that Nemesis herself was mother of those two heroes by Jupiter, and that Leda was only their nurse. Pausanias relates, that the Persians, before the battle of Marathon, having prepared marble in order to erect trophies of victory, and being defeated by the Greeks, made use of the very same marble to erect a monument to the goddess Nemesis. The Romans worshipped the goddess, and placed her statue in the Capitol. When they went to war they sacrificed to her, and when they returned victorious, they rendered her thanks for the revenge she had taken of their enemies. Some cities worshipped more than one Nemesis, particularly Smyrna, concerning which Pausanias relates, that Alexander the Great, after hunting on Mount Pagus, came to the temple of the Nemeses, and slept by it under a plantane tree,

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NEPTUNE & TRITON.

From the Original Statue in the VILLA MONTALTO. *Engraved by* Grignion.

FOR BELL'S *NEW PANTHEON.*

London, Printed for John Bell, British Library, Strand, April 8th 1789.

near a fountain, when the Nemeses appeared to him in his sleep, and directed him to build a city, which city was Smyrna. Nemesis was thought to defend the relics and memories of deceased persons from injuries, whence the Greeks observed a festival in her honour called Nemesia. Nemesis is represented with a stern countenance, holding a whip in one hand, and a pair of scales in the other. In her temple at Rhamnus in Attica, there was a statue of her made of one stone, ten cubits high: she held the bough of an apple-tree in her hand, and had a crown upon her head, in which many images of deer were engraven; she was also sometimes represented with wings, sometimes with a helm and a wheel, to set forth that she pursued the guilty by sea and land. Anciently the statues of Nemesis were without wings: the inhabitants of Smyrna were the first who gave her any; and we find none of them at present either upon the statues or medals of this goddess. See *Leda*.

NEMORALIA, festivals celebrated in the woods of Aricia, to the honour of Diana, who presided over that country and its forests.

NEOCLES, shepherd of Lycia, with the rest of the clowns, giving opprobrious language to Latona, when she fled into that country with her twin children Diana and Apollo, and being denied by them the waters of the fountain Mela, the goddess turned them into frogs.

NEOINIA, a Grecian festival in honour of Bacchus, when the new wine was first tasted; as the name intimates.

NEOMENIA, OR NUMENIA, a Grecian festival observed at the beginning of every lunar month, which was, as the name imports, celebrated upon the day of the new moon, in honour of all the gods, but especially Apollo, who was called Νεομηνιος, because the Sun is the first author of all light, and whatever distinction of times and seasons may be taken from other planets, yet they are all owing to him, as the origin and fountain of those borrowed rays by which they shine. This festival was observed with games and public entertainments made by the richer sort, to whose tables the poor flocked in great numbers. The Athenians at those times, offered solemn prayers and sacrifices for the prosperity of their country during the ensuing month, in the temple built by Erechtheus, on the Acropolis, which was kept by a dragon, who was fed with a cake made of honey.

NEOMENIUS, name of Apollo. See *Neomenia*.

NEOMORIS, one of the Nereids.

NEOPHRON, son of Timandra, was changed by Jupiter to a vulture.

NEOPTOLEMEIA, a Grecian festival celebrated by the Delphians, with great pomp and splendour, in memory of Neoptolemus, or Pyrrhus, son of Achilles, who was slain in an attempt to sack Apollo's temple, which he undertook in revenge of his father's death, to which that god was accessary.

NEOPTOLEMUS, a name of Pyrrhus, son of Achilles. See *Neoptolemeia*.

NEPHALIA, Grecian feasts and sacrifices, so called from νεφαλιος, *sober*, because at that time they did not offer wine, but small liquor, as mead. The Athenians offered this kind of sacrifice to Apollo, Luna, Venus, Aurora, Memory, and the Nymphs; and upon this occasion they burnt all sorts of woods, excepting the vine, the fig-tree, and the mulberry-tree, because these trees were looked upon as the symbols of drunkenness.

NEPHELE, wife of Athemas, king of Thebes, and mother of Phryxus and Helle. See *Athamas*, *Phryxus*, *Helle*.

NEPHTHA. See *Aroueris*.

NEPHUS, a son of Hercules.

NEPTUNALIA, Roman feasts in honour of Neptune. The Neptunalia differed from the Consualia in this; the latter were feasts of Neptune considered particularly as presiding over horses and the manage; whereas the Neptunalia were feasts of Neptune in general, and not considered under any particular quality. They were celebrated on the 10th of the calends of August.

NEPTUNUS, NEPTUNE, was son of Saturn, and Rhea or Ops, and brother of Jupiter. Some say he was devoured by his father; others allege, that his mother conveyed him, as soon as he was born, to some shepherds, in order to be brought up, and pretending to be delivered of a foal or colt, gave it, instead of him, to be devoured by Saturn. Some say his nurse's name was Arno; others, that he was brought up and edu-

cated by his sister Juno. When arrived at maturity, Neptune assisted his brother Jupiter in his expeditions, for which that god, on attaining to Supreme power, assigned him the sea and the islands for his empire. This is the opinion of some; according to others, he was conductor of his father's fleet, or rather, agreeable to Pamphus, of his forces by sea and land. Whatever attachment Neptune might have to his brother at one period, he was at another, expelled heaven for entering into a conspiracy against him, in conjunction with several other deities; whence he fled, with Apollo, to Laomedon, king of Troy, where Neptune having assisted in raising the walls of that city, and being dismissed unrewarded, he, in revenge, sent a sea-monster to lay waste the country, [See the article *Hesione*.] On another occasion, this deity had a contest with Vulcan and Minerva, in regard to their skill. The goddess, as a proof of her's, made a horse, Vulcan a man, and Neptune a bull, whence that animal was used in the sacrifices to him, though it is probable that, as the victim was to be black, the design was to point out the raging quality and fury of the sea, over which he presided.—— The Greeks make Neptune to have been the creator of the horse, which he produced from out of the earth with a blow of his trident, when disputing with Minerva who should give the name to Cecropia, which was afterwards called Athens, from Αθηνη, the name in Greek of *Minerva*, who made an olive tree spring up suddenly, and thus obtained the victory. In this fable, however, it is evident that the horse could signify nothing but a ship; for the two things in which that region excelled being ships and olive-trees, it was thought politic by this means to bring the citizens over from too great a fondness for sea-affairs, to the cultivation of their country, by shewing that Pallas was preferable to Neptune, or, in other words, *husbandry* to *sailing*, which, without some further meaning, the production of a horse could never have done. It notwithstanding appears that Neptune had brought the management of the horse, as likewise the art of building ships, to very great perfection; insomuch that Pamphus, who was the most ancient writer of hymns to the gods, calls him the benefactor of mankind, in bestowing upon them horses and ships which had stems and decks that resembled towers. If Neptune created the horse, he was likewise the inventor of chariot-races; hence Mithridates, king of Pontus, threw chariots, drawn by four horses, into the sea, in honour of Neptune; and the Romans instituted horse-races in the Circus during his festival, at which time all horses ceased from working, and the mules were adorned with wreaths of flowers.

Neptune fell little short of his brother Jupiter in point of gallantry; nor did he assume less different shapes to succeed in his amours. By Venus he had a son named Eryx; Ceres who fled him in the form of a mare, and was pursued by him as a horse, became, by the result of that union, the mother either of the Centaur Orion, or of a daughter. Under the resemblance of the river Enipeus, he seduced Tyro, daughter of Salmoneus, who bore him Neleus and Pelias; and, in the same disguise, he begot Othus and Ephialtes by Ephimedia, wife of the giant Aloeus; Melantho, daughter of Proteus, he surprized in the figure of a dolphin; Theophane, a beautiful virgin, being changed by him to a ewe, became by him, in a kindred form, the parent of the golden fleeced ram, which carried Phryxus to Colchis; in the likeness of a bird he had access, in the temple of Minerva, to Medusa, and from her blood sprang the winged horse Pegasus. He was not only fond of this power of transforming himself, but he took a pleasure in bestowing it on his favourites: Proteus, his son, possessed it in a high degree: he conferred it on Periclimenus, brother of Nestor. He even obliged his mistresses with it, of which we find an instance in Metra, daughter of Erisichthon; he was no less favourable to Caenis, whom he subdued.

Neptune was a considerable deity among the Greeks; whilst the Egyptians and Arabians had a Neptune of their own. Sanconiatho, an old Phoenician author, says Usous, was the first Phoenician who durst adventure to trust himself to the waves of the sea in the body of a hollow tree. This Neptune must be more ancient than he of the Greeks and Latins, seeing that the Phoenicians were navigators long before them. Herodotus says the word Nep-

tune was proper to the Libyans, who were always worshippers of this deity.

The favourite wife of Neptune was Amphitrite, whom he courted a long time to no purpose, till he sent a dolphin to intercede for him, who succeeding, the god in acknowledgment, placed him among the stars: by her he had Triton.—He had two other wives, the one called Salacia, from the salt water, the other Venilia, from the ebbing and flowing of the tides. Of Proteus, Phorcys, and the other offspring of Neptune, accounts are to be found in their proper places.

Neptune had a variety of names: he was called Consus, Enosicthon, Heliconian, Hippius, Hippocourius, Isthmius, Lord of the Earth, Onchestius, Proclystius, Soter, Taenarius, Taraxippus, and Trident-bearer, (explanations of all which occur in the order of the alphabet) The places most celebrated for his worship were Taenarus, Corinth, and Calabria, which last country was peculiarly dedicated to him.—— Suidas says, that his temple on the promontory of Taenarium was an inviolable asylum to all that fled thither for refuge. He mentions likewise a temple of Neptune in the isle of Tenos, remarkable for its large hills, in which vast crowds of people assembled to celebrate the Posidonea, or feasts of Neptune. He had also a celebrated temple at Rome enriched with many naval trophies, but he received a signal affront from Julius Caesar, who pulled down his statue, in resentment of a tempest which had dispersed his fleet, and endangered his life. The games on the Isthmus of Corinth, and those of the Circus at Rome, were especially consecrated to him, under the name of Hippius, one of the exercises being horse-races. Besides ordinary victims, the horse and the bull were sacrificed to this god, and the libations were poured in honour of him; the Aruspices offered to him particularly the gall of the victim, the bitterness of that having an affinity with sea-water. The learned, who pretend to discover the gods of paganism in the Patriarchs and great men of Scripture-story, tell us that Neptune is Japhet, making Saturn and his three sons, Jupiter, Neptune, and Pluto, to be Noah and his sons, Shem, Ham, and Japhet. They observe, that in the partition of the earth between the three sons of Noah, Japhet's lot was the islands, peninsulas, and countries beyond the seas, which agrees with the fable of the division of the world between the three sons of Saturn, in which, as Lactantius remarks, Neptune had all the maritime parts and the islands.

Neptune, represented as a god of the sea, makes a considerable figure: he is described with black or dark hair, his garment of an azure or sea-green colour, seated in a large shell drawn by whales, or sea-horses, with his trident in his hand, attended by the sea-gods Palaemon, Glaucus, and Phorcys; the sea-goddesses Thetis, Melita, and Panopoea, and a long train of Tritons and Sea-nymphs. On some ancient gems Neptune appears on shore, but always holding in his hand the three-forked trident, the emblem of his power. The ancient poets make this instrument of brass, the modern painters of silver. In other monuments of antiquity, Neptune is represented naked, with a beard, and holding the trident in his hand; at other times he holds the standard of a ship in his right hand, and the trident in his left: This last, however, is an unclassical representation. Sometimes the dolphin is pictured by him. "Neptune," says Mr. Spence, "holds his trident in his right hand, which is his sceptre, as lord of all the Mediterranean seas, the dolphin in his left hand, and the prow of a ship on which he rests one of his feet refer to the same; for as master of the inland seas he was master of all the navigation of those times. His aspect in this, and in all the good figures I have seen of him, is majestic and serene.—The lower sort of artists represent him sometimes with an angry and disturbed air; and one may observe the same difference in this particular between the great and inferior poets as there is between the bad and the good artists. Thus Ovid describes Neptune with a sullen look, whereas Virgil expressly tells us that he has a mild face, even where he is representing him in a passion. Even at the time that he is provoked, and might be expected to have appeared disturbed, and in a passion, there is serenity and majesty in the air of his face. In some medals he treads on the beak of a ship, to shew that he presided over the seas, or more particularly over the Mediterranean sea, which

was the great, and almost the only scene for navigation among the old Greeks and Romans. He is standing, as he generally was represented; he most commonly too, has his trident in his right-hand: this was his peculiar sceptre, and seems to have been used by him chiefly to rouse up the waters, for we find sometimes that he lays it aside when he is to appease them, but he resumes it when there is occasion for violence. Virgil makes him shake Troy from its foundation with it; and in Ovid it is with the stroke of this that the waters of the earth are let loose for the general deluge. The poets have generally delighted in describing this god as passing over the calm surface of the waters, in his chariot drawn by sea-horses. The fine original description of this is in Homer, from whom Virgil and Statius have copied it. The make of the sea-horse, as described by the latter, is frequent on gems and relievos, in which there is sometimes a Triton too represented on each side, as guiding those that draw the chariot of Neptune."

In addition to the foregoing remarks it may be observed, that the representation of Neptune, in the only statue of him at Rome, which is in the Villa Medici, differs somewhat from that of Jupiter, as having a beard more crisped, and a different flow of hair on the forehead. Homer has described Neptune with an extraordinary prominence of chest, in which Agamemnon is made to resemble him; and as the drapery of the different gods are of different colours, Neptune's, like the Nereids, should be always sea-green.

In searching for the mythological sense of the fable, we must again have recourse to Egypt, that kingdom which, above all others, has furnished the most ample harvest for the reaper of mysteries. The Egyptians, to denote navigation, and the return of the Phoenician fleet, which annually visited their coast, used the figure of an Osiris borne on a winged horse, and holding a three-forked spear, or harpoon. To this image they gave the name of Poseidon, (from *pash*, *plenty*, or *provisions*, and *jedeim* the *sea-coast*, or the provision of the maritime countries), or Neptune, (from *nouph*, to *disturb*, or *agitate*, and *oni*, a *fleet*, thus forming *Neptoni*, the arrival of the fleet), which, as the Greeks and Romans afterwards adopted, sufficiently proves this deity had his birth here. Thus the maritime Osiris of the Egyptians became a new deity with those who knew not the meaning of the symbol. But Herodotus is positive, that the Greeks received not their knowledge of Neptune from the Egyptians, but from the Libyans.

NEPTUNINI, the descendants of Neptune, or fourth class of sea-deities.

NEREIDES, NEREIDS, Sea-nymphs, daughters of Nereus and Doris. Hesiod reckons up fifty of them: Homer gives us a list of only thirty-three. Virgil's list is still shorter. Their names, according to Hesiod were, Proto, Eucrate, Sao, Amphitrite, Eudora, Thetis, Galene, Glauce, Cymothoe, Spio, Thoe, Thalia, Melita, Eulimene, Agave, Pasithea, Erato, Eunice, Doto, Proto, Pherusa, Dyamene, Nesea, Actea, Protomedia, Doris, Panope, Galatea, Hippothoe, Hipponoe, Cymodoce, Cymatolege, Amphitrite, Cymo, Eione, Halimede, Glauconome, Pontoporia, Liagore, Evagore, Laomedia, Polynome, Antonoe, Lysianassa, Evarne, Psamathe, Menippe, Neso, Eupompe, Themisto, Pronoe, and Nemertes. In this list from Hesiod, Amphitrite occurs twice, there being two Nereids so called. These names, almost wholly derived from the Greek, agree perfectly with divinities of the sea, since they express the waves, the tempests, the calms, the rocks, the ports, &c. The Nereids, who were attendants on Neptune, were esteemed very handsome, and that they were extremely jealous of their superior beauty, appears from the article *Cassiope*. In ancient monuments the Nereids are represented sometimes with an entire human form, and sometimes with the tail of a fish; they are sometimes too pictured riding in the sea upon Tritons, and sometimes upon sea-horses. "The Nereids," says Mr. Spence, "who are of the fifth class, and the lowest of all the native deities of the sea, are all called sisters, as being the family of Nereus and Doris; and their faces, as Ovid observes, should all bear a resemblance to one another, like that of sisters, though there should be some difference in each, to distinguish them from one another; but the attributes and characters given them by the artists are so uniform, that

it would be very difficult at present to distinguish any one of them from the rest; and we can only say of any such relievo or picture, that it is a Nereid-piece in general. The descriptions of these sister-goddesses in the poets are mostly of a general nature too. I fancy, from Ovid's account of them, that they were very rarely supposed to be carried on dolphins, and, perhaps, never on Tritons, as some of the superior goddesses of the sea were. The poets most usually describe them as parting the water with their arms, and with their long hair floating over the surface of it, sometimes rising above the water to admire some strange sight, as that of the first ship that ever ventured on the sea, sometimes as busied in assisting ships, and conducting them in safety toward their port, and sometimes as sitting together on some rock, and telling those stories which were so much in vogue in the highest antiquity, and which ran chiefly on the numberless amours of Jupiter, and the other celestial deities." The Nereids are reckoned in the fifth class of sea-deities.

NEREUS, a sea-deity, was son of Oceanus, by his siter Tethys. Apollodorus gives him Terra for his mother. His education and authority was in the waters, and his residence, more particularly, the Aegean seas. He had the faculty of assuming what form he pleased. He was regarded as a prophet; and foretold to Paris the war which the rape of Helen would bring upon his country. When Hercules was ordered to fetch the golden apples of the Hesperides, he went to the Nymphs inhabiting the grottos of Eridanus, to know where he might find them; the Nymphs sent him to Nereus, who, to elude the enquiry, perpetually varied his form, till Hercules having seized him, resolved to hold him till he resumed his original shape, on which he yielded to the desired information. Nereus had, by his sister Doris, fifty daughters called Nereids. Hesiod highly celebrates Nereus, who was, according to him, a mild and peaceful old man, a lover of justice and moderation. Nereus and Doris, with their descendants the Nereids, or Oceanides, so called from Oceanus, are ranked in the third class of Water-deities.

NERGAL, an idol of the ancient Samaritans, represented under the figure of a cock, which was the symbol of the Sun. This idolatry was originally introduced among the Samaritans by the Cutheans, a people of Persia who worshipped the sun and fire. Nergal, in the Samaritan language, signifies a *cock*.

NERIA, NERIS, OR NERIONE, wife of Mars. "There is a relievo at Rome," says Mr. Spence, which has puzzled all the antiquaries a great deal: it is very full of personages, among whom Mars evidently makes the greatest figure. Mars directs his steps to the figure of a beautiful nymph lying on the ground, who is represented as Eve might be when just created. Who this person should be is what has made the great difficulty. Several of the Roman poets of the first age speak of a wife of Mars, called Nerione, of whom we find no traces at all in their later poets. We learn from Aulus Gellius, one of their old critics, that she was originally a goddess of the Sabines, and that people seem to have shewn a very pretty kind of imagination in making this new deity.—— They had a Mars who signified brutal courage, and as they thought that even war itself ought to be in some degree polished and civilized, they gave their Mars this Nerione, who, according to some, signifies *mildness*, for his consort, to soften and humanize the roughness of his temper. Should one apply the story in the relievo to this account of Nerione, there is nothing in them, I believe, that would not agree very well together."

NESAEA, one of the Nereids.

NESSUS, the Centaur. See *Deianira*.

NESTOR, king of Pylos, and son of Neleus and Chloris, was bred up to arms from his childhood. He subdued the Eleans, and was one of those who engaged the Centaurs at the wedding of Pirithous. In his old age he went with ninety ships against Troy. Agamemnon, who had a particular esteem for Nestor, on account of his wisdom and eloquence, used to say, that if he had but ten such counsellors, he doubted not but he should in a short time terminate the war; for, added to his wisdom, Nestor was so eloquent, that Homer represents his talk as sweeter than honey. He was then, according to this poet, so old, that he had seen three generations of men, whence he is by some called *trisecli Se-*

nex. Horace gives him the epithet of *Ter aevo functus.*

NIBHAZ, an idol or false god of the Avites, mentioned 2 Kings xvii. 31. "Every nation made them gods," &c. "The men of Babylon made Succoth-Benoth—and the Avites made Nibhaz," &c. The Rabbins pretend, that Nibhaz had the shape of a dog, much like the Anubis of the Egyptians; and, indeed, *nabac*, in the Hebrew, signifies *to bark.*

NICAEA, the Naiad daughter of Sangar, was, according to some authors, mother of the Satyrs by Bacchus, whom he intoxicated by changing the water of a fountain she usually drank from, to wine.

NICE, daughter of Thespius.

NICE MARATHONI, a Grecian anniversary observed by the Athenians upon the 6th of Boedromion, in memory of that famous victory which Miltiades obtained over the Persians at Marathon.

NICEPHORUS, an epithet of Jupiter, as being the decider of martial events, and able on which side he pleased to incline the victory. By the oracle of Jupiter Nicephorus, the emperor Adrian was told, that he should be promoted to the empire. Livy often mentions him, and many coins are extant in which is the image of Jupiter bearing Victory in his hand.

NICETERIA, an Athenian solemnity in memory of Minerva's victory over Neptune, when they contended which of them should have the honour of giving a name to Cecropia, afterwards called Athens.

NICIPPE, daughter of Pelops, and wife of Stheneleus. Thespius also had a daughter so called.

NICIPPUS, tyrant of Cos, who had a sheep which yeaned a lion.

NICODROMUS, son of Hercules by Nice.

NICOSTRATA, a prophetess, mother of Evander, called also Carmenta. See *Carmenta.*

NIGHT, OR NOX, the oldest of the deities, was held in great esteem among the ancients. She was even reckoned elder than Chaos. Orpheus ascribes to her the generation of gods and men, and says, that all things had their beginning from her. Night had a numerous offspring, as Lyssa, or Madness, Eris, or Contention, Death, Sleep, and Dreams, all which she conceived without a father: she afterwards married Erebus, and from that union proceeded Old Age, Labour, Love, Fear, Deceit, Emulation, Misery, Darkness, Complaint, Obstinacy, Partiality, Want, Care, Disappointment, Disease, War, and Hunger; in short, all the evils which attend life, and which wait round the palace of Pluto to receive his commands. Pausanias has left us a description of a remarkable statue of the goddess Night. "We see," says he, "a woman holding in her right hand a white child sleeping, and in her left a black child likewise asleep, with both its legs distorted; the inscription tells us what they are, though we might easily guess without it: the two children are Death and Sleep, and the woman is Night, the nurse of them both." The poets fancied her to be drawn in a chariot with two horses, before which several stars went as harbingers; that she was crowned with poppies, and her garments were black, with a black veil over her countenance, and that stars followed in the same manner as they preceded her; that upon the departure of the day she arose from the ocean, or rather from Erebus, and encompassed the earth with her sable wings. The sacrifice offered to Night was a cock, because of its enmity to darkness, and rejoicing at the light. "The personal character of Night," says Mr. Spence, "is more distinct, and more generally known, from the poets mentioning it so familiarly in their writings. She is crowned with poppies, and, perhaps, sometimes with stars. Her appearance had something very venerable and majestic in it, perhaps in allusion to the doctrine of the Egyptians, who used to call her the most ancient of the gods. She had large dark wings, and a long black robe. She is represented as riding in a chariot drawn by two black horses, and every part of the stage she makes in it is described by some or other of the Roman poets. They sometimes shew her in more state, and with several attendants; but the common way is to speak of her as making her round in a chariot and two, as Sol does in his chariot and four."

NILUS, THE NILE, a river-deity, is easily known by his large cornucopia, by the Sphynx couch-

ed under him, and the number of little children playing about him. "The cornucopia," says the author of Polymetis, "though given to so many river-gods, is scarce given to any of them with so much propriety as to the Nile. Other rivers may add to the fertility of the country through which they pass, but the Nile is the absolute cause of that great fertility of the Lower Egypt, which would be all a desert, as bad as any of the most sandy parts of Africa, without this river. It supplies it with both soil and moisture. He was their Jupiter Pluvius, as well as their chief river-god, and it may be therefore, perhaps, that he is called by an ancient writer, the Egyptian Jupiter. The Sphynx by him may allude either to the famous statue of the Sphynx on his bank, in the plain of Memphis, or to the mystic knowledge so much cultivated in Egypt. The children that are playing about him are sixteen in number, to denote the several risings of the river every year, so far as to the height of sixteen cubits, as Pliny tells us in speaking, perhaps, of the very statue now in the Vatican. In that the water flows down from under his robe, which conceals the urn or source of it; and I have seen a modern statue of the Nile, perhaps copied from some ancient one, in which this deity has pulled his robe so far over his head, that he has quite hid it. Both these methods allude to the head or source of this river not being discovered by the ancients, and both seem to be hinted at by the ancient poets. Virgil, in his account of the fine work on Aeneas's shield, gives us a picture of this river-god, with that greatness of imagination which he shews so particularly when he is describing divinities. He describes him there as a vast size, and with a mixture of fright and concern on his face, spreading out all his robe, and inviting the distressed defeated fleet of Cleopatra to the inmost recesses of his streams. That whole passage is as just as it is great, and I question whether Virgil may not allude in it to the dark marble his statues were usually made of, as well as to the concealment of his source."—The Egyptians represented the god of water by a vase perforated on all sides, which they called Hydria, or Canopus. The victory which this god Canopus gained over the Fire, the great divinity of the Persians, made them say, that the power of water exceeded that of fire. But among that people, water, by way of eminence, was the water of the river Nile, famous for its seven mouths, and to it was referred all the veneration which they had for this element; accordingly, nothing could surpass the respect and reverence the Egyptians had for it. Of all the festivals they celebrated in honour of this river, that of opening the canals at the time of its swelling was the most solemn and magnificent, at which the ancient kings of Egypt assisted in person, accompanied by their ministers, by all the grandees of the kingdom, and an innumerable multitude of people. By way of thanks before hand to the river, for the benefits which the overflowing was to produce, they used to throw into it, in the form of sacrifice, barley, corn, sugar, and other fruits. What was practised at Memphis upon this occasion, was, in like manner, proportionably performed in the provinces; and, indeed, the season of cutting the Nile was a general festival throughout all Egypt: but as superstition knows no bounds, they stained with blood a day that seemed to breathe nothing but joy, by the sacrifice of a young virgin, whom they drowned in this river: a barbarous custom! which lasted long, and was so difficult to be abolished, that nothing would satisfy the people, when this sacrifice came to be prohibited, but to sacrifice at least an artificial figure. This festival still continues, though the avarice of the Turkish Bashaws makes it less solemn: the same offerings of fruits and pulse are still made; and the priests called Cophtes, the most ignorant of mortals, think they sanctify it by throwing into it some beads, or some bits of a cross.

NIMROD, son of Cush, was a mighty hunter; an employment which the fear of being overpowered by wild beasts in his days rendered necessary. Some will have Nimrod to have been the Saturn of the ancients, and some Ninus; but it is most likely he was the Bel, or Belus, so often mentioned in profane history. It is probable the Greeks confounded Bacchus with Nimrod, for which see the article *Bacchus*. See also *Bel*, and *Ninus*.

NINUS, the first king of the Assyrians, was, it

is said, the son of Bel, or Belus, whom some contend to have been the same with Nimrod. Ninus enlarged Nineveh and Babylon, conquered Zoroastres, king of the Bactrians, married Semiramis of Ascalon, subdued all Asia, and died after a glorious reign of fifty-two years, about eleven hundred and fifty years before the Christian era. Ninus, it is said, was the first institutor and assertor of false gods, who, to render the name of his father Belus immortal, worshipped him after death with divine honours. Having finished his conquests, and enlarged Nineveh, as already mentioned, in a public assembly of the Babylonians, he extolled his father Belus, and represented him as not only worthy of perpetual honour amongst mankind, but of an immortality also among the gods; then exhibiting a statue of him, curiously wrought, he commanded them to pay the same reverence to it, that they would have given to Belus alive; and consecrating the place in which the statue was erected, for a common sanctuary to the miserable, he ordained, that if at any time an offender should flee thither, it should not be lawful to force him thence to punishment. This privilege procured so great a veneration to the dead prince, that he was thought more than man, and therefore was created a god, and called Jupiter, or, as some say, *Saturn of Babylon*, in which city a most magnificent temple was erected to him by his son, and a variety of sacrifices appointed. Hence idols are said to have passed, by a kind of contagion, into other nations.

NIOBE: all the ancient historians agree with Diodorus Siculus and Apollodorus, that Niobe was daughter of Tantalus, and sister of Pelops, for we must not confound her who is the subject of this article with another Niobe, daughter of Phoroneus. Pelops having left Phrygia to remove into that part of Greece, which afterward took his name, carried his sister Niobe with him, and being desirous to secure his own dominions by some alliance that might support him against the assaults of his enemies, he gave her in marriage to Amphion, king of Thebes, a powerful and eloquent prince. The match was very happy by the fruitfulness of Niobe, who had a numerous progeny. Homer gives her twelve children, six sons, and as many daughters; Herodotus only two sons and three daughters; Diodorus Siculus fourteen children, seven of either sex; and Apollodorus, upon the authority of Hesiod, alleges she had ten sons, and as many daughters; however, only fourteen of them are mentioned, viz. Sipylus, Ismenos, Damasichthon, Alphenor, Phaedimus, Tantalus, and Ilioneus, all sons, and as many daughters, Ethodea, Thera, Cleodoxa, Astyoche, Plethia, Astycratia, and Ogygia. Niobe, proud of her numerous family, had the presumption to prefer herself to Latona, whose only offspring were Apollo and Diana. This so highly incensed the goddess, that she caused Apollo and Diana to destroy the fourteen children of Niobe with their arrows; the former slaying the sons, and the latter the daughters. Of the brothers, according to Ovid, Ismenos and Sipylus were killed on their horses; Phaedimus and Tantalus as they were wrestling, and Alphenor whilst trying to lift them; Damasichthon was wounded in the leg and neck, and Ilioneus fell in the act of supplicating heaven for mercy. Amphion, on losing his sons, is reported to have stabbed himself. Niobe, at this two-fold deprivation, flees to the scene, and there laments over the dead bodies. Thither also come her daughters in mourning, and encompass them as they lie in their biers. Niobe relapses into her blasphemies, and is also deprived of her daughters. The first sinks over the body of one of her brothers, as she is drawing the arrow from his wound; the second, as she is trying to console her mother; the third drops as she is endeavouring to make her escape; the fourth falls on her dead body; the fifth is transfixed as she is seeking to hide herself; and the sixth in a posture of astonishment; but in what manner the seventh was destroyed is not specified.—Niobe, filled with excessive grief for the loss, was by Jupiter, in compassion to her incessant tears, transformed to a stone, which still, as was said, retained the faculty of weeping. This episode, ingeniously invented, contains an history as real as it is tragical. The pestilence which desolated Thebes, carried off all Niobe's children; and because contagious distempers used to be attributed to the immoderate heat of the sun, they hence gave out that

Apollo had slain them with his darts. Some tell us, that the true meaning of the fable of Niobe is to be found in the annual inundation of Egypt. According to these, the affront offered by Niobe to Latona was a symbol to denote the necessity she laid that people under of retreating to the higher grounds during the inundation of the Nile; the fourteen children of Niobe are the fourteen cubits which marked the increase of that river: Apollo and Diana killing them with their arrows represent labour and industry, with the assistance of the sun's influence, overcoming all difficulties after the retreat of the flood; and Niobe's being turned into a stone was the result of a single equivocation. "Niobe," says the learned author of Polymetis, "had highly incensed Latona, who desired her two children, Apollo and Diana, to avenge the affront that had been offered to her: in a picture, or relievo, therefore, of this story, such as was that fine one on the great folding-doors of the temple of Apollo-Palatinus, one should naturally expect to see these two deities in the air, with their bows bent, and aiming at some of those many children Niobe was so proud of. In the noble collection of detached figures relating to this affair, at the Villa Medici in Rome, this, indeed, was impracticable; but in a relievo or picture where it is practicable, it would have been an unaccountable omission to leave out the two principal persons of the piece; and, accordingly Perier, where he gives you a print of the Medicean figures, takes the liberty of adding the deities over them in the air. The poets, who saw the story represented so often, both in marble and on canvas, speak very expressly of the presence of these two deities on this occasion, and of the vengeful appearance they made; and Juvenal, in particular, introduces Amphion as seeing them, and addressing his prayers to them, to deprecate their wrath. There is a figure among those relating to this story in the Villa Medici, which, in all probability, is meant for Amphion, and his attitude in it agrees exactly with this description of him by Juvenal. By the way, that poet has given us a mixture of humour in it not quite so proper on this occasion: his Amphion seems to beg two distinct favours of the gods his prayers are addressed to: the first is, that they would have compassion on his children, and the second, that they would rid him of the haughty mother of them. It sounds to me just as if he had said, *O spare my children! and O take my wife.* Ovid is very full and distinct in his account of this affair. He represents Apollo and Diana with their bows performing this piece of vengeance, and tells us, in particular, how and where each of the sons was wounded by the former. There is a great deal of difference, as well as a great deal of agreement, between his manner of telling the story, and the representation of it in the Medicean figures. As to the points in which they differ, they may generally be very well accounted for from the different natures of statuary and poetry, the latter of which can represent persons in the air as easily as on the earth, whereas, the former is more confined in general, and, in particular, tied down to one point of time. As to their agreement, that is very clear in several things, and more particularly in the principal figure, that is, Niobe, who is represented as engaged in the same action, and with the very same attitude, or manner of doing it, both in the Medicean statue of her, and in Ovid's account of the latter part of this tragical story. Apollo and Diana were considered of old as the inflicters of plagues and all sudden deaths; the former on men, and the latter on women. They generally talked of these two deities as discharging arrows on these occasions. The wounds, the arrows, and the deities themselves, were sometimes supposed to be all visible, and sometimes to be invisible; but even in the latter case the effect was plain; the dead body lay before them, and their credulity helped out the rest: the artist, therefore, as he could not well introduce the gods in the Medicean group of figures, did very well in generally omitting the wounds too, which they were supposed to make sometimes in the vitals, without leaving any mark on the outside of the body, as it often happens in the strokes given by lightning. Ovid follows both ways: he speaks of the wounds as visible on the brothers, and as invisible on the sisters; and one would think, by his account, that the gods were invisible too, even to the persons who

suffered so much from their hands. I have been obliged to refer you to Perier's print of the figures relating to this story in the Medicean gardens, because I have no copies or drawing of them in my collection. To say the truth, the manner of ranging the figures themselves does not seem to me to have been settled so judiciously at first as the fineness of the work, and the peculiarity of the story might have deserved. Niobe indeed herself, with her youngest daughter, as the principal figure, may not be ill placed in the middle point of view. On her right hand you have a horse, which should rather have been by one of her sons, for it is meant to signify, that they had been taking their exercises just before this calamity fell upon them: then there is one of her grown daughters stooping down and regarding her brother, that lies breathless and supine before her. The next in the round, for they are all placed almost circularly, is another son flying from the danger, and pulling his loose robe, like a sail, over his head, as endeavouring to screen himself with it: then there is a daughter, and then, in the midst of the front, is the fine figure of the wounded son, fallen on his knee, and represented as in great pain. The two next to your right hand are both daughters; then the youngest son, but a boy, and frightened as a boy. The next figure in the round I should take to be Amphion, for he is much older than the rest, and is just in the attitude in which Juvenal describes the father, though the disposers of these figures seem to have mistook him for one of his own children, there being seven daughters, and but six sons, unless you reckon this for one. Next to Niobe, on this side, is another daughter, which completes the circular line of figures I was speaking of. In the space contained within this circle there are only three figures, one of the sons near Niobe, another near Amphion, and a daughter bending forward, near the brother who lies dead, and is the only one who is so. These figures are all placed with their faces towards you, and are so ranged, I think, as rather to render the story confused, than to tell it clearly and regularly. To do that, the persons who gave them their places should have considered, perhaps, a little more than they did, what point of time the artist had chosen for this noble work, how each person in it is affected, and what connections they have, or should have, with one another. The point of time seems to me to have been very near the beginning of this tragedy, when one of the children only was killed, a second wounded, and, all the rest struck either with grief or fear, or amazement. On this shocking alarm, some are mourning over those who have already suffered, and others are providing for their own safety. In this light Niobe is represented, somewhat differently here from what she is in Ovid: she is sheltering her youngest daughter, (not as the last left to her, but perhaps as her greatest favourite, and as the least capable of shifting for herself), with her own garments, and with her very person; for she bends over her, as willing rather to receive the wound herself, than to lose her favourite child. The place where we see Niobe is, I think, not ill chosen, except that it may be put too far backward for a principal figure; but for the rest, I dare say there is a meaning in some of them, which we are now apt to pass over or mistake, from their being put out of the places that were originally designed for them by the artist who made them. The figures in the history-pieces of the ancients, (I mean in pictures as well as relievos) are generally flung more forward, and more in a line, than these are now disposed in. The artists then felt the ill effects and inconveniences that arose from their ignorance (or at least very shallow knowledge) in perspective, and therefore generally avoided their flinging their figures backward as much as possible; and, I believe, never ranged a number of figures, in any one relievo or picture, in the circular manner that we see these now placed. These, indeed, are detached figures, but that, I think, makes no great difference in the present case, for as they belong all to one and the same history, they must have their proper relations and bearings to one another. No artist of so much judgment, as one must necessarily have had to make such fine figures as some of these are, can ever be supposed to have set about such a large and complicated subject as this is with-

out arranging all the parts of it in a previous design, before he began to touch the first block of marble: in this design he must have ranged them in the manner that was usual of old, which differs much, as I have already said, from the manner of disposing figures in any historical piece at present, and consequently, from the manner in which we see these figures in the Medici gardens. I do not pretend to say where each particular figure should be placed; that must be left to the artists to find out, for it is among my desiderata. Perhaps, it might not be an unworthy subject for the Academy of Inscriptions at Paris to propose, among their prize-questions to the artists, some of whom might possibly be able to discover, by the rules of their art, and the reason of the thing (not forgetting the manner of the ancients) what particular spot was intended for each individual figure in the original design. But this is above my capacity, and all I can say is, that I did not chuse to have them copied in the manner that they stand at present, because I fear that, in many particulars, that may be rather a false than a true representation of the design of the artist."

NIOBE, daughter of Phoroneus, is said, by Homer, to have been the first mortal with whom Jupiter fell in love. The fruit of their intercourse was a son named Argus, from whom Argia, or Argolis, in the Peloponnesus, was called.

NIPHAEUS, a leader under Turnus, killed by horses.

NIPHE, one of Diana's companions.

NIREUS, son of Cherops and Aglaia, led from Naxos three ships against Troy, and is celebrated by Homer as the most beautiful person in the Grecian army, Achilles only excepted.

NISAEA, a Sea-nymph, mentioned in the Georgics.

NISROCH, the god of the Ninevites. Sennacherib, king of Assyria, was worshipping in the temple of this deity when he was assassinated by his two sons, Adrammelech and Sharezer. We are very much in the dark as to this divinity. The Jews have a strange notion concerning him, fancying it to have been a plank of Noah's ark, the relics of which were said to be preserved in the mountains of Armenia. Some suppose the word signifies a *dove*, and others understand by it an *eagle*, which has given occasion to an opinion, that Jupiter Belus, from whom the Assyrian kings pretended to be derived, was worshipped by them under the form of an eagle, and called Nisroch.

NISUS, son of Hyrtacus, famous for his friendship with Euryalus. See *Euryalus*.

Nisus, king of Dulichium, is celebrated in the Odyssey for his probity.

NISUS, son of Mars, or rather, perhaps, of Pandion, succeeded, in conjunction with his brothers, to the dominions of his father, and obtained Megara as his share of the paternal domains. Minos, solicitous to revenge the death of his son Androgeus, made war on the brothers, besieged Megara, and laid Attica waste. The fate of Nisus depended on a lock of his hair, which was of a purple colour, and whilst, according to the declaration of an oracle, it remained unsevered, was certain to preserve him in health and prosperity; but Scylla, his daughter, falling in love with Minos, whom, during the siege, she had seen from the walls, to obtain an interview with him, severed, during his sleep, the fatal hair from the head of her father, and with it his kingdom. Minos, however, disregarding both her passion and the service, she threw herself into the sea, but was changed by the gods to a lark, whilst Nisus, who put an end to his life, that he might escape death from the enemy, was transformed likewise to a hawk, since which period these birds have been ever at variance.

NITOES, certain demons or genii, whom the inhabitants of the Malucca islands consult on any affair of importance. On these occasions twenty or thirty persons being assembled, they then summon the Nito, by the sound of a little consecrated drum, whilst a part of the company lights up tapers of wax: after some time the Nito appears, or rather, one of the assembly officiates as his minister. Before they enter on the consultation, he is invited to eat and drink; and after the oracle has made his reply, they devour the remainder of the entertainment provided for that purpose. Notwithstanding these superstitious ceremonies, it is said these islanders laugh at religion, placing it only

in a servile fear, least some dreadful misfortune should befal them if they should fail in their obedience and respect to the Nito. In their private worship the master of every family is obliged, in honour of Nito, to light up wax tapers in different parts of his house, and he is to preserve some things consecrated by the evil spirit, which are supposed to be endowed by it with a certain supernatural power.

NOCCA, a god of the ancient Goths, Getes, &c. He is the same as the Neptune of the Greeks, and was supposed to preside over the sea.—— Wormius relates, that in some parts of Denmark they called him Nicken, and pretended that he appeared sometimes in the sea, and in the deep rivers, like a sea-monster, having a human head, especially to those unhappy people who were in imminent danger of being drowned: they said, likewise, that persons drowned, being taken out of the water, were found to have their noses red, as if their faces had been squeezed, and their blood sucked; an operation they ascribe to Nocca.

NOCTILUCA, an epithet of Diana, who had a temple on the Palatine Mount at Rome, under this title.

NODOSUS, an inferior rural deity. *Nodosus*, or *Nodotus*, is the god that takes care of the knots and the joints of the stalks.

NOEMON, a Trojan killed by Ulysses; a character in the Odyssey, and a chief killed by Turnus.

NOMIUS, an epithet of Apollo, which signifies either a shepherd, because he fed the cattle of Admetus, or because the Sun feeds all things which the earth generates, by his heat and influence; or, perhaps, this title may signify *lawgiver*, and might be given him on account of the severity of his laws when king of Arcadia.

NOMIUS, an epithet of the rural god Aristaeus.

NOMIUS, a title of Pan. At Molpeus, a town near the city Licosura, he had a temple under the title of Nomius, because he perfected the harmony of his pipe on the Nomian mountains.

NONA, the Latin name of one of the Fates or Destinies.

NONAE CAPROTINAE. See *Caprotina*.

NORAX, son of Mercury by Eurythaea, was the conductor of a colony from Iberia to Sardinia.

NORTIA, a goddess of the Etrurians, of whom nothing certain is known.

NOTHUS, son of Deucalion.

NOTUS, OR AUSTER, genius of the south-wind. See *Auster*.

NOVELLA, an epithet of Juno, of the same import with that of Februala, because the pontiffs paid her a peculiar worship on the first day of February.

NOVENDIALE, a nine days solemnity, observed with sacrifices by the ancient Romans, to avert the mischiefs with which they were threatened by prodigies, and to appease the anger of the gods, in which case it was usual for the Senate to send an order to the Pontifex Maximus, or Praetor of the city, for the observation of the solemnity. Tullus Hostilius, the fourth king of Rome, was the first who instituted the Novendiale, upon being informed of the prodigious hail that had fallen upon Mount Albanus, in the country of Latium, the size and substance of which caused it to be taken for stones.

NOVENSILES, certain gods of the ancient Romans, so called from the number *nine*. They are said to have been Lara, Vesta, Minerva, Feronia, Concord, Fidelity, Fortune, Chance, and Health. The Dii Novensiles were Sabine gods, adopted by Romulus, and had a temple built to them, in consequence of a vow, by king Tatius. Some antiquaries take the name to have been given to those which were last placed among the number of the gods, as Hercules, Vesta, Sanctity, Fortune, &c. There are some who pretend that it signifies the nine Muses, whilst others affirm, that it meant the gods of the provinces and kingdoms which the Romans had conquered, and to whom they sacrificed under the name of Dii Novensiles.

NOX. See *Night*.

NUBIGENAE, a name of the Centaurs.

NUDIPEDALIA, an ancient festival, in which all were obliged to walk bare-footed. This was done on account of some public calamity, as the plague, famine, an entire drought, and the like. It was also usual for the Roman matrons, when any supplication or vows were to

be made to the goddess Vesta, to walk barefooted in procession to her temple.

NUMA, son of Pompilius Atticus, and second king of Rome, was born at Cures, a city of the Sabines. He instituted many sacred ceremonies, built a temple to Vesta, and appointed virgins to preserve the holy fire; he also appointed eight colleges of priests, (mentioned in the course of the alphabet), and built a temple to Janus. He divided the year into twelve months, and enacted many useful laws. To obtain for his institutions the greater respect, he persuaded the people that he had received them from the nymph Egeria and the Muses; for to them he ascribed most of his revelations. He married Tatia, daughter of Tatius, associate of Romulus, by whom he had four sons, and a daughter Pompilia, who became the wife of Tullus Hostilius. He died in the 82d year of Rome, and in the 44th of his reign, during which there was neither war nor sedition, nor any innovation attempted on the state.

NUMENIA. See *Neomenia.*

NUMERIA, a goddess presiding over adult persons. She was worshipped, that from her might be learnt the use of accompts.

NUMICUS, a river-deity. Ovid describes him as assisting in the deification of Aeneas, and in another place as ravishing Anna, sister of Dido. In the Latian river Aeneas perished as he was fighting, and was believed to have passed from thence into heaven.

NUMITOR, a chief on the side of Turnus, mentioned in the Aeneid.

NUMITOR, son of Procas, king of Alba, and brother of Amulius. Procas dying, left his two sons joint heirs to his crown, on condition of their reigning annually by turns, but Amulius, on getting possession of the throne, excluded Numitor, whose son Lausus he ordered to be put to death, and obliged Ilia, or Rhea Sylvia, Numitor's only daughter, to become a vestal; but that princess being pregnant, declared she was with child by the god Mars, and afterwards brought forth Romulus and Remus, who at length killed Amulius, and restored Numitor to the throne.

NUNDINA, a goddess supposed to preside over the purification of infants; and as the males were purified on the ninth day after their birth, she received her name from the word Nonus, or the ninth. See *Lustral Day.*

NUPTIAL GODS AND GODDESSES. See *Deities Nuptial.*

NUPTIALIS, a name of Juno. When they sacrificed to her under this name, they took the gall out of the victim, and cast it behind the altar, to signify that there ought to be no bitterness betwixt those who were united in marriage.

NYCTEIS, daughter of Nycteus, and mother of Labdacus. Some consider this name as the patronymic of Antiope.

NYCTELIA, Grecian feasts in honour of Bacchus, so called, because held in the night-time. A great part of the ceremony consisted in running through the streets with drinking-vessels, quaffing, and brandishing lighted torches.—— These feasts were celebrated every three years in the beginning of the spring, and as there was no impurity unpractised in them, the Romans prohibited in Italy the observation of them.

NYCTEUS, son of Neptune and Cleone, daughter of Atlas, and father of Nyctimene and Antiope. [See *Antiope.*]

Hyricus and Chthonius had both sons so called.

Of this name also was one of the four black horses in Pluto's chariot.

NYCTIMENE, daughter of Nycteus, king of Lesbos, son of Neptune and Cleone, and sister of Antiope. Nyctimene indulged an incestuous passion for her father, which her nurse enabled her to gratify, by putting her into his bed. Nycteus, on discovering the fact, would have slain his daughter, in abhorrence of her conduct, but she flying to the woods to avoid his fury, Minerva changed her into an owl, which, as conscious of her guilt, still hates the light.

NYCTIMUS, son of Lycaon, king of Arcadia, having no children, appointed Arcas, the son of his sister Callisto, his successor in the kingdom.

NYMPHAE, NYMPHS, certain inferior goddesses, inhabiting the mountains, woods, vallies, rivers, seas, &c. said to be daughters of Oceanus and Tethys. According to ancient mythology, the whole universe was full of these nymphs,

who are distinguished into several ranks and classes, though the general division of them is into celestial and terrestrial. 1. The Celestial Nymphs, called *Urania*, were supposed to be intelligencers that governed the heavenly bodies or spheres. II. The Terrestrial Nymphs, called *Epigeiae*, presided over the several parts of the inferior world; these were again subdivided into those of the water, and those of the earth. The Nymphs of the water were ranged under several classes: 1. The Oceanides, or Nymphs of the Ocean. 2. The Nereids, daughters of Nereus and Doris. 3. The Naiads, Nymphs of the Fountains. 4. The Ephydriades, also Nymphs of the Fountains; and 5. The Limniades, Nymphs of the Lakes. The Nymphs of the Earth were likewise divided into different classes; as, 1. The Oreades, or Nymphs of the Mountains. 2. The Napaeae, Nymphs of the Meadows; and 3. The Dryads and Hamadryads, Nymphs of the Woods and Forests. Besides these, there were Nymphs who took their names from particular countries, rivers, &c. as the Dardanides, Tiberides, Ismenides, &c. Pausanias reports it as the opinion of the ancient poets, that the Nymphs were not altogether free from death, or immortal, but that their years were in a manner innumerable; that prophecies were inspired by the Nymphs, as well as the other deities; and that they had foretold the destruction of several cities: they were likewise esteemed as the authors of divination. Meursius is of opinion, that the Greeks borrowed their notion of these divinities from the Phoenicians, for *nympha*, in their language, signifying *soul*, the Greeks imagined, that the souls of the ancient inhabitants of Greece were become Nymphs; particularly, that the souls of those who had inhabited the woods were called Dryads; those who inhabited the mountains Oreades; those who dwelt on the sea-coasts Nereids; and, lastly, those who had their place of abode near rivers or fountains, Naiads. Though goats were sometimes sacrificed to the Nymphs, yet their stated offerings were milk, oil, honey, and wine. The Nymphs were represented as young and beautiful virgins, and dressed suitably to the character ascribed them. Beger gives us a list of the Nymphs, which does not much exceed one hundred in number, although it is said Diana had above a thousand in her train. We may remark, that some of the Nymphs in Beger's list are twice named, according to the different manner in which the poets, from whom he drew his catalogue, pronounced their appellations; and of others it may be noted, that they are the same with the Muses. The list he has given is as follows, viz. Acasta, Adma, Aegeria, Aegle, Agalete, Agave, Amathia, Amphithae, Amphinome, Amphilas, Amphyro, Arethusa, Asia, Atte, Beroe, Calianaste, Calliroe, Calypso, Casinaria, Cerceis, Clio, Clotho, Clymene, Clytia, Corasice, Creseis, Cydippe, Cymodusa, Cymothoe, Deiopeia, Dianaste, Dione, Doris, Dosithaea, Doxa, Drymo, Dynamne, Electra, Ephyre, Erece, Eudore, Europa, Eurybia, Eurymene, Galataea, Gralaxaura, Glaucis, Halia, Hippo, Hyale, Idotheta, Idyia, Ianthe, Iacra, Ianira, Laodice, Lara, Leonthadome, Ligea, Limneria, Lyceste, Lycorias, Marcia, Melantho, Melite, Meloboris, Memnesthe, Metis, Minestra, Menopene, Memeritis, Neso, Nisaea, Nise, Ocyroe, Opis, Orytha, Panope, Panopea, Pasithoe, Peloris, Persa, Perseis, Petrea, Pherusa, Pholoe, Phyllidoce, Pitho, Plexaura, Pleone, Polydora, Proto, Prymno, Rhodea, Sagaritis, Sangaris, Spio, Styx, Syrinx, Thalessa, Thalia, Thero, Thespia, Thetis, Thoe, Thyca, Thyella, Thisbe, Torebia, Tyche, Thyro, Urania, Xanto, Zeuxo, Zexo.

According to Ovid, when Turnus, fighting against Aeneas, endeavoured to burn his fleet, the mother of the gods obtained from Jupiter, that they should be transformed into Nymphs, because they had been built of the wood of Mount Ida, which was dedicated to her: by this means the number of the Sea-nymphs was increased. Agreeably to the same poet, these ships, thus become Nymphs, retained a mortal hatred for the Greeks, and cheerfully beheld the wreck of the ship of Ulysses floating in the water.

NYMPHAEA, a kind of grottos sacred to the Nymphs, from whose statues, with which they were adorned, or from the fountains they afforded, their name is evidently derived.

NYMPHAGETES, that is, *Leader of the Nymphs*, an epithet given to Neptune by Hesiod and Pindar.

NYSAEUS, an epithet of Jupiter, from his being educated on Mount Nysa.

NYSUS. See *Nisus*.

O

OANES, OANNES, OR OEN, a deity of the Syrians, which they represented as having two human heads, hands and feet, with a body and tail like a fish. He was believed to have come from the red sea, and to have instructed men in arts, agriculture, and laws.

OAXUS, son of Apollo by Atria, or Anchiale, gave name to the Oaxes, a river of Crete.

OBLATION, any thing offered to the gods. See *Sacrifice*.

OBRIMO, a surname of Proserpine.

OBSEQUENS, a name of Fortune. Servius Tullus dedicated a temple to Fortuna Obsequens.

OBSTINACY, one of the progeny of Nox and Erebus.

OCALEA, OR OCALIA, daughter of Mantineus, wife of Abas, son of Lynceus and Hypermnestra, and mother of Acrisius and Proetus.

OCCASIO, OCCASION, OR OPPORTUNITY, a goddess honoured by the Pagans as superintendant of the fittest season wherein to accomplish any business. She was usually represented in the form of a woman naked, and bald behind, but with a lock on her forehead, one foot placed on a wheel, the other in the air, and both winged. In one hand she held a razor, and a sail in the other. We know of no temple erected to this deity.

OCCATOR, one of the inferior rural deities. He was the god of harrowing, and was worshipped when the fields were to be harrowed.

OCEAN. See *Sea*.

OCEANIDES, *Sea-nymphs*, the offspring of Oceanus and Tethys. Their whole number, according to Apollodorus, who particularizes seven (Amphitrite, Asia, Doris, Electra, Metis, and Styx) was not less than three thousand; Hesiod mentioning the eldest enumerates forty-one (Acasta, Admete, Amphiro, Callirhoe, Calypso, Cerceis, Clymene, Clythia, Crisia, Dione, Eudora, Europa, Galuxaure, Hippo, Idyia, Ianira, Ianthe, Melobosis, Menestho, Ocyroe, Pasithoe, Petrea, Perseis, Pitho, Plexaure, Pluto, Polydora, Prynno, Rhodia, Telestho, Thoe, Tyche, Urania, Xanthe, Zeuxo, with all mentioned by Apollodorus, Amphitrite excepted). The names of sixteen

also occur in Hyginus, but differently expressed from those just cited. These divinities were honoured with libations and sacrifices.

OCEANIAE, Nymphs so called, who composed part of the train of Diana. Some say they were sixty in number.

OCEANITIDES, the children of Oceanus and Tethys, Nereus, Doris, &c. from whence they were called Oceanitides. They are reckoned in the third class of Water-deities. The Oceanitides are mentioned sometimes by the poets, but without any particular to distinguish them, except that Virgil when mentioning two of them, seems to dress them in a different manner from the Neptunini and Nereids.

OCEANUS, oldest son of Coelus and Terra, or Vesta. He married his sister Tethys, and besides her had many other wives. He had several other sisters, all Nymphs, each of whom possessed an hundred woods and as many rivers. Oceanus was esteemed by the ancients as the father both of gods and man, who were said to have taken their beginning from him, on account of the ocean's encompassing the earth with its waves, and because he was the principal of that radical moisture diffused through universal matter, without which, according to Thales, nothing could either be produced or subsist. Homer makes Juno visit Oceanus at the remotest limits of the earth, and acknowledge him and Tethys as the parents of the gods, adding, that she herself had been brought up under their tuition. By Tethys he had Ephyre, who was matched to Epemetheus; and Pleione, wife of Atlas. Many of their other children are mentioned in poetical story, whose names it would be endless to enumerate, and, indeed, they are only the appellations of the principal rivers of the world. Two other wives of Oceanus were Pamphyloge and Parthenope: by the former he had two daughters, Asia and Lybia; and by the latter, Europa and Thracia, from whom the countries so denominated were called.—Oceanus had also a daughter named Cephyra, who educated Neptune, and three sons, Trip-

tolemus, the favourite of Ceres, the sea-god Nereus, and Achelous, the deity of fountains and rivers. Oceanus was described with a bull's head, to represent the rage and bellowing of the ocean when agitated by storms. Oceanus and Tethys are ranked in the highest class of sea-deities, and as governors in chief over the whole world of waters. "I am apt to imagine," says Mr. Spence, "that Oceanus is represented in several antiques, as whenever you see Tellus and a water-deity opposed to one another on sarcophaguses, and on most relievos where the four elements are expressed by persons, particularly in such as represent the creation, or new formation of any person. I cannot say that I have ever met with any figure of his wife Tethys. The poets speak of them both under their personal characters, but say very little that is descriptive of either."

OCHESIUS, an Aetolian chieftain killed before Troy.

OCNUS, OCHNUS AND AUCNUS, appellatives of Bianor, son of the Tiber and Manto. He was a leader under Aeneas, and is said to have founded Mantua, which he called after his mother.

The poets mention another *Ocnus*, whom they place in Tartarus, with an ass at his side, who devours a cord as fast as Ocnus can spin it. Hence the *cord of Ocnus* is proverbially used for labour in vain.

OCYALUS, a competitor in the games of the Odyssey.

OCYPETE, one of the Harpyes. See *Harpyes*.

OCYRHOE, one of the children of Oceanus and Tethys.

OCYHRHOE, daughter of Chiron the Centaur, and Charista, contemning her father's art, and being seized with a kind of phrenzy, predicted future events. She foretold that the infant Aesculapius should raise the dead to life by the help of medicine, and that he should feel the wound of a thunderbolt from his grandfather. She also foretold, that her father Chiron should be tormented with serpents, and, becoming desirous of death, be admitted by the gods into the number of immortals: after which predictions she passed into the form of a mare, lest, contrary to the will of the Destinies, she should declare too much.

OCYTHOE, the same with *Ocypete*.

ODACON, a Syrian divinity, supposed to have been the same with Dagon and Oannes.

ODIN. See *Woden*.

ODITES, a Centaur, the son of Ixion and Nephele, was killed by Mopsus at the marriage of Pirithous.

Of this name likewise was a prince killed at the wedding of Andromache.

ODIUS, with Epistrophus, led the Halizonians in support of Troy, and was killed by Agamemnon.

ODRYSIUS, a Thracian surname of Bacchus.

ODRYSUS, a Thracian deity; perhaps Bacchus himself.

ODYSSEIA, the Odyssey of Homer, an Epic poem on the adventures of Ulysses after the destruction of Troy.

OEAGER AND OEAGRUS, father of Orpheus. See *Orpheus*.

OEAX, son of Nauplius and Clymene.

OEBALUS, son of Argalus, or, according to others, of Cynortas, king of Laconia, and by Gorgophone, daughter of Perseus, father of Hippocoon, Tyndarus, &c.

Also a son of Telon and the Nymph Sabethis, who aided Turnus against Aeneas.

OEDIPUS, son of Laius king of Thebes, by Iocasta. Soon after his birth, Laius commanded a soldier to carry Oedipus into a wood, and there destroy him, because he had been foretold by the oracle that he should be killed by his own son; but the soldier, (or as others say, *shepherd*) moved with pity, and afraid to imbrue his hands with royal blood, pierced the feet of the infant with a hook, and tied him by them to a tree. In this condition Phorbas, one of the shepherds of Polybius, king of Corinth, found the ill-fated child, and brought him to the queen, who, being childless, educated him with as much care as though he were her son, and from his swollen feet called him Oedipus; οιδεω signifying to *swell*, and πους a *foot*. When grown up, he was informed that he was not the son of Polybius; and resolving to find out his parents, he consulted the oracle, which told him, he should meet his father in Phocis. In his journey thither he happened on some passengers, amongst whom, but unknown, was his father. A quarrel ensuing between

them, Laius was killed in the fray by his son. Oedipus proceeded on his journey, and arrived at Thebes, where having overcome the Sphinx, he received, for his reward, Iocasta in marriage. Not knowing her to be his mother, the nuptials were performed, and by her he became the father of Eteocles and Polynices, Antigone and Ismena. When Oedipus, however, found that by his own hands his father had been killed, and that his mother was actually his wife, he was seized with such madness, as to pluck out his eyes, and would have destroyed himself, but for his daughter Antigone, who led him about in his blindness.—Eteocles and Polynices succeeded him on the throne. See *Creon*.

OEME, daughter of Danaus.

OENEUS, king of Celydon, or Aetolia, son of Parthaon, was father of Meleager, Dejanira, wife of Hercules, and of several other daughters, called Meleagrides. This prince sacrificing to all the deities, and unintentionally omitting Diana, the goddess, resented the affront, and sent a wild boar to lay waste his country; but which was killed by Meleager and Atalanta. See *Meleager*.

OENIS, a Nymph reputed to have been the mother of Pan by Jupiter.

OENOE, a Naiad, married Sicinus, son of Thoas, king of Lemnos. See *Sicinus*.

OENISTERIA, sacrifices held by the youth of Athens previous to the first cutting of their hair and shaving their beards. The etymology of the word, which comes from οινος, *wine*, shews of what the libation consisted. These sacrifices were offered to Hercules, and the quantity of the offering was regulated by law.

OENOMAUS, son of Mars, king of Elis, and father of Hippodamia by Sterope, daughter of Atlas, was killed by a fall from his chariot. See *Hippodamia*.

OENOMAS, a Trojan leader killed by Idomeneus.

OENONE, a Nymph of Mount Ida, who not only foretold things to come, but possessed skill in medicine, was daughter of Cebrenus, a river of Phrygia, and the first wife of Paris, to whom she made known the misfortunes which would befall him if he should venture into Greece. Paris, notwithstanding her representations, went thither, and having carried off Helena, and being afterwards wounded at the siege of Troy by Philoctetes, called to mind Oenone's prediction, which had forewarned him of such disasters. In consequence of this recollection he ordered his attendants to convey him to Mount Ida, that Oenone might cure him of his wound; but, before he could reach the mountain, expired. Some authors report, that when Oenone saw the dead body of Paris, she was so deeply affected as to strangle herself. Parthenius says only that she killed herself. Quintus Calaber affirms, that she threw herself on the funeral pile, where the body of Paris was burnt; Lycophron, that she flung herself from the top of a tower; and Dictys Cretensis, that Oenone, at the sight of the dead body, went mad, and devoting herself to melancholy, by insensible degrees, died of grief, and was buried in the same grave with Paris. Quintus Calaber imagines, that Oenone, whilst Paris lay prostrate at her feet, and being ready to expire, he implored her assistance, treated him with the utmost indignity; but that, after his death, she was so filled with contrition, as to throw herself on his pile, and expire in its flames. She bore a son to Paris, called Corythus. The Scholiast on Lycophron relates, that the river Cebrenus, by upbraiding his daughter Oenone for loving a husband who was false to her, roused her to such a pitch of revenge, that she sent her son Corythus to the princes of Greece, not only to excite their hostilities against Troy, but likewise to be their guide. Conon also makes Corythus the instrument of Oenone's revenge, but in another manner. He informs us that Corythus was still handsomer than his father Paris, and that Oenone sent him to Helena, both to fire Paris with jealousy, and to procure an opportunity of ruining her rival. Helena being easily captivated by the charms of Corythus, a familiarity was contracted between them, and Paris growing jealous of the son, whom he one day saw with Helena, killed him. Others admit, that Helena loved Corythus; that he entertained for her a reciprocal passion; and that Paris killed him; but not that his mother suborned him for the purpose. Some pretend, that Corythus sprung from the amours of Paris and

Helena, which is absurd, for from this celebrated rape to the death of Paris, there was not an interval sufficient.

OENOPION, king of Chios, was the husband of Aerope, whom Orion attempting to vitiate, was deprived by him of his sight; but on being restored by Phoebus, he made war on Oenopion, who concealed himself under ground to escape from his vengeance. See *Orion*.

OENOPION. See *Candiope*.

OENOPS. See *Leiodes*.

OENOTRUS, son of Lycaon, migrated from Arcadia with a colony into Magna Graecia, and gave the name of Oenotria to that part of Italy in which he settled.

OENUS, son of Lycimnius, accompanied Hercules, and was killed at Sparta.

OGDOA, a Carian deity, under whose temple the sea was supposed to pass.

OGMIUS, the name by which Hercules was known amongst the Gauls.

OGYGES, king of Ogygia, afterwards called Boeotia and Attica, founded Thebes and Eleusina. In his time, that is 1748 years before the Christian era, happened the celebrated deluge, which, according to some authors, he escaped, and in which, according to others, he perished, with most of his subjects. This deluge is said to have happened two hundred and forty-eight years before Deucalion's. Ogyges was not a native of Greece; his very name alone sufficiently proves him to have been a stranger; but whether he came from Egypt or Phoenicia, or from the country of Amalek, cannot be determined. According to Pausanias, Ogyges married Thebe, daughter of Jupiter and Iodamia, by whom he had two sons, Cadmus and Eleusinus, who built the city Eleusis, and three daughters, Alalcomene, Aulis, and Thalsinia. These three princesses after their death were worshipped as divinities. See *Praxidician Goddesses*.

OGYGIA, one of the daughters of Amphion and Niobe. See *Niobe*.

OICLES, son of Antiphates and Zeuxippe, husband of Hypermnestra, daughter of Thestius, and father of Amphiaraus, Iphianira, and Polyboea.

OICLUS, son of Antiphalis, and grandson of Melampus. See *Talaus*.

OILEUS, king of Locris, and father of Ajax. Oileus was one of the Argonauts, and on that expedition wounded by the quil of a monstrous bird. The quil, however, was extracted from his shoulder, and the wound healed.

OILEUS. See *Bienor*.

OLD AGE, one of the children of Nox and Erebus.

OLD MAN OF OBY, a remarkable idol of the Ostiac Tartars, who inhabit near the river Oby, consisting of wood, and having a nose, which resembles the snout of a hog; in which is a hook of iron. His eyes are made of glass, and his head is embellished with a large pair of horns. His devotees oblige him to change his place of residence every three years, and transport him over the Oby, from one station to another, with great solemnity, in a vessel made for that purpose. When the ice dissolves, and the river overflows its banks, the Ostiacs flock to this idol in a body, and beseech him to prove propitious to their fishery: if the season fail to answer their expectations, they load him with a thousand reproaches, and insult him as an old, impotent, and despicable deity: on the contrary, if they prove successful in fishing, the god, by way of retaliation, is allowed part of the booty.

OLEN. See Oracle of Apollo at Delphi.

OLENUS, son of Vulcan and Aglaia. He was founder of a city of his own name in Boeotia.

OLYMPIA, a Grecian festival celebrated in honour of the Olympian Jupiter, by the Athenians, Smyrnaean, Macedonians, and especially the Eleans.

OLYMPIAD, a space or period of four years, whereby the Greeks reckoned their time. This method of computation had its rise from the Olympic Games, which were celebrated every fifth year, near the city Olympia in Peloponnesus. The first Olympiad commenced, according to some, in the year 3938 of the Julian period, the year from the creation 3174, the year before Christ 774, and 24 years before the foundation of Rome; or rather, as others will have it, in the year of the world 3251, the year of the Julian period 3941, and 23 years before the building of Rome. The Peloponnesian war began on the first year of the 87th Olympiad, Alexander the Great died the first

year of the 114th, and Jesus Christ was born the first year of the 195th Olympiad. The Olympiads were also called *Anni Iphiti*, from Iphitus, who instituted, or at least renewed the Olympic Games. We do not find any computation by Olympiads, after the 364th, which ended with the year of Christ 440; except that in a charter of our king Ethelbert, the years of his reign are said to be reckoned by Olympiads. Though the great advantage accruing to history from the institution of the Olympiad be universally acknowledged, yet have historians taken no notice of its original: they have told us, indeed, that it was instituted by Iphitus, and that it was a period or cycle of four years. The ridiculous reason assigned for it by Pausanias would induce one to believe that they knew no more; and yet it is certain, that the period of four years was almost as old as the religion of Greece, being used in divers of their *sacra*, or religious festivals, as the Panathenaea, Musaea, and many other, besides the Olympic Games. The silence of the ancient historians upon this point is so remarkable, that a learned modern (Scaliger) who has been at infinite pains to settle the chronology of the ancients, takes great glory to himself for having discovered the true source of this sacred period, and unravelled all the intricacies of the Olympiad: from him, therefore, we shall chiefly borrow what follows upon this article. The Greeks, enquiring of the Delphic oracle concerning their solemn feasts and sacrifices, received for answer, that they would do well to sacrifice *according to the custom of their fathers, and according to three things*; which last words they interpreted to signify days, months, and years: they accordingly set themselves about regulating their years by the sun, and their months and days by the appearances of the moon. By this method they were in hopes so to order their festivals and times of sacrifice, as always to make their offerings precisely upon the same days, and the same months in the year, which they imagined would be pleasing and acceptable to the gods, and consequently believed that to be the intention of the oracle. This, however, could only happen when the solsticial conversions of the sun and the equinoctials should return to the same places in the calendar-year. After trying in vain many forms and combinations of years, in order to fulfil the oracle, they at length hit upon one which seemed to them admirably calculated to solve all difficulties, and answer their purpose. Their year was made to consist of 360 days, with two additional days, and their months of thirty days each, from one of which, however, in the course of four years, they took a day; by this means their period of four years amounted to 1447 days; sometimes a whole month was intercalated, and then this period consisted of 1477 days: thus they flattered themselves that they had punctually fulfilled the oracle; for they sacrificed according to the year and the month, because the month was full, as consisting of thirty days; and the years thus made up of complete months, by means of these intercalations, returned to their beginnings, at least pretty nearly: hence the great festivals of the Greeks were solemnised every fifth year, after an interval of four complete years; as, for example, the Panathenaea at Athens, and the Olympic Games at Elis, which were celebrated every fifth year upon the full of the moon. This last circumstance Pindar alone hath discovered to us, in his third Olympic-Ode; and his Scholiast at the same time informs us, that those games were sometimes celebrated in the forty-ninth, and sometimes in the fiftieth moon; that is, sometimes in the month which the Eleans call Apollonius, and sometimes in that named by them Parthenius, which seem to answer to our months of July and August: accordingly we find by Scaliger's tables, that the Olympic new moon fell sometimes in the middle or latter end of July, and sometimes in the beginning of August; for that festival never preceded the summer solstice, which the ancients placed always on the 9th of July, so that the Olympic moon was the first new moon after the summer solstice. This gave birth to the intercalary month, and occasioned the variation in the period of four years, which consisted sometimes of forty-eight months, and sometimes of forty-nine. This is the doctrine of the Olympiad, without a perfect knowledge of which it will be but lost labour, says Scaliger, to go about settling the Grecian chronology. "How fortunate was it,"

exclaims he, "that the ancient Greeks should take it into their heads to celebrate, with so much devotion, every fifth year, their Olympic Games! Hail, venerable Olympiad! thou guardian of dates and eras! assertrix of historical truth, and curb of the fanatical licentiousness of chronologists! Were it not for thee, all things would still be covered under the black veil of darkness, since there are many, even at this day, whose eyes are blinded and dazzled at thy lustre! By thy means, not those things only which have happened since thy institution, but those also which were done before thee, are brought to light, as the destruction of Troy, the return of the Heraclides, the Ionick migration, and many others, for the knowledge of which we are indebted to thy divine assistance; by the help of which also we are enabled to fix the dates and epochas of the Holy Scriptures, notwithstanding what silly and ignorant people advance, who say that without the Holy Scriptures there would be no coming at the knowledge of thy epocha, than which nothing can be imagined more absurd and monstrous." But notwithstanding this enthusiastic exclamation, chronologers are far from being agreed about the precise time upon which the Olympiads began, some dating them from the victory of Coroebus the Elean, and others throwing their original thirteen, and even twenty-eight Olympiads backwarder: a contrivance, as Sir Isaac Newton hath observed, of those artificial chronologers, who, to accommodate the Olympiads to their systems and computations, have added to their antiquity a hundred and twelve years. This great man has thought it worth his trouble to examine their hypothesis, and endeavour to establish the old chronology upon surer and better principles: whether he has succeeded in his attempt, we presume not to pronounce. Chronologists, however, in all their computations, agree to reckon downward from that Olympiad in which Coroebus the Elean was conqueror, with whom also the list of conquerors begins. This list is very useful, since the Greek writers frequently mark the Olympiad by no other designation than the name of the conqueror It may not be amiss to take notice, before we conclude this article, of what Eusebius tells us from Africanus, that the word Olympia in the Egyptian language, signifies the *moon*, which was so called, because once in every month she runs through the Zodiac, named Olympus by the old Egyptians. This etymology of the Olympiad, though mentioned by no other author, will appear the more probable, when we consider that the Olympiad was a lunar cycle, corrected indeed by the course of the sun, and that the Greeks had their period of four years from Egypt, out of which fertile nursery they likewise originally transplanted their arts and sciences, their learning and philosophy, their religion and their gods.

OLYMPIC GAMES, See GAMES *Olympic*.

OLYMPICA, an epithet of Juno, from Mount Olympia.

OLYMPII, an epithet given by the Athenians to the twelve chief deities. See *Deities Celestial*.

OLYMPIUS, an epithet of Jupiter, either from Olympus, the name of the master who taught him, and of the heaven wherein he resides, or of a city which stood near Mount Olympia, anciently held in great repute, because a temple was there dedicated to Jupiter, and games solemnized every fifth year. To this Jupiter Olympius the first cup was sacrificed in their festivals.

OLYMPUS, disciple to Marsyas, was celebrated for poetic talents and musical skill prior to the Trojan war.

Another of this name was son of Hercules and Euboea.

OLYMPUSA, daughter of Thespius.

OMOLEIA, OR HOMOLEIA, festivals celebrated in Boeotia, on the mountain Omole, or Homole, in honour of Jupiter.

OMOPHAGIA, a Grecian festival in honour of Bacchus, surnamed Ωμοφαγος, or the *eater of raw flesh*. This solemnity was celebrated in the same manner with the other festivals of Bacchus, wherein they counterfeited frenzy and madness: one thing peculiar to it was, that the worshippers used to eat the entrails of goats raw and bloody, which was done in imitation of the god, to whom the surname by which he was adored at this solemnity was given for the like actions

OMPHALE, queen of Lydia, and wife or mis-

tress of Hercules, condescended to favour his passion on account of his having killed a serpent near the river Sangaris, which laid waste the country. Hercules was so enamoured of this princess, that he exchanged his club for the distaff, and employed himself in spinning among her women. Plutarch says, that after Hercules had unfortunately killed Iphitus, he retired to Lydia, where, for a long time, he was slave to Omphale, a punishment which he had imposed upon himself for the murder, according to the custom of those times. Apollodorus relates, that those who had been guilty of murder became voluntary exiles, and imposed on themselves a certain penance, which they continued till they thereby thought themselves expiated; that Hercules went first to Pylos, and thence to Amyclae, where he was expiated by Deiphobus, son of Hippolytus; but that falling ill, and consulting the oracle of Apollo, he received for answer, that there would be no end of his calamities till he had passed three years in slavery, upon which he sold himself a slave to Omphale. The conduct of this hero, whilst at the court of Omphale, is amply related under the article *Hercules*.

ONARUS, priest of Bacchus, was supposed to have married Ariadne after the dereliction of Theseus.

ONCHESTIA, a Boeotian festival in honour of Neptune, surnamed Onchestius, from Onchestus, a town in Boeotia.

ONCHESTIUS, an epithet of Neptune. See *Onchestia*.

ONEILION. See *Poseidonia*.

ONESIPPUS, son of Hercules.

OPALIA, Roman festivals in honour of the goddess Ops. Varro says, they were held three days after the expiration of the Saturnalia. According to Macrobius, they were held on the 19th of December, which was one of the days of the Saturnalia. He adds, that these two feasts were celebrated in the same month, because Saturn and Ops were husband and wife, and that it is to them we owe the invention of corn and fruits; for which reason the feast was not held till the harvest and fruit-time were entirely over. The same author observes, that the vows offered to the goddess were made sitting on the ground, to shew that she was Earth, the mother of all things.

OPERTANEA, sacrifices of Cybele, so called from the great privacy observed by her votaries, and for the same reason the place in which her sacrifices were performed was called *Opretum*, i. e. *covered*. Silence was observed in a most peculiar manner in the sacrifices of this goddess, as it was in a less degree in all other sacrifices, according to the doctrine of the Pythagoreans and Egyptians, who taught, that God was to be worshipped in silence, because, that at the first creation all things thence took their beginning. To the same purpose Plutarch says, "Men were our masters to teach us to speak, but we learn silence from the gods: from these we learn to hold our peace in their rites and initiations."

OPERTUS, an epithet of Pluto.

OPHELESTES, a Trojan chief, killed by Teucer.

OPHELTES. See *Archemorus, Games Nemaean.*

OPHELTIUS. See *Bucolion.*

OPHIONEUS, the chief of the daemons, who, according to Pherecides the Syrian, revolted against Jupiter; whence, it should seem, that the Pagans had some knowledge of the fall of Lucifer, as this word in the Greek signifies *serpent*, or *serpentine*, the figure under which the devil tempted our first parents.

OPIGENA, OBSTETRIX, epithets of Juno, from her assisting women in labour.

OPIS, a title of Diana, because she helped to bring children into the world, which good office it is said she first performed to her brother Apollo, for as soon as she was born she assisted her mother Latona, to whom she acted in the capacity of midwife, but was so terrified at her mother's pain, that she resolved never to have children, but to live perpetually a virgin.

OPIS. See *Aruns.*

OPITES, a native of Argos, killed by Hector.

OPITULATOR, an epithet of Jupiter, from his helping the distressed.

OPITULUS. See *Opitulator.*

OPS, one of the titles of Cybele, because she brings help and assistance to every thing in this

world. Also, one of the names of Rhea, wife of Saturn.

OPPORTUNITAS, OPPORTUNITY. See *Occasio.*

OPTIMUS MAXIMUS, a conjunct epithet of Jupiter, from his power and willingness to benefit all men.

ORA, mother of Coalaxes by Jupiter.

ORACULUM, ORACLE, the response or answer which the gods were supposed to give to men who consulted them upon any occasion or affair of importance, which answer was usually given by the intervention of the priest or priestess of the divinity consulted. Of all nations the Grecian was the most famous for oracles; and some of their wisest men have endeavoured to vindicate them upon solid principles and refined reasonings. Xenophon expatiates on the necessity of consulting the gods by augurs and oracles: he represents man as naturally ignorant of what is advantageous or destructive to himself; says, that he is so far from being able to penetrate into the future, that the present itself escapes him; that his designs may be frustrated by the slightest objects; that the deity alone, to whom all ages are present, can impart to him the infallible knowledge of futurity; that no other being can give success to his enterprizes; and that it is highly reasonable to believe, that he will guide and protect those who adore him with a pure affection, who call upon him, and consult him with a sincere and humble resignation.—Oracles were thought by the Greeks to proceed in a more immediate manner, than the other acts of divination, from God; and, on this account, their credit was so great, that in all disputes and doubts their determinations were held inviolable: no business of any consequence was undertaken, scarce any peace concluded, or war engaged in; any new laws enacted, or any new form of government instituted, without consulting oracles. Croesus, before he durst venture to declare war against the Persians, consulted not only all the most famous oracles of Greece, but sent ambassadors as far as Lybia to that of Jupiter Hammon. Minos, that his laws might not want a proper weight with the people, ascribed to them a divine sanction, and pretended to receive from Jupiter instructions how to new-model his government; and Lycurgus, the Spartan legislator, made frequent visits to the Delphian oracle, that the people might entertain a belief of his having received from Apollo the ground-work of those institutes which he afterwards communicated to the Spartans. These pious frauds were an effectual means of establishing the authority of laws, and engaging the people to a compliance with the will of the law given: persons thus inspired were frequently thought worthy of the highest trust, and sometimes advanced to regal power, from a persuasion, that as they were admitted to the counsels of the gods, they were best able to provide for the well-being of man. It is not to be wondered, that the ministers of the oracles were in the highest credit and esteem: this reputation they improved greatly to their advantage, for they allowed none to consult the gods but those who offered costly sacrifices, and brought to them rich presents. To keep up the veneration for oracles, (the populace being ever apt to despise what they are too familiarly acquainted with) the gods were to be consulted only at stated times, and sometimes the most dignified persons could by no means obtain an answer. Alexander himself was peremptorily denied by the Pythia, or priestess of Apollo, till she was by downright force dragged towards the Tripos, when being unable to resist any longer, she exclaimed, *My son, thou art invincible*, which words were thought a propitious lucky omen. Alexander replying, that he was satisfied, and needed no other answer. Croesus intending to make trial of the several oracles of Greece, as well as that of Lybia, commanded his respective ambassadors to consult them all on a stated day, and to bring their responses in writing. The question proposed was, "What is Croesus, the son of Allyattes, king of Lydia, now doing?" The rest of the oracles failed, but the Delphian answered truly: "He is boiling a lamb and a tortoise in a brazen pot." This gained his confidence, and a profusion of the richest offerings. In return the oracle, in the next enquiry, informed him, that "By making war upon the Persians he should destroy a great empire." The event is well known; this vain

confidence lost him both his crown and liberty. Nothing is more remarkable than the different modes by which the sense of the oracles was conveyed. In some the response was given from the bottom of the statue, to which one of the priests might convey himself by a subterraneous passage; in others, by lots, in the manner of dice, containing certain characters or words, which were to be explained by tables made for that purpose: in some temples the enquirer threw them himself, and, in others, they were dropped from a box, whence came the proverbial phrase, "The lot is fallen."—In others the question was proposed by a letter sealed up, and given to the priest, or left upon the altar, while the person sent with it was obliged to lie all night in the temple. These letters were to be returned, with the answer, unopened. A governor of Cilicia, whom the Epicureans endeavoured to inspire with a contempt for oracles, sent a spy to that of Mopsus at Mallos, with a letter well sealed up, and as this man was lying in the temple a person appeared to him, and uttered the word *Black*. This answer he carried to the governor, which filled him with astonishment, though it appeared ridiculous to the Epicureans, to whom he communicated it, when, to convince them of the injustice of their raillery against oracles, he broke open the letter, and shewed them that he had written these words, "Shall I sacrifice to thee a white ox or a black?" The emperor Trajan made a like experiment on the god at Heliopolis, by sending him a letter sealed up, to which he requested an answer: the oracle commanded a blank paper, well folded and sealed, to be given to the emperor, who, upon receiving it, was struck with admiration, at seeing an answer so correspondent to his own letter, in which he had written nothing. The general characteristic of oracles, says Rollin, were ambiguity, obscurity, and convertability, so that one answer would agree with several different, and even opposite events, which was generally the case when the event was in the least dubious. Trajan, convinced of the divinity of the oracle, by the blank letter above mentioned, sent a second note, wherein he desired to know, whether he should return to Rome after the conclusion of the war which he had then in view against the Parthians: the oracle answered this letter by sending to him a vine broken in pieces. The prediction of the oracle was certainly fulfilled, for the emperor dying in the war, his body, or if you please, his bones, represented by the broken vine, were carried to Rome; but it would have been equally accomplished, had the Romans conquered the Parthians, or the Parthians the Romans, and whatever had been the event, it might have been construed into the meaning of the oracle. This vine puts one in mind of a kind of oracle that accommodated itself to every thing, an oracle of which, as Apuleius tells us, the priests of the *goddess of Syria* were the inventors. They made two verses, the sense of which was this:

"The oxen yok'd together cut the earth,
"To make the fields produce a fruitful birth."

Now there was no question which they could not answer with these two verses; for if they were consulted upon a marriage it was the same thing, "Oxen yoked together, and fruitful fields;" if they were consulted about the purchase of any land, there are oxen to till it, and "fruitful fields;" if about a journey, "The oxen are yoked together," and quite ready to set out, and the "fruitful fields" promised great gain; if one went to war, do not these "oxen under the yoke," clearly signify, that you shall put your enemies under the yoke? Probably this goddess of Syria did not love to talk much, and had found out the way to satisfy all questions with one single answer. When Alexander fell sick on a sudden at Babylon, some of his principal courtiers went to pass a night in the temple of *Serapis*, to enquire of that god if it were not proper for them to bring their king to him for a cure? The god answered, that it was better for him to remain where he was. Serapis judged rightly, for if he had advised the bringing Alexander to him, and he had died by the way, or in the temple itself, what would they not have said? but if the king recovered his health at Babylon, what a reputation it would have been to the oracle? If he died, it might be said it was for his

advantage to die after the conquests he could neither augment nor preserve: there was a necessity of adhering to the last construction, which did not fail to prove to the advantage of Serapis, as soon as Alexander was dead.——They who received these ambiguous oracles, took the pains very willingly to justify them, by adapting the success to the prediction; and often that which had but one sense in the intention of the pronouncer of the oracle, was after the event found to have two: thus, when Alexander, the pseudo-prophet, was asked by Rutilianus what preceptors he should provide for his son? He answered, That he should let him have Pythagoras and Homer. Rutilianus took it in the plain sense, that he should study philosophy and the *belles lettres*. The young man dying a few days after, they represented to Rutilianus, that his prophet was very much mistaken; but Rutilianus found out, with very great subtilty, that the death of his son was foretold by the oracle, because it appointed Pythagoras and Homer, who were both dead, for his preceptors. The oracle delivered to Pyrrhus had a double meaning, so that it could not be understood whether Pyrrhus was to overcome the Romans, or the Romans to overcome Pyrrhus. The equivoke is so peculiar in the Latin phrase, that one cannot well render it into English: *I do pronounce that Rome Pyrrhus shall overcome.*——It would be very tedious to give a history of the duration of all the oracles after the birth of Jesus Christ: it may be sufficient to note at what time some of the principal ones spoke their last; but it must always be remembered, it is not understood that this was the very last time they spoke, though it was the last occasion authors had to mention their speaking. Dio, who did not finish his history till the eighth year of Alexander Severus, that is, in the 230th year of Jesus Christ, says, that in his time Amphilochus still delivered oracles in dreams: he tells us also, that there was in the city of Apollonia an oracle where things to come were foretold, by observing the manner how fire took hold of the incense that was cast upon the altar; but it was not permitted to ask this oracle any questions concerning death or marriage. Under Aurelian, towards the year of Christ 272, the Palmyrenians having revolted, consulted the oracle of Apollo of Sarpedon, in Cilicia. They consulted likewise the oracle of Venus at Apacha, where, at certain times, was seen a fire in the form of a globe, or of lamps; "which fire," says Zozimus, "has been seen even in our days," that is to say, about the 400th year of Jesus Christ. Lucinius, having a design to renew the war with Constantine, consulted the oracle of Apollo Didymaeus, and had for answer two verses of Homer, of which this is the sense: "Poor old man! it is not for thee to fight against young men: thou hast not strength enough, for old age pulls thee down." A god named Besa delivered oracles at Abydos under the emperor Constantius. In short, Macrobius, who lived under Arcadius and Honorius, sons of Theodosius, speaks of the god of Heliopolis in Syria, and of his oracle, and of the lots of Antium, in terms which positively prove, that they were all remaining in his time. Oracles, in general, ceased only with Paganism. Constantine demolished but a few temples, and he was forced to make the crimes that were there committed his plea for it. On this pretext he pulled down the temple of Venus Aphacitis, and that of Aesculapius in Cilicia, in both which were oracles: but yet, he prohibited sacrifices to the Heathen gods, and by that edict began to render their temples of no use. The edicts of Constantine, and of Julian, (when emperor) are extant, whereby all kinds of divination were prohibited on pain of death, not only that of the astrologers, interpreters of dreams, and magicians, but also that of the augurs and sooth-sayers, which gave a great shock to the religion of the Romans. As there were many oracles remaining while Julian was emperor, he applied himself, as much as he could, to the restoration of those which had been demolished, particularly that in the suburbs of Daphne, which had been destroyed by Adrian. Nay, Julian went farther, and would needs be himself the prophet of the Didymaean oracle, for this he thought would be a means of retrieving the credit of prophecy, which then lay under much contempt. The letter he wrote to Arsoces, pontiff of Galatia, acquaints us with the methods he took to

revive Paganism; and it is probable, had he lived, that he would have retarded the ruin of his religion; but he died before he had finished a reign of two years. Jovian, who succeeded him, set out zealously for the destruction of Paganism, but in the seven months of his reign could make no great progress. Valens, who had the Eastern empire, gave liberty to all men to worship what gods they pleased, and was himself more inclined to support Arianism than Christianity at large; so that, during his reign, sacrifices were publicly made, and men as publicly eat the flesh of the victims. They who were initiated in the Bacchanalian mysteries celebrated them without fear; they ran up and down with their bucklers, tore dogs in pieces, and committed all the extravagancies which that devotion required. Valentinian, his brother, who had the Western empire, was more zealous for the honour of Christianity. He made a law to forbid all nocturnal ceremonies, whereupon Praetextatus, proconsul of Greece, represented to him, that the depriving the Greeks of those ceremonies to which they were so much addicted, had rendered their lives uneasy. Valentinian moved at this representation, consented, that notwithstanding his law, they might keep to their old customs: and it is certain from inscriptions at Rome, and other cities of Italy, that under the reign of Valentinian, persons of great note celebrated the sacrifices called Criobolia, and Taurobolia. Nay, by the great number of those inscriptions one would be apt to think, that this ceremony was most in fashion during the time of this Valentinian, and the two other emperors of the same name. The case, however, was reversed under Theodosius and his sons. Theodosius began first in Egypt, where he caused all the temples to be shut up, and demolished that of Serapis, the most famous of them all. After the defeat of the rebel Eugenius, Theodosius went to Rome, where the whole Senate still adhered to Paganism: their chief reason was, because, for twelve hundred years Rome had been on good terms with its gods, and received all kinds of favours from them. The emperor made a speech to the Senate, exhorting them to embrace the Christian religion; but they replied, that by custom and experience they had found Paganism to be a good religion, and if they should change it for that of the Christians, they knew not what might befal them. Theodosius seeing them restive, told them that the public treasury was too much incumbered with the expences necessary for their sacrifices, and that he wanted money to pay his armies. They replied, that their sacrifices would not be valid unless they were made at the charge of the public: but that inconvenience being no argument to him, the sacrifices and ceremonies ceased. Zozimus hence takes occasion to observe, that from that time misfortunes of all sorts happened to the empire. The last efforts of Paganism were those made by Symmachus, to obtain of the emperors Valentinian, Theodosius, and Arcadius, the re-establishment of the privileges of the Vestals, and of the altar of Victory, in the Capitol; but though every one knows with what vigour St. Ambrose opposed it, the process of that dispute sufficiently evinces, that Rome still retained a strong tincture of Paganism. Nay, even when Rome was besieged by Alaric, in the reign of Honorius, it was then full of idols. At length, all exercise of the Pagan religion was prohibited on pain of death, by a constitution of the emperors Valentinian III. and Martian, in the 451st year of Jesus Christ; and this was the last blow given to that false religion, in the ruin of which oracles were involved.

It is a celebrated question among the learned, whether oracles were a diabolical illusion, and delivered by evil spirits, or mere human artifice and priest-craft. The primitive Christians were the first who maintained the former opinion, ascribing oracles in general to the operations of the devil and his agents; and the reasons upon which they ground this notion were briefly these. 1. Some surprising oracles supposed to relate to Jesus Christ; one of which refers to the pilot Thamus, who sailing in the Aegean sea, was ordered, by a voice from one of the islands, when he came to a certain place, to proclaim, that *The Great Pan was dead*. Thamus having done as the oracle commanded, complaints and groans were heard on all sides, as of persons surprised and afflicted at the news. This oracle was construed to relate to our Saviour's death.

Another oracle concerns the emperor Augustus, who being old, and thinking to make choice of a successor, went to the oracle of Delphi, where he received the following answer: "The Hebrew infant, to whom all the gods pay obedience, charges me hence, and sends me into hell. Depart this temple, and say no more." The Christians argued, that these oracles could not well be ascribed to mere human invention. 2. Oracles ceased about the time of the birth of Jesus Christ, according to the testimony of profane authors themselves; whereupon the Christians reasoned thus; God chose the Jews to be his peculiar people, and gave up the rest of the world to the power of the devil and his agents till the arrival of his son, at which time he despoiled them of their power on earth, that there might be no obstacle to the establishment of Christ's kingdom in all nations. 3. The Platonic notion of demons, and their influence in human affairs, was greatly in vogue among the Christians of the first centuries; a system which carried this advantage along with it, that it was calculated to convince the Heathens of their false worship upon their own principles: they were persuaded there was something supernatural in their oracles, and the Christians did not deny it. It was agreed on both sides, that demons were concerned in the affair, but the Christians were to shew them that these demons or gods were evil and wicked spirits. This was a shorter way than to contest the miracle itself by a long train of enquiries and arguments.——Those who maintain the contrary opinion, and ascribe oracles to mere human invention, artifice, and priest-craft, allege the following arguments: 1. Very little credit is due to the stories told of oracles, and there is reason to believe the primitive Christians were somewhat too credulous in a matter which seemed to do honour to their religion. The story of the pilot Thamus is of Pagan origin; and yet Eusebius and other great men gave credit to it, though it is followed in Plutarch by a story so ridiculous as is sufficient entirely to discredit it. As to the oracle said to be given to Augustus concerning the Hebrew child, it can by no means be admitted: Cedrenus cites it from Eusebius, and at present it is not to be found in that author. Besides, it is certain, that Augustus, after the journey he made into Greece, nineteen years before the birth of our Saviour, never returned thither, so that he could not receive any such oracle at Delphi. 2. It is false in fact, that oracles ceased about the time of the birth of Jesus Christ: the oracle of Delphi, the most famous of them all, subsisted in the reign of the emperor Julian, above three hundred years after Christ, for that prince consulted it concerning his expedition against the Persians.—In truth, oracles ceased only with Paganism itself; but Paganism did not cease with the coming of Jesus Christ. 3. The practices of the priests, the manner and circumstances of delivering oracles, &c. afford strong suspicion of imposture: the places where they were delivered were generally mountainous, and full of subterraneous passages and caverns: these inspired horror, and were necessary for the pretext of divine vapours and exhalations: the temples had their sanctuaries, into which none but the priests entered, by which means they could carry on the imposture without fear of a discovery: another advantage they had was the distinction of days, in which the oracle might or might not be consulted; this gave them time to take their measures, and make the necessary preparations: but one of the greatest secrets of the oracles, and which is the plainest proof of their imposture, is the ambiguity of their answers, and the art of accommodating them to all events: thus when Croesus consulted the oracle of Delphi, whether he should march against Cyrus, he received for answer, that if he passed the river Halys he should overthrow a great kingdom.—With this fancied assurance of victory, Croesus fought with Cyrus, was beaten, and lost his kingdom.——It was the common opinion, that Jupiter was the first source and cause of oracles: it was he who kept the books of Fate, and revealed out of them what he pleased to inferior agents, for which reason he was styled, *The Universal Oracle*. Of the other gods Apollo had the greatest reputation for predictions, his oracles being next, if not equally respected with those of Jupiter. Thus much of oracles in general. It would be an endless and use-

less task to enumerate all the oracles of antiquity in particular; but accounts of the most considerable here follow in order.

The Oracle of AESCULAPIUS, was in his temple erected on an island of the Tiber.—— There was found at Rome a piece of a marble table, on which the stories of the three miracles of Aesculapius were engraven in Greek; the most considerable of them is contained in the following inscription:—— "At the same time the oracle made this answer to a blind man, named Caius, he was advised to repair to the sacred altar, there to kneel down and worship; then to go from the right side to the left, lay his five fingers upon the altar, and then put his hand on his eyes. When all this was done, the blind man was restored to vision, of which the people were witnesses, and testified the joy which they received in seeing such great miracles wrought in the reign of our emperor Antoninus." The two other cures are not so surprising; for one was only of a pleuresy, and the other of a bloody flux, both of them indeed violent diseases; but the god prescribed to his patients "pine-apples and honey, with wine and certain ashes," remedies which those who are hard of belief will be apt to think by no means certain.

Oracle of AMPHIARAUS. For the history of Amphiaraus we refer to that article after his death. Amphiaraus was honoured with a divine worship, first, by the Oropians, and afterwards by all the other Grecians, and a stately temple, with a statue of white marble, was erected to him near Oropus, a city in the confines of Attica and Boeotia, which for that reason is sometimes assigned to both countries. There was also a remarkable altar dedicated to him in the same place, divided into five parts: the first was sacred to Jupiter, Paeonian Apollo, and Hercules; the second to the heroes and their wives; the third to Mercury, Vesta, Amphiaraus, and the sons of Amphilochus; the fourth to Venus, Paeonian Minerva, Panacea, Jason, and Hygeia; and the fifth to Pan, the Nymphs, and the rivers Achelous and Cephisus. The oracles of Amphiaraus were delivered by dreams. Those who came to consult him first offered sacrifice to Amphiaraus and all the other gods, whose names were inscribed on the altar: and Philostratus adds, they were to fast twenty-four hours, and to abstain three days from wine; then offering a ram to Amphiaraus, they went to sleep, lying upon the skin of the victim, and in that posture expected a revelation by dream. All persons were admitted to this oracle, the Thebans only excepted, who were to enjoy no benefit from Amphiaraus in this way, for he had given them their option of two things, viz. his counsel, or his help in the time of danger, telling them they must not expect both, whereupon they chose the latter, thinking they had greater need of defence than advice, which they could be sufficiently furnished with by the oracle of Apollo at Delphi. The oracle of Amphiaraus was in very great esteem: Herodotus reckons it among the five principal ones of Greece, consulted by Croesus before his expedition against Cyrus, viz. the Delphian, Dodonaean, Didymaean, Trophonian, and this of Amphiaraus; and Valerius Maximus remarks, that it was not inferior either to the two first here mentioned, or to that of Jupiter Hammon. Near the temple was a fountain, whence Amphiaraus ascended on his admission into the number of the gods, and which, for that reason, was called by his name. It was held so sacred, that it was a capital crime to employ the waters of it in any ordinary use; nay, it was unlawful to offer sacrifice before it, as it was usual at all other fountains. The chief, and perhaps only use it was employed in was this, that they who, by advice of the oracle, had recovered from any disease, were to cast a piece of coined gold or silver into it; a custom, according to Pausanias, derived from the primitive ages.

Oracle of APOLLO, *at Abae.* At Abae, a city in Phocis, Apollo had an oracle, which is mentioned by Herodotus, and Stephanus the Byzantian, who affirms it to have been of higher antiquity than the Delphian oracle.—Sophocles also takes notice of it. The Scholiasts on this place are of opinion, that Abae was a city in Lycia, but are sufficiently refuted by the testimonies already cited.

Oracle of APOLLO, *at Claros.* At Claros, a city of Ionia, not far from Colophon, was an

oracle sacred to Apollo, first instituted by Manto, daughter of Tiresias, who fled thither in the second Theban war, when the Epigoni, that is, the sons of those slain in the former war, invaded the Thebans under the conduct of Alcmeon, in revenge of their fathers' deaths. The person by whom answers were delivered, was a man generally chosen out of certain families, and for the most part of Miletus. He was usually unlearned, and very ignorant, yet returned the oracles in verses wonderfully satisfactory, and adapted to the intention of the enquirers, and all by virtue of a well, feigned to have sprung from the tears of Manto when she bewailed the desolation of her country. Into this well he descended when any person came to consult the oracle, but paid dear for his knowledge, for the water was very prejudicial to health, and, as Pliny tells us, a means of shortening life.

Oracle of APOLLO DAPHNAIOS. Apollo, surnamed Daphnaios, from Daphne his beloved mistress, or the laurel, into which she was transformed, had an oracle near the Castalian fountain, the waters of which were also endowed with a prophetic virtue. Adrian, while but a private man, having dipt a leaf in the Castalian spring, found upon it when he took it out, a narrative of what was to befal him, and directions for obtaining the empire, to which, however, when arrived, lest the same oracle should give the like counsel to another, he caused the sacred spring to be choked up, by throwing into it a great quantity of stones. Julian, however, ordered the spring to be opened, the dead bodies which were buried near it to be removed, and the place itself to be purified in the same manner as the Athenians had purged the island of Delos.

Oracle of APOLLO, *at Delos*. The isle of Delos was the most celebrated of all the Cyclades, a knot of islands in the Aegean sea. It is rendered famous by the poets, as being the birth-place of Apollo and Diana, and was anciently accounted so sacred and inviolable, that when the Persians pillaged and destroyed almost all the other Grecian temples, they were awed from any attack upon the temple of this island, which was seated on the sea-shore, looking towards Euboea, in the very place where Apollo was feigned to have been born. Here the god had an image erected in the shape of a dragon, and gave answers, which for their certainty and perspicuity were not only not inferior to those at Delphi, but, as some report, far exceeding both them, and those of all the other oracles, they being delivered in clear, plain terms, free from all ambiguity. The altar was by some reckoned among the seven wonders of the world: it was erected by Apollo at the age of four years, and composed of the horns of goats killed by Diana on Mount Cynthus. These were compacted together in a wonderful manner, without any visible tie or cement. To sacrifice any living creature upon this altar was held unlawful, and a profanation of the place, which it was the will of the god to preserve pure from blood, and all manner of pollution. Thucydides reports, that no dogs were permitted to land on the island, nor was any person suffered to die or be born in it; and, therefore, when the Athenians were commanded by the oracle to purify it, they dug the dead bodies out of their graves, and wafted them over the sea, to be re-interred in some island adjacent. This done, the better to preserve it from pollution, they issued an edict, commanding whoever lay sick of any mortal or dangerous disease, and all women near their time of delivery, should be carried over to an islet called Rhena. The Athenians made an annual procession to Delos in honour of Apollo, which custom was first introduced by Theseus, who being sent with the rest of the Athenian youths into Crete, to be devoured by the Menotaur, vowed to Apollo, if he granted them a safe return, that they would annually make a solemn voyage to his temple in Delos. This was called Θεωρια, the persons employed in it Θεωροι, and Δηλιασται, from the name of the island, the chief of them Αρχηθεωρος, and the ship in which they went Θεωρις, or Δηλιας, which was the very same that carried Theseus and his companions to Crete. The beginning of the voyage was computed from the time when Apollo's priest first adorned the stern of the ship with garlands, whence they began to cleanse and lustrate the city; and it was held unlawful to put any malefactor to death till its return, which was the reason

that Socrates was reprieved thirty days after his condemnation, as may be understood from Xenophon. The Theori wore on their heads garlands of laurel, and were accompanied by two of the family of the Κηρυκες, who were appointed to be Παρασιτοι at Delos for that year. Before them went certain men with axes in their hands, in shew as if they designed to clear the way of robbers, in memory of Theseus, in his journey from Troezen to Athens, freeing the country from the plunderers infesting those parts. When they went thither, they were said αναβαινειν, to *ascend*; when they returned, καταβαινειν, to *descend*. When they arrived, they offered sacrifice, and celebrated a festival in honour of Apollo: this done, they repaired to their ship, and steered towards Athens; and at their arrival, all ran forth to meet them, opening their doors, and making obeysance as they passed.

Oracle of APOLLO *at Delphi.* The oracles of Apollo were not only the most numerous, but of the greatest repute; and amongst them the Delphian challenged the first place, as well in point of antiquity, wherein it vied with that of Dodona, as in point of the truth and perspicuity of its answers, the magnificence of its structures, the number and richness of the sacred *anathemata*, or presents dedicated to the god, and the multitudes which from all parts resorted thither for counsel; in all which respects it surpassed not only all the oracles of the other gods, but even those sacred to Apollo himself. The place in which the oracles were delivered was called Pythium, the priestess Pythia, the sports instituted in honour of Apollo were named Pythian, and the god himself Pythius, either from Python, a serpent, or a man for his cruelty so called, who possessed this place, and was overcome by Apollo; or from πυθειν, to *putrify*, because the carcase of Python was suffered to lie there and putrify, which reason is assigned by Homer; or from πυθεσθαι, to *enquire*, because the oracle was there consulted and enquired of, which is Strabo's opinion; or from Pytho, another name of Delphi, the place of this oracle, given it from Pythis, son of Apollo. The city of Delphi was by some thought to be placed in the centre of the world; and the poets feign that Jupiter, being desirous to ascertain the middle of the earth, sent forth two eagles (Pindar says crows, other authors swans) one from the east, and the other from the west, and that they met in this place. Strabo, however, states it as placed in the middle of Greece, whence it is by the poets commonly called Ομφαλος, which signifies the *navel*, that being the middle of the human body; and therefore Sophocles calls this oracle μεσομφαλον μαντειον, in allusion to which name, Strabo and Pausanias say, there was to be seen in the temple the figure of a navel, made of white stone, with a ribband hanging from it, instead of the navel-string, upon which figure were placed two eagles, in memory of the eagles sent forth by Jupiter. But Lactantius and Phurnutus are of opinion that this name was not derived from the situation of the place, but from the divine answers there given, in Greek called Ομφαι. Concerning the origin of this oracle there are various reports. Diodorus the Sicilian says it first belonged to the Earth, who constituted Daphne, one of the mountain-nymphs, priestess; the same author afterwards relates, that in a Greek poem called Eumolpia, it is reported to have been sacred both to the Earth and Neptune; that the Earth gave answers herself, Neptune having an interpreter named Pyrio; and that afterwards Neptune relinquished his share to his partner. This goddess was succeeded by Themis, who gave oracles about the time of Deucalion's deluge, and was consulted by him. Some will have Themis to have possessed the oracle from the beginning, whilst Coelius and others affirm, that it belonged to Saturn. At length, nevertheless, it came into the hands of Apollo, who, however, did not long enjoy it alone; for in the war of the Titans, Bacchus being lacerated and torn asunder by them, was restored to his brother Apollo, who having received him into his temple, ordered divine honours to be paid him. Tzetzes quotes this fable from Callimachus and Euphorion, in his comment upon Lycophron, where Agamemnon is introduced sacrificing to Bacchus in the temple of Delphinian Apollo; hence some say the city Delphi was so called, as if Αδελφοι, *brethren*; Apollo and Bacchus being both sons of Jupiter. Diodorus relates, that this oracle was first discovered by

goats; on which account, the Delphians, when they consulted the god, generally offered a goat. The manner of the discovery, in itself not a little whimsical, was as follows. Upon Mount Parnassus, where goats used to brouse, was a deep cavern, with a small narrow mouth, to which, when any of the goats approached, they began to frisk and utter such strange sounds, that the goat-herd, whom Plutarch calls Coretas, observing it, and wondering what should be the cause, went himself to inspect the chasm; when on leaning over it, he was seized with so enthusiastic an impulse, or temporary phrenzy, as prompted him to utter some extravagant expressions, which passed for prophecies. The report of this extraordinary event drew thither the neighbouring people, who on approaching the cavern were seized with the same transports. At length, when many, possessed with this degree of infatuation, had thrown themselves headlong into the cavity, an edict was issued, declaring it unlawful for any person to approach it; and a tripos was placed over the mouth of it, upon which a virgin was appointed to sit, to deliver the answers of the god, for the exhalation from the cavern was concluded to be something divine. Such is the most common account of the origin of this oracle; but others of less consequence may be seen in Pausanias. Thus much, however, is certain, that this oracle was very ancient, and flourished above an hundred years before the Trojan war.

TRIPUS. Concerning the tripus there are various opinions. Some say it was a pot filled with dust, through which the afflatus passed into the virgin, and thence proceeded through her mouth. The Scholiast on Aristophanes says it was a wide-mouthed pot of brass, filled with pebbles, by the leaping of which the prophetess made her conjectures. Others are of opinion, that it was a large vessel supported by three feet, into which the prophetess plunged herself when she expected an inspiration: but according to the more common opinion, Coelius hath proved at large that it was not a vessel, but a table or seat, on which the Pythia leaned or sat. The cover of the tripus, or, as some say, the tripus itself, they called ὁλμος, which word properly denotes a *mortar*, or round stone, according to Hesychius, whence Apollo is called in Sophocles Ενολμος, and his prophetess Ενολμις; and this, some are of opinion, gave occasion to the proverb Εν ὁλμῳ οβναϲῳ, which is applied to those who speak prophetically; but others derive it from a certain diviner called Holmus; whilst some refer it to the old superstitious custom of sleeping in these ὁλμοι when they desired a prophetical dream. Phurnutus will have the tripus to have been sacred to Apollo, either from the perfection of the number three, or in allusion to the three celestial circles, two of which the sun toucheth, and passeth over the third, in his annual circuit. The Scholiast upon Aristophanes says, the tripus had three legs, by which were symbolically signified the knowledge of God, as distinguished by the three parts of time, the present, past, and future. The same tripus was not always used; the first might have been placed there by the inhabitants of the neighbouring country; afterwards when Pelops married Hippodamia, daughter of Oenomaus king of Elis, he presented to Apollo a tripus wrought by Vulcan, which seems to have been that famous one made of brass, so celebrated by the poets. There was also another tripus of gold, as the same Scholiast reports, dedicated to Apollo on the following account: Certain fishermen of Miletus having sold their next draught to some persons who stood by, cast their nets into the water, and drew up a golden tripus, on which there arose a hot contention between the fishermen and their chapmen, the sellers alleging they sold only the fish they were to take, and that therefore the tripus belonged to them; and the buyers contending that they purchased the whole draught, and therefore had a just claim to whatever might be found in the net. As neither side would yield, they agreed to submit the matter to Apollo's determination; and arriving at Delphi, they received this answer, *Give it to him whose wisdom claims a right above all others.* This oracle being delivered at the time when the seven wise men flourished in Greece, the tripus was presented to one of them, who modestly refusing it, they offered it to another, and so on to the rest, till it had been refused by them all; on which it was consecrated to Apollo himself, as being the fountain of all wisdom. The tripus was called by the Latins

Cortina, for which appellation the grammarians assign several reasons. Others say, Cortina was only the cover of the tripus, and derive it from the word *corium*, a *skin*, because it was made, as they say, of Python's skin. Lastly, others more probably think it signified the tent in which the sacred tripus was kept, and that because of its figure, which was round, like a cauldron. On the same account, Cortina was used to signify the tiring-room in the theatre, or the curtains or hangings out of which the players used to advance upon the stage; and for the same reason the celestial hemisphere is by Ennius called *coeli cortina*; and the tholus or round compass at the top of a theatre is by another named *cortina theatri*.

PYTHIA. The oracles of the god were delivered by a woman called Pythia, Pythonissa, and Phoebas: the most celebrated of these was Phoemonoe, remarkable not only as being the first priestess of the oracle, but more especially as being the first who clothed the oracles in heroic verse; although Boea, a Delphian lady, reports, in one of her hymns, that Olen, with the Hyperboreans, first instituted this oracle, and returned answers in heroic verse, of which he was the first inventor: but in this she contradicts the common opinion of antiquity and mankind, who unanimously agree, that none but women were ever interpreters of this god. Venerius is of opinion that there were more than one Pythia at the same time, which he gathers from Herodotus; but the passage in Herodotus does not warrant the conjecture. These priestesses were at first virgins; but Echecrates the Thessalian having ravished one of them who was very beautiful, choice was afterwards made of women above fifty years of age, so that they might either be secure against rude attempts, or, if at any time forced to the violation of their chastity, they might, having passed the time of child-bearing, remain undiscovered, and not bring the oracles or religion into contempt. They still, however, wore the habit of virgins, and were obliged to observe the strictest laws of temperance, not being allowed any thing fanciful, or costly in their apparel; and Plutarch tells us that they neither anointed themselves nor appeared in purple garments. The Pythia, preparatory to her ascending the tripus, fasted three days, and washed her whole body, especially her hair, in the Castalian Fount at the foot of Mount Parnassus, swallowing a certain quantity of its water. At her first sitting down upon the tripus, she used to shake the laurel-tree that grew by it, and sometimes chewed a few of the leaves; herself and the tripus being crowned with garlands of the plant. Nor was the use of the laurel peculiar to the Pythia; other prophetesses used it also, as conducive to inspiration, whence it was peculiarly stiled the *prophetic plant*. The Pythia being placed upon the tripus, received the divine afflatus in her belly, and on that account was called εγγαστριμυθος, or ςερνομαντις, because the daemon sometimes spoke from within her. On the instant she was inspired, she began to swell, and foam at the mouth; her locks stood upright, her mien grew wild and ghastly, and she ran about tearing her hair, cutting her flesh, and in all her behaviour appearing like one frantic and distracted. But she was not always affected in the same manner, for if the spirit were in a kind and gentle humour, her rage was not violent; but if sullen and malignant, she was thrown into extreme fury; so that Plutarch represents her as terrifying not only those who consulted the oracle, but the priests themselves, the whole flying before her; and so violent was the paroxysm, that it was soon followed by death. Some pretend, that under the tripus a dragon which returned answers had been seen. The time of consulting the oracle was only one month in the year. This month, Plutarch tells us, was called Βυσιος, which, many are of opinion, was so named as if Φυσιος, from Φυειν, to *spring up*, because it was in the beginning of spring, when all things flourish and put forth buds: but this, says the same author, is not the true reason, for the Delphians do not use Β for Φ, but instead of Π; Βυσιος, therefore, is put for Πυσιος, so called δια την Πυσιν, because in that month they were allowed to enquire of Apollo's oracle. The seventh day of this month they called Apollo's birth-day, naming it Πολυφθοος (not Πολυφθονος, as some read it) nor because they baked a sort of cakes called Φθοις, but because the god at that season returned many answers; and originally the Pythia gave

answers only on this day, as Callisthenes and Anaxandridas relate. Whoever went to consult the oracle, was required to make large presents to the god, whence it happened that this temple, in riches and magnificence, exceeded almost all others. It was also required of those who demanded answers, that they should propound their questions in few words. It likewise was customary to sacrifice to the god; on which occasion, unless the omens were favourable, the Pythia declined giving any answer. At these sacrifices five priests named Οσιοι, that is, *holy*, assisted the Pythia, and performed many other offices with her, being supposed to be descended from Deucalion; there was one also who presided over the rest, called Οσιωτηρ, or *purifier*; though Plutarch says, that the sacrifice slain when any of the Οσιοι were declared, was called by that name; unless instead of το θυομενον ιερειον, or *the sacrifice killed*, we might be allowed to read τον θυομενον ιερειον, or *the person that killed the sacrifice*. Another priest also assisted the prophetess in managing the oracle, called Αφητωρ, upon the same account that Apollo was so named. The answer was always returned in Greek, as appears from Cicero, who speaking of the oracle reported by Ennius to be given to Pyrrhus the Epirot, by Apollo, viz. *Aio te Aeacida Romanos vincere posse*, concludes it was genuine, because the Pythia never used to speak in Latin, as also, because in the time of Pyrrhus, they had left off delivering answers in verse, which had been the custom in all former ages from the first foundation of the oracle, deriving its origin from Phoemonoe, the first Pythia, as already observed. The ancient Greeks delivered even their laws in verse, whence it came to pass, as Aristotle observes, that νομος, which in its proper acceptation signifies a *law*, is often used to signify verses or songs. Nay, the philosophers of old, when they thought fit to communicate their mysteries to the world, clothed them also in verse. In short, those ages scarce seem to have written any thing curious or excellent but in this way. The verses of the Pythia were for the most part rude and unpolished, as observed by Plutarch, and not comparable to those of Homer or Hesiod; yet, in the opinion of the same author, this is no reflection upon Apollo, the patron of poets, because he only communicated the knowledge to the Pythia, which she delivered in what dress she pleased; the sense was his, the words her own. Plutarch likewise tells us, that some were of opinion, poets were maintained in the temple, to catch the oracles as they were delivered, and wrap them up in verse, which verses being mostly hexameter, this oracle was thought by some not to belong to Apollo, that metre not being sufficiently sublime. In latter ages, when oracles began to grow into disrepute, the custom of versifying was left off. The Delphian oracles, if compared with others, might justly be called plain and perspicuous; it being usual for those who had received an obscure answer at Dodona, to desire Apollo at Delphi to explain its meaning; and Hermias, the philosopher says, that Apollo had interpreted many of them. Nevertheless they were generally obscure and ambiguous, insomuch that Apollo, as some say, was called Λοξιας, because his answers were crooked and hard to be explained: and Heraclitus and Plutarch speaking of Apollo, says, "He doth not speak the truth plainly, nor yet altogether conceal it, but only gives small hints of it, so that if the event happened contrary to any man's expectation, he might rather accuse his own ignorance and mistake in misrepresenting the answer, than call in question either the knowledge or honesty of Apollo."—The veracity of this oracle was so famous, that τα εκ τριποδος, *the responses given from the tripus*, came to be used proverbially for certain and infallible truths: and as Cicero rightly argues, it is impossible the Delphian oracle should ever have gained such repute in the world, or have been enriched with such vast presents from almost all kings and nations, had not the truth of its predictions been sufficiently attested by the experience of ages. But the case was otherwise in the days of Cicero, and Demosthenes, who flourished three hundred years before him, complained, that the Pythia spoke as Philip the Macedonian would have her. On another occasion, she was said to receive a bribe from Clisthenes, to persuade the Lacedemonians to free the Atheneans from the tyrants that were imposed on them. Perilla, the

Pythia, was deprived of her office for being corrupted by one of Cleomenes' agents, to say, that Demaratus, colleague of Cleomenes, was not the true son of Aristo, to preclude him from the lawful succession, and, consequently, to dethrone him. At what time, or upon what account, this oracle ceased, is uncertain. Strabo tells us, that in his time, it had lost its ancient reputation; and Juvenal, that the gods had quite forsaken it. Lucan observes, that it ceased long before the battle of Pharsalia; but this must not be understood of a total defect, or perpetual silence; for this oracle, as Van Dale has abundantly proved, did several times lose its prophetic faculty, and again recover it. In the days of Lucian, who was contemporary with Marcus Aurelius and his son Commodus, answers were given. It is certain, that the oracles of Delphi, Delos, Dodona, and others, continued till the reign of Julian, and were consulted by him, about the expedition he intended against the Persians. If the oracle of Delphi continued longer, its history cannot be farther extended, since there is no mention of it in any author. It is indeed probable, that it at this period ceased, and that its last words were addressed to Julian, who was so zealous for Paganism. "I do not, therefore, well understand," says Fontenelle, "how some great men could put Augustus in the place of Julian, and boldly affirm, that the oracle of Delphi ended with the answer it delivered to Augustus concerning the Hebrew infant." See *Oracle*.

Oracle of APOLLO *at Didyma.* This oracle at Didyma belonged to the Milesians. It was sacred to Apollo Didymaeus, so named from the double light imparted by him to mankind, the one directly and immediately from his own body, which causeth the day, the other by reflection from the Moon, which enlighteneth the night. It was also called the oracle of the Branchidae, as Apollo himself was called Branchides, from Branchus, reputed son of Macareus, but begotten by Apollo. Concerning this oracle few particulars are transmitted.

Oracle of APOLLO *at Eutresis.* This was a village in Boeotia, seated in the way between the Thespians and Plataeans, where Apollo had a famous oracle.

Oracle of APOLLO *at Heliopolis.* According to Macrobius, Apollo gave his responses at Heliopolis, a city of Egypt, in the same way with Jupiter Hammon in Lybia. "The statue of that god," says he, "is carried in the same manner as those of the gods in the Circensian games; the priest, attended by the principal persons of the country, who join in the ceremony, having their heads shaved, and after a long continuance, set forward, not as they are inclined themselves, but according as they are impelled by the god whom they bear, by motions resembling those of the statues of Fortune at Antium." The emperor Trajan twice consulted this oracle at Heliopolis, for the particulars of which, see *Oracle*.

Oracle of APOLLO *at Ismenus.* Apollo was called Ismenius from Ismenus, a river and mountain in Boeotia, where he had an oracle, and gave answers to those who came to enquire of him.

Oracle of APOLLO *at Larissa.* At Larissa, a fort of the Argives, was an oracle of Apollo surnamed Δειραδιωτες, from Diras, a region belonging to Argos. The answers in this place were returned by a woman, who was forbidden the company of men: every month she sacrificed a lamb in the night, and then having tasted the blood of the victim, was immediately seized with a divine fury.

Oracle of APOLLO *at Ptous.* Ptous was a mountain in Boeotia, in which Apollo, surnamed Ptous, from that place, had a temple dedicated to him. Here also the god had a celebrated oracle, which ceased when Thebes was demolished by Alexander.

Oracle of APOLLO SPODIUS. Pausanias mentions a place in Boeotia where Apollo gave answers, viz. on a stone called Σωφρονιστηρ, upon which he had an altar erected out of the ashes of victims offered to him, whence he was called Spodius, from Σποδος, *ashes*. The god did not here, as in other places, signify his will *viva voce*, but by omens, in the observation of which he instructed persons appointed for that purpose; for this way of divination was in use also among the Grecians, especially at Smyrna, where was a temple built on the outside of the city wall for a similar reason.

Oracle of APOLLO *at Tegyrae.* At Tegyrae, a city

in Boeotia, there was an oracle sacred to Tegyrean Apollo, which was much frequented till the Persian war, but after that remained for ever silent.

Oracle of BACCHUS *at Amphiclea.* At this place, called by Herodotus, Ophitea, and by Stephanus Amphicaea, there was an oracle and temple sacred to Bacchus, but no image, at least none exposed to public view. To this god, says Pausanias, the Amphicleans ascribe both the cure of their diseases, and the foretelling of future events; the former he effected by revealing proper remedies in dreams; the latter, by by inspiring his priests with divine knowledge.

Oracle of BESA *at Abydos.* Besides the temple and sepulchre of Osiris, at Abydos in Egypt, which were great ornaments to that city, the oracle of the god Besa was no small embellishment to it. All the inhabitants in the places adjacent to it held this deity in great veneration, who, when any person could not conveniently consult him personally, used to give answers in writing, in which case the inquirer needed only to send his queries in manuscript. This oracle was standing in the time of Constantius, son of Constantine the Great, and gave occasion to the exercising much cruelty and injustice; for those who consulted the oracle in writing, having at times left their letters in the temple, after they had been answered by the oracle, it happened, that certain malicious persons communicated them to Constantius, who being of a mean, suspicious, credulous, and cavalling disposition, fell into a dreadful passion upon the occasion, from an insinuation, that several persons had consulted that god with regard to the emperor's life, and the name of the person who was to succeed him. Immediately he caused a commission to be issued for trying the criminals, and the person who presided in the commission, stimulated by avarice, easily found means to extend the prosecution. Numberless barbarities were exercised on this occasion, as appears from Ammianus Marcellinus. See *Besa.*

Oracle of CERES *at Patrae.* At Patrae, a city on the sea-coast of Achaia, was a temple of Ceres, and before the temple a fountain, in which oracles were delivered famous for the truth of their predictions, on the event of a disease. The manner of consulting was this: they let down a looking-glass by a small cord into the fountain, so low, that the bottom of it might just touch the surface of the water, and from the various figures represented in it, drew their conjectures concerning the patient.

Oracle of CLITUMNUS. Pliny the younger thus describes the oracle of Clitumnus, the god of a certain river in Umbria. "The temple is ancient and much revered: in it stands Clitumnus, in a Roman habit, and the lots manifest the presence and power of the divinity. Round about him are several little chapels, in some of which are fountains and springs; for Clitumnus is, as it were, the father of many other rivulets which join him. There is a bridge which separates the sacred part of his waters from the profane: above this bridge people are allowed only to pass in boats, but below it they may bathe themselves.

Oracle of FORTUNE *and the* FORTUNES, *at Antium and Praeneste.* There were lots in several oracles, but the most famous were of Antium and Praeneste, towns in Italy. At Praeneste the *goddess,* and at Antium the *goddesses* of Fortune, or her divinity, was represented by statues; those of Antium moved themselves, and their various movements served either for the response, or signified if the lots could be consulted. From a passage in Cicero relative to the lots of Praeneste, it should seem that the Fortune which was in that city was a sort of automaton, like those of Antium, which gave some sign with its head, like that of Jupiter Hammon, who signified, by some motion, to the priests by whom he was carried in procession, what routs they were to take. By an event which Suetonius relates, the lots of Praeneste were raised to great reputation, contrary to the intention of Tiberius, who was going to destroy them; for he tells us that they were not to be found in a coffer securely sealed, when the coffer was opened at Rome, but when brought back to Praeneste they again appeared in their place.

Oracle of GERYON *at Aponus.* According to Suetonius, Tiberius went to the oracle of Geryon at Aponus, now Abano, near Padua, where

was a certain spring which, if we believe Claudian, restored speech to the dumb, and healed all sorts of diseases. Suetonius further says, that Tiberius had once a mind to destroy the oracles that were near Rome, but was diverted from it by the miracle of the Praenestine lots. See *Oracle of Fortune*.

Oracle of HERCULES *at Bura.* At Bura in Achaia, was an oracle of Hercules, called from that city Buraicus: the place of it was a cave, wherein was the statue of Hercules. Predictions were here made by throwing dice. They who consulted the god first addressed him by prayer; then taking four dice out of a large heap that lay ready there, they threw them upon the table. The dice had on them certain peculiar marks, all which were interpreted in a book kept for that purpose; as soon, therefore, as these dice were cast, they went to the book, and there individually found their destiny.

Oracle of JUNO *in Laconia.* In Laconia was an oracular pool sacred to Juno, whence predictions were taken by casting into it cakes of bread-corn; if they sunk to the bottom, the omen was good; if not, something evil was portended.

Oracle of JUNO *at Pagae.* Strabo, in his description of Corinth tells us, that Juno had an oracle in the Corinthian territories, in the way between Lechaeum and Pagae. She also had another at Nysa. Nothing particular is related concerning either.

Oracle of JUPITER *in Crete.* Strabo mentions a very ancient oracle of Jupiter in Crete, from which Minos is said to have received the groundwork of the laws afterwards enacted by him.—Minos descended into the sacred cave of Jupiter, (for this oracle was under ground) where he received from the god those precepts which he afterwards made public for the common benefit of mankind. The will of the god was here revealed by dreams, in which he conversed familiarly with the enquirers, as the reader will find under the article *Epimenides*, who lay asleep in this place fifty-seven years. This cave was sometimes called Αρχεσιον, from αρχεσαι, to *help* or *defend*, because the sons of Titan, being vanquished by Saturn, fled into it, and escaped the fury of the conqueror, who pursued them. There was a temple in the same place dedicated to Jupiter, from which to the city of Gnossus was a public way delightfully pleasant. It stood upon Mount Ida.

Oracle of JUPITER *at Dodona.* Dodona is by some thought to have been a city of Thessaly; others have placed it in Epirus; whilst others, to reconcile these two opinions, will have two Dodonas, one in Thessaly, and another in Epirus. They who place this city in Epirus, which is generally believed to have been the seat of the oracle, are no less divided in their opinions about it, as some of them place it in Thesprotia, and others in Chaonia or Molossia. Eustathius notwithstanding has undertaken to decide this controversy, by observing, that it did once indeed belong to the Thesprotians, but afterwards fell into the hands of the Molossians, and in this he is confirmed by Strabo. Dodona was first built by Deucalion, who, at the deluge, wherein the greatest part of Greece perished, retreated to this place, which, by reason of its height, secured him from the waters. He called it Dodona either from a sea-nymph of that name, from Dodon, the sun, from Dodone, daughter of Jupiter and Europa, from the river Dodon or Don, or, as some say, from Dodanim, son of Javan, who, they tell us, was the leader of a colony sent to inhabit those parts of Epirus. At the same time Deucalion is said to have founded a temple which he consecrated to Jupiter, who is thence called Dodonaeus. This was the first temple in Greece, but the oracle seems to have been a considerable time before it, since Herodotus relates, that it was the most ancient oracle in Greece, which would be false had it not existed before Deucalion's time, who, as the poets tell us, having escaped the deluge, consulted the oracle of Themis upon Mount Parnassus, on the means he should use to re-people the country; and the same oracle, they further tell us, was jointly possessed by the Earth and Neptune before it belonged to Themis. The origin of this oracle is wrapped up in fable. Herodotus hath left us two accounts of it, the first of which he says he received from the priests of Jupiter at Thebes in Egypt. He relates, that some Phoenician merchants carried off two priestesses of Thebes, one into Greece, and the other into Lybia: she who went into Greece

took up her residence in the forest of Dodona, and there at the foot of an oak, erected a small chapel in honour of Jupiter, whose priestess she had been at Thebes; and that she who was carried into Lybia erected the oracle of Jupiter Hammon. The other account was given him by the priestesses at Dodona, and confirmed by those that ministered in the temple, thus: Two black pigeons taking their flight from Thebes in Egypt, one of them settled in Lybia, where she commanded an oracle to be erected to Hammon; and the other flew as far as the forest of Dodona, a province in Epirus, where sitting in an oak-tree, and assuming an human voice, she informed the inhabitants, that it was the will of Jupiter that an oracle should be founded to him in that place. Others say, that this oracle was founded by the Pelasgians, who were the most ancient of all the nations inhabiting Greece. Of this opinion is Strabo, who seems to have adopted it from Homer, who in the same verse calls Jupiter by the names of Dodonaeus and Pelasgicus. And Hesiod, whose testimony Strabo quotes in support of his opinion, is still more plain; *He to Dodona came, the seat of the Pelasgi.* And this seems somewhat more probable, if what is commonly reported of Deucalion deserve credit, that he saved himself from the deluge not on the top of the mountain at Dodona, but on Parnassus, where he is said to have consulted the oracle of Themis after his deliverance. Strabo relates another fabulous opinion concerning the foundation of this oracle; that it was translated into Epirus out of Pelasgia, a country of Thessaly, being accompanied by a great number of women, from whom the prophetesses in after-ages were descended, and that Jupiter received from them the appellation of Pelasgicus. The persons by whom the oracles were delivered, at first were men, as Strabo and Eustathius have observed from Homer, who calls them in the masculine gender Ὑποφηται and Σελλοι, when some, as Eustathius observes upon the place, read αμφι δε σ᾽Ελλοι, making those priests to be called *Helli*; but the former lection, he tells us, is generally received. The Selli are so called from Sellae, a town of Epirus, or from the river named by Homer Selleis, according to Eustathius; but in this he opposes Strabo, who says, that this river does not belong to Ephyra in Thesprotia, no river of that name being either there or in Molossia, but to another Ephyra, a city of Elis, in Pelopponesus. The same were called Elli, or Helli, after Ellus the Thessalian, from whom Ellopia, a country about Dodona, received its name; and Philorchus in Strabo is of opinion, that those priests were named Elli from this region; but Pliny will have the Selli and the inhabitants of Ellopia to have been a different people. Apollodorus, in Strabo, thinks they were called Elloi, from the fens and marshes near the temple of Dodona. In consequence of some epithets given them by Homer, Strabo concludes, that they were barbarous and uncivilized. Eustathius says, they were named χαμαιευναι, because they slept upon the ground in skins, and in that posture expected prophetic dreams from Jupiter; others will have them so called, because they did not lie in beds, but upon the bare ground: they were also called ανιπποδες, because they never went out of the temple, and therefore had no occasion to wash their feet. Lastly, others pretend these names are to be understood in a symbolical sense, viz. that though their bodies lay upon the ground, their minds, by the assistance of prophetical philosophy, mounted higher, and soared above these lower regions. There is a report grounded on the testimony of Pherecydes, that before the time of the Selli the temple of Dodona was inhabited by the seven daughters of Atlas, from this temple called Dodonides. However that were, it is certain that in latter ages the oracles were pronounced by three old women; and Strabo tells us this change was made when Jupiter admitted Dione to cohabit with him, and receive divine honours in his temple. The prophets of this temple were called Tomuri, the prophetesses Tomurae, from Tomurus, a mountain in Thesprotia, at the foot of which stood the temple; and so commonly was this word made use of, that it came at last to be a general name for any prophet. Near the temple there was a sacred grove full of oaks, in which the Dryads, the Fauni, and Satyri were thought to inhabit, and were frequently seen dancing and wantonly sporting under the shade of the trees.—

These oaks were endowed with a human voice and prophetic spirit, for which reason they were stiled speaking and prophesying oaks. The ship Argo, which carried the Argonauts to Colchis, was built of these oaks, and being endowed with the like gift of speaking, Lycophron calls it *a chattering magpie:* the reason of which fiction some think was, that when the prophets gave answers, they placed themselves in one of these trees, (for some will allow this vocal faculty to *one* only) and so the oracle was thought to be uttered by the oak, which was only pronounced from its hollow trunk or branches. We learn from Servius, that the will of heaven was here explained at first by an old woman, who pretended to find a meaning in the murmurs of a brook which flowed from the foot of one of these oaks, most probably the vocal one; but afterward another method was taken, attended with more formalities; brazen kettles were so artificially placed in the temple, that by striking one of them the sound was extended to the rest.—— Aristotle, who entertained a different opinion, relates, that there were two pillars, on one of which was placed a kettle, and on the other the statue of a boy, holding in one hand a whip, with lashes of brass; these being stricken against the kettle by the violence of the wind, excited chattering sounds, and from these sounds predictions were formed. Cicero is of opinion, that besides the speaking oaks, the kettles, &c. there were other methods of delivering oracles at Dodona, and particularly by lots. He tells us, that the Lacedemonians went once to consult the lots of Dodona, on a war they were about to undertake; and after all the ceremonies were past, just as they were going to cast the lots, a monkey of the king of Molossi having got into the temple, turned the urn and lots topsy-turvy, upon which the frighted priestess told the Lacedemonians, that they ought not to think of conquering, but only how to save themselves; and all writers say, that the Lacedemonians never received a more unlucky presage. There is one remarkable circumstance relating to this oracle yet remaining, which is, that while all the other nations received their answers from a woman, the Boeotians alone received theirs from a man, and the reason given for this singularity is as follows: During the war between the Pelasgians and Boeotians, the latter sent deputies to consult this oracle of Dodona, when the priestess gave them this answer, of which she doubtless did not foresee the consequence: "If you would meet with success, you must be guilty of some impious action." The deputies surprised, and perhaps exasperated, by imagining that the priestess prevaricated with them in order to please the Pelasgi, from whom she was descended, and who were supposed the first founders of the oracle, resolved to fulfil the decree, and seizing her person, burnt her alive, alleging, that this action was justifiable in whatever light it was considered; that if she intended to deceive them, it was fit she should be punished for the deceit; or if she was sincere, they had only literally fulfilled the sense of the oracle. The two remaining priestesses (for according to Strabo the oracle at that time had usually three) highly exasperated at this cruelty, caused the offenders to be seized, and as they were to be their judges, the deputies pleaded the illegality of their being tried by women. The justice of the plea was admitted by the people, who allowed two priests to try them in conjunction with the priestesses; in which being acquitted by the former, and condemned by the latter, the votes being equal, they were released, as was usual, in a parity of votes. For this reason it was established, that in future the Boeotians should receive their answers from the priests only. About what time, or upon what account this oracle ceased, is uncertain; but Strabo who flourished under Augustus Caesar, says that in his time the gods had in a manner deserted it, and most other oracles.

Oracle of JUPITER *at Elis.* Strabo in his description of Elis, makes mention of an Oracle of Olympian Jupiter, which was once famous, but did not continue long in repute; yet the temple in which it stood, preserved its ancient splendor, and was adorned with magnificent structures, and enriched with presents from every part of Greece.

Oracle of JUPITER HAMMON *in Libya.* The oracle of Jupiter Hammon in Libya was derived from Egypt, and is of the same antiquity as that of

Dodona, mentioned under that article. This of Lybia became also famous, and people flocked from all parts to consult it, though surrounded by an extensive tract of burning sands. One knows not well what to think of the fidelity of the priests who ministered to the god: sometimes they were proof against corruption, as appears from the charge they presented at Sparta against Lysander, who wanted their assistance to help him to change the succession to the throne of Sparta; sometimes they were not so scrupulous, witness the story of Alexander, who, either to screen the reputation of his mother, or from pure vanity, took that painful march through the deserts of Lybia, in order to attain the honour of being called the son of Jupiter, and whom they saluted with the title of, *Son of the King of Kings*. When this oracle was consulted, the image of the god, which had a ram's head with horns, was carried about in a gilded ark on the shoulders of twenty-four of his priests.—The image was adorned with precious stones, and the ark with many silver goblets hanging on either side. The procession was accompanied with a troop of matrons and virgins singing hymns in honour of Jupiter, and, without keeping any constant course, they moved on whither soever they thought the impulse of the god carried them. As this oracle gave no answer by words, but by a sign, it probably was from some sign or motion of the statue that the priests pronounced the will of this god, or, perhaps, as Homer has it, *Jupiter signified his consent by bending his brows*.

Oracle of JUPITER *at Pisa.* Pindar takes notice of this oracle, or rather altar, dedicated to Jupiter at Pisa, where answers were given by the posterity of Imaus.

Oracle of MERCURY *at Pharae.* In the city of Pharae in Achaia, answers were given by Mercury Agoraios, so named from αγορα, the *market-place*, where was a statue of stone erected to him, with a beard; a thing unusual to his statues: before it was placed a low stone altar, upon which stood brazen basons soldered with lead. The consulters first offered frankincense upon the altar, then lighted the lamps, pouring oil into them; after that they offered upon the right side of the altar a piece of money, stamped with their own country impression, then proposed the questions they desired to be resolved in, whispering the god in the ear. Having stopped both their ears with their hands, and so passed quite through the market place, their hands were suddenly withdrawn, and the first thing they heard was received by them as a divine oracle. It is said that the priests, in order the more easily that the consulters might hear what they pleased, without being discovered, suffered these oracles to be delivered by night only. The same ceremonies were practised at the oracle of Serapis in Egypt, as is reported by Pausanias.

Oracle of MOPSUS *at Mallos.* See *Oracle*.

Oracle of the MUSES *at Troezen.* At Troezen, a city of Peloponnesus, was an oracle, or rather old altar, dedicated to the *Muses* and *Sleep*, by Ardalus son of Vulcan, who was the first inventor of the flute, and a great favourite of the Muses, who were from him called Ardalides. Those who resorted thither for advice, were obliged to abstain certain days from wine; afterwards they lay down by the altar to sleep, where, by the secret inspiration of the Muses, proper remedies were revealed to them for their distempers.

Oracle of ORPHEUS *at Lesbos.* The head of Orpheus is said to have given oracles to all enquirers at Lesbos, but more especially to the Grecians, and to have told them that Troy could not be taken without the arrows of Hercules. The kings of Persia and Babylon often sent ambassadors to consult this oracle, and particularly Cyrus, who being desirous to know by what death he was to die, received this answer: *My fate, O Cyrus! is decreed you*; whereby it was meant he should be beheaded; for Orpheus suffered that death in Thrace, by the fury of the women, because he professed an hatred and aversion to the whole sex; and his head being thrown into the sea, was cast upon Lesbos, where it returned answers in a cavern of the earth. There were also persons admitted into the mysteries of Orpheus, who assured those admitted to their society, of certain felicity after death; which Philip, one of that order, but miserably poor, boasting of, Leotychidas the Spartan, replied, "Why don't

you die then, you fool! and put an end to your misfortunes along with your life?"

Oracle of PASIPHAE *at Thalamiae.* Plutarch mentions a famous oracle at Thalamiae in Laconia, sacred to Pasiphae, who, as some say, was one of the daughters of Atlas, and had by Jupiter a son called Ammon: others are of opinion it was Cassandra, daughter of king Priamus, who dying in this place, was called Pasiphae, from revealing oracles: others maintain, that this was Daphne, daughter of Amyclas, who flying from Apollo, was transformed into a laurel, and honoured by that god with the gift of prophesy. When Agis, king of Sparta, endeavoured to reduce the Spartans to their ancient manner of living, and put in force the laws instituted by Lycurgus, this oracle very much countenanced and encouraged his undertaking, commanding the people to return to their former state of equality. Again, when Cleomenes made the like attempt, it gave the same advice, and in this manner: One of the Ephori, sleeping in Pasiphae's temple, had a surprising dream: he thought he saw the four chairs removed where the Ephori used to sit and hear causes, and one only placed there; and whilst he was in this surprise, he heard a voice out of the temple saying, *This is best for Sparta.*

Oracle of SERAPIS. See *Oracle, Temple.*

Oracle of SYRIA. See *Oracle.*

Oracle of THEMIS. See *Oracle of Jupiter at Dodona.*

Oracle of TROPHONIUS *at Lebadea.* Trophonius, son of Eresinus, and brother of Agamides, being possessed of an immoderate thirst of glory, built himself a mansion under ground at Lebadea, a city of Boeotia, into which when he entered, he pretended to be inspired with an extraordinary knowledge of future events; but at length, either from a design to create an opinion that he was translated to the gods, or being somehow necessitated thereto, he perished in his cave. Trophonius, having divine honours paid him after his death, was worshipped by the name of Jupiter Trophonius. His oracle came first into repute on the following occasion: There being no rain in Boeotia for the space of two years, all the cities, with joint consent, appointed chosen persons to go to Delphi, there to pay their devotions to Apollo, and beg his advice and assistance under so great a calamity. The god accepted their piety, but returned them no other answer, than that they should go and consult Trophonius at Lebadea. The ambassadors obeyed, and repaired to Lebadea, but still remained as much in the dark as at first, there being no vestage of any oracle in that place. At length having searched long to no purpose, and beginning to despair of success, one Saon an Acrephian, the oldest of the ambassadors, perceiving a swarm of bees, resolved to follow them; by this means he came to a cave, into which entering, he there discovered by several tokens the oracle which Apollo had commanded them to enquire for. After paying devotion to Trophonius, he received from him a welcome and satisfactory answer, together with instructions in what manner, and with what rites and ceremonies he would have such approach him as applied for advice. The place of this oracle was under the surface of the earth. Concerning it there are innumerable fables, few of which are worth transcribing; we shall therefore only give the accounts which Pausanias and Plutarch have left, the former having consulted it in person, had, by that means, an opportunity of seeing what he has reported. "Whosoever's exigencies oblige him to go into the cave, must, in the first place, make his abode for some time in the chapel of Good Genius and Good Fortune; during his stay here he abstains from hot baths, and employs himself in performing other sorts of atonements for past offences: he is not wholly debarred bathing, but then it must only be in the river Hercynna, having a sufficient sustenance from the leavings of the sacrifices. At his going down he sacrificed to Trophonius and his sons, to Apollo, Saturn, and Jupiter, to Juno Heniocha, and Ceres, called Europa, reported to be Trophonius's nurse.——There is a priest stands consulting the bowels of every sacrifice, who, according to the victim's aspects, prophesies whether the deity will give an auspicious and satisfactory answer. The entrails of all the sacrifices confer but little towards the revealing of Trophonius's answer, unless a ram, which they

offer in a ditch to Agamides, with supplication for success, that night on which they descend, presents the same omens with the former; on this depends the ratification of all the rest, and without it their former oblations are of no effect: if this ram doth agree with the former, every one forthwith descends, backed with the eagerness of good hopes; and this is the manner. They immediately go that night, along with the priests, to the river Hercynna, where they are anointed with oil, and washed by two citizens' boys, aged about thirteen years, whom they call Mercuries; these are they that are employed in washing whoever hath a mind to consult; neither are they remiss in their duty, but, as much as can be expected from boys, carefully perform all things necessary. Having been washed, they are not straight way conducted by the priests to the oracle, but are brought to the river's rises, which are adjacent to one another: here they must drink a dose of the water of it, called Lethe, or Oblivion, to deluge with oblivion all those things which so lately were the greatest part of their concerns. After that, they take the water of Mnemosyne, viz. Remembrance, to retain the remembrance of those things that shall be exhibited to them in their descent; amongst which is exposed a statue, adorned with carving so admirable, as to be set up by the people for the workmanship of Daedalus, whereupon they never exhibit it unless to descendents; to this, therefore, after some venerable obeysance, having muttered over a prayer or two, in a linen habit set off with ribbands, and wearing pantofles, agreeable to the fashion of the country, they approach the oracle, which is situated within a mountain, near a grove, the foundation of which is built spherical-wise, of white stone, about the size in circumference of a very small threshing-floor, but in height scarce two cubits, supporting brazen obelisks, encompassed round with ligaments of brass, between which there are doors that guide their passage into the midst of the floor, where there is a sort of a cave, not the product of rude nature, but built with the nicest accuracy of mechanism and proportion. The figure of this workmanship is like an oven, its breath diametrically, as nigh as can be guessed, about nine cubits, its depth eight, or thereabouts, for the guidance to which there are no stairs, wherefore it is required, that all comers bring a narrow and light ladder with them, by which, when they are come down to the bottom, there is a cave between the roof and the pavement, being in breadth about two πήχαι, and in height not above one: at the mouth of this, the descendent having brought with him cakes dipped in honey, lies along on the ground, and shoves himself feet foremost into the cave; he then thrusts in his knees, after which the rest of his body is rolled along, by a force not unlike that of a great and rapid river, which overpowering a man in its vortex, tumbles him head over heels. All that come within the approach of the oracle have not their answers revealed the same way; some gather their resolves from outward appearances; others by word of mouth. They all return the same way back, with their feet foremost. Among all that have descended, it was never known that any was lost, except one of the life-guards of Demetrius; and besides, it is credible the reason proceeds from the neglect of the rituals in his descent, and his ill design; for he went not out of necessity to consult, but out of an avaricious humour, for the sacrilegious conveyance back of the gold and silver which was there religiously bestowed; wherefore it is said, tha his carcase was thrown out some other way, and not at the entrance of the sacred shrine. Among the various reports that went abroad concerning this man, I have delivered to posterity the most remarkable. The priests, so soon as the consultant is returned, place him on Mnemosyne's throne, which is not very far from the shrine, here they enquire of him what he had seen or heard, which, when he hath related, they deliver him to others, who (as appointed for that office) carry him, stupified with amazement, and forgetful of himself and those about him, to the chapel of Good Genius and Good Fortune, where he had made his former stay at his going down: here, after some time, he is restored to his senses, as before, and the cheerfulness of his visage returns again. What I here relate was not received at second-hand, but either as by ocular de-

monstration I have perceived in others, or what I have proved true by my own experience; for all consultants are obliged to hang up, engraved on a tablet, what they have seen or heard." Thus far Pausanias. Plutarch's relation concerns the appearances exhibited to consultants, which, though various and seldom the same, yet, as the story is remarkable, we will give. "Timarchus, a youth of liberal education, and just initiated in the rudiments of philosophy, was greatly desirous of knowing the nature and efficacy of Socrates's daemon, wherefore communicating his project to no mortal but myself and Cebes, after the performance of all the rituals requisite for consultation, he descended Trophonius's cave, where having staid two nights and one day, his return was wholly despaired of, insomuch that his friends bewailed him as dead. In the morning, however, he came up very brisk, and in the first place paid some venerable acknowledgments to the god; after that, having escaped the staring rout, he laid open to us a prodigious relation of what he had seen or heard, to this purpose: In his descent he was beset with a caliginous mist, upon which he prayed, lying prostrate for a long time, and not having sense enough to know whether he was awake, or in a dream: he surmises that he received a blow on his head, with such an echoing violence, as dissevered the sutures of his skull, through which his soul migrated; and being disunited from the body, and mixed with bright and refined air, with a seeming contentment began to breathe for a long time, and being dilated like a full sail, was wider than before. After this, having heard a small noise whistling in his ears a delightful sound, he looked up, but saw not a spot of earth, only islands reflecting a glimmering flame, interchangably receiving different colours, according to the various degrees of light: they seemed to be of an infinite number, and of a stupendous size, not bearing an equal parity betwixt one another in this, though they were all alike, viz. globular. It may be conjectured that the circumvolation of these moved the ether, and occasioned that whistling, the gentle pleasantness of which bore an adequate agreement with their well-timed motion. Between these there was a sea or lake, which spread out a surface glittering with many colours, intermixed with an azure; some of the islands floated in its stream, by which they were driven on the other side of the torrent; many others were carried to and fro, so that they were well nigh sunk. This sea, for the most part, was very shallow and fordable, except toward the south, where it was of a great depth; it very often ebbed and flowed, but not with a high tide: some part of it had a natural sea-colour, untainted with any other, as miry and muddy as any lake. The rapidness of the torrent carried back those islands from whence they had grounded, not situating them on the same place as at first, or bringing them about with a circumference, but in the gentle turning of them the water makes one rising roll: betwixt these the sea seemed to bend inwards about (as near as he could guess) eight parts of the whole. This sea had two mouths, which were inlets to boisterous rivers, casting out fiery foam, the flaming brightness of which covered the best part of its natural azure. He was very much pleased at this sight, until he looked down, and saw an immense hiatus, resembling a hollowed sphere, of an amazing and dreadful profundity; it had darkness to a miracle, not still, but thickened and agitated. Here he was seized with no small fright, by the astonishing hubbubs and noises of all kinds that seemed to arise out of this hollow from an unfathomable bottom, viz. he heard an infinity of yells and howlings of beasts, cries and bawlings of children, confused with the groans and outrages of men and women, &c." In this account it is to be particularly remarked, that Timarchus is made to return from consultation with a quick and cheerful countenance; whereas it is commonly reputed, that all the consultants of this oracle became pensive and melancholy; that their tempers were sowered, and their countenances, however gay and pleasant before, rendered dull and sullen; insomuch that any person dejected, melancholy, or too serious, was proverbially said to *have been consulting the Oracle of Trophonius:* but this is only to be understood of the time immediately ensuing consultation; for, as we learn from Pausanias, all

enquirers recovered their former cheerfulness in the temple of *Good Genius* and *Good Fortune*.

Oracle of ULYSSES *at Aetolia.* Ulysses had an oracle among the Eurytanes, a nation of Aetolia, as Aristotle is said by Tzetzes, in his Comment upon Lycophron, to report, who hath these words concerning Ulysses, *Aetolian people the dead prophet crown.*

Oracle of VENUS *at Aphaca.* Under Aurelian, towards the year of Christ 272, the Palmyrenians being revolted, consulted the oracle of Venus at Aphaca, the form of which was not a little singular. Aphaca is a place between Heliopolis and Byblos. Near the temple of Venus is a lake like a cistern, where at certain assemblies holden on set times, is seen a fire in the form of a globe, or of lamps; "and this fire," says Zozimus, "has been seen even in our days," that is to say, about the 400th year of Jesus Christ. The consulters threw into the lake the present designed for the goddess, of what kind soever it was; if she received it, the present sunk to the bottom; if she rejected the present, it swam on the surface of the water, though the gift itself were silver or gold. In the year before the ruin of the Palmyrenians their presents sunk to the bottom, but the year following they all swam on the surface.

ORACLES INFERIOR. Having in the preceding articles, under the word *Oracle*, spoken at large of the principal oracles, it may not be amiss to say something in general of those of less note. According to Herodotus, Apollo had one at Didyme, among the Branchidae; one at Argos, as we learn from Pausanias; one in Troas, and in Aeolis, according to Stephanus; at Baiae in Italy, as we learn from Capitolinus; in Cilicia, in Egypt, in the Alps, in Thrace, at Corinth, in Arcadia, and in Laconia. Jupiter, besides those mentioned in their proper places, had one in Boeotia, under the name of Jupiter the Thunderer, one at Thebes, one at Meroe, and one near Antioch. Aesculapius was consulted in Cilicia, at Apollonia, in the isle of Coos, at Pergamus, Epidaurus, Rome, and elsewhere; Mercury, besides those mentioned in their order, at Patrus, upon Hemon, and in other places; Mars, in Thrace, Egypt, and elsewhere; Hercules, besides that of Bura in Achaia, at Cadiz, Athens, in Egypt, at Trivoli, and in Mesopotamia, where, according to Tacitus, he gave his oracles by dreams, whence he obtained the name of Somnialis, as may be seen in an inscription of Spon, and in another cited by Roinesius. Isis, Osiris, and Serapis, delivered in like manner their oracles by dreams, as related by Pausanias, Tacitus, Arrian, and several others; that of Amphilochus, mentioned by Dion, was likewise delivered by dream. The ox Apis had also his oracle in Egypt, and the manner of consulting him was so singular as to deserve notice.—— If he ate what was offered him by the suppliant, it was a good sign, but a bad one when he refused it, as happened to Germanicus, who died not long after. The gods Cabiri, if we may credit St. Athanasius, had their oracle in Boeotia; Diana had one in Egypt, in Cilicia, at Ephesus, not to mention several others.—— Virgil mentions that of Faunus, in Italy.—— The Fountains too delivered oracles; such was the fountain of Castalia at Delphi, one of the same name in the suburbs of Antioch, and the prophetic fountain near the temple of Ceres in Achaia: such too was that of Limyra, which gave oracles by means of fishes: the consulters presented meat to them; if the fishes fell on greedily it was a favourable omen; if they refused the bait, by rejecting it with their tails, it betokened bad success. Leucothoe had an oracle at Colchis, according to Strabo; Memnon in Egypt, as we learn from Tacitus and Lucan; Machaon at Gerania, in Laconia, according to Pausanias; Minerva, in Egypt, in Spain, upon Mount Aetna, at Mycenae, in Colchis, and elsewhere; Neptune at Delphi, at Calauria, near Neocaesaria, and elsewhere; the Nymphs in the cave of Erycia. Pan had several, the most famous of which was, that in Arcadia. That of the Palici was in Sicily. Pluto had one at Nysa. Saturn had several, but the most celebrated was that of Cumae in Italy, and of Alexandria in Egypt. Lucian mentions that of the Syrian goddess; and Gruter that of Sylvanus. Those of Venus were dispersed in many places, as at Gaza, upon Mount Libanus, at Paphos, in Cyprus, &c. Serapis had one at Alexandria, which Vespasian went to consult; the priest who ministered to the god would only reveal to him in a secret what he had to tell him con-

cerning the grand designs in his view; upon which it may be proper to remark by the way, that it was a very rare thing for those who came to consult the oracles, to be permitted to enter the sanctuary; and Van Dale, who has exhausted the subject, finds but two examples of it; that of Alexander, who entered alone into the sanctuary of Hammon, and that of Vespasian, who was introduced into that of Serapis. Castor and Pollux had an oracle at Lacedemon; Calchas in Italy; Aristaeus in Boeotia; Autolycus at Sinope; Phryxus among the Colchi; Rhesus at Pangaea; Zamolxis among the Getes; even Hephistion and Antinous, minions of Alexander and Adrian, had their oracles: after this we cannot be surprised at Augustus's having delivered oracles, as we learn from Prudentius; but these modern oracles were never in so great repute as the ancient ones, were not consulted very seriously, nor in affairs of importance, but rather those of Delphi, Claros, Trophonius, &c.

ORAEA. See *Oraia.*

ORAIA, Grecian sacrifices, consisting of fruits, offered in spring, summer, autumn, and winter, that Heaven might grant mild and temperate weather. These were offered to the goddesses called Horae, or the Seasons, who were three in number, attendant upon the sun, presided over the four seasons of the year, and were honoured with divine worship at Athens.—This term is more properly written with an asperate.

ORBONA, a human goddess, invoked by parents for the preservation of their children; or because parents who had lost their children were supposed to be under her protection, as we learn from Arnobius. She was believed also to occasion the death of children.

ORCHAMUS, king of Babylon or of Persia, according to Ovid, was father of Clytie and Leucothoe, which last he buried alive for forfeiting her chastity to Apollo.

ORCHOMENUS, son of Minyas, reigned in Boetia, and occasioned his subjects to be called from him, Orchomenians.

Lycaon, king of Arcadia, is said also to have had a son of this name, from whom a city of that country likewise was called.

ORCIDES, a Bebrycian chieftain under Amycus, is represented by Apollonius as hurling his spear against the Argonaut Talaus, son of Bias, and wounding him in his loin.

ORCUS, OURAGUS, epithets of Pluto, because as some say, he excites and hastens men to their ruin and death; but others think he is so named, because, like one that brings up the rear of an army, he attends at the last moments of life.——Orcus is used as the name of the infernal regions.

OREADES, OR OREADS, Nymphs who presided over the mountains, daughters of Haecateus, by a daughter of Phoroneus, or rather, as Homer says, daughters of Jupiter. Some reckoned only five of them, but Diana had a thousand to attend her. These Nymphs first reclaimed men from eating or devouring each other, as well as from the use of raw flesh, by teaching them to feed on acorns and chesnuts. Melissa, one of these, first discovered the use of honey in Peloponnesus, which having imparted to her companions, they were so delighted with it, that ever afterwards they called bees Melissae, from their benefactress.—These mountain Nymphs had likewise the care of trees and wild beasts, for they disregarded tame animals and pastures.

OREAS, son of Hercules and Chryseis.

ORESBIUS, a priest of Boeotia, and leader against Troy.

ORESTES, king of Mycenae, was son of Agamemnon and Clytemnestra. The latter, having been privy to the death of her husband, if not bearing an actual hand in it, Orestes, by advice of his sister Electra, revenged the death of his father, not even sparing his mother. He also killed Pyrrhus, son of Achilles, for taking away Hermione, who had been promised him in marriage. It is said that Orestes, going distracted after killing his mother, repaired, for the purpose of expiating his crime, to the temple of Diana, in the Chersonesus Taurica. Thither he was conducted by Pylades, who, when king Thoas resolved to sacrifice Orestes to Diana, to save his friend, assured the king that he was Orestes, while Orestes, on the contrary, to prevent the death of Pylades, resolutely avowed himself the object of devotion. During this generous contest, which rendered the friendship of Orestes

and Pylades the admiration of the world, Iphigenia, who presided at the sacrifices of Diana, recognised her brother, and delivered him from the danger to which he was exposed. Some days after, Orestes, accompanied by Pylades, slew king Thoas, seized his treasures, and carried with him his sister into Arcadia. It is said Orestes was bitten by a viper, and died of the poison, about 1144 years before the Christian era. See *Iphigenia.*

ORGIA, feasts and sacrifices in honour of Bacchus, instituted by Orpheus, and chiefly celebrated on the mountains by frantic females, called Bacchae. The Orgia were held every third year; the chief solemnities being kept in the night-time, and attended with all manner of impurities. Servius says, that at first Orgia was a common name for all kinds of sacrifices among the Greeks, of the same import with the word Ceremoniae among the Romans. See *Bacchanalia.*

ORGIA, daughter of Adrastus, king of Argos, and wife of Polynices. See *Adrastus.*

ORGIASTAE, women appointed to preside over the Orgies of Bacchus.

ORGIOPHANTAI, priests appointed to preside over the orgies of Bacchus.

ORION. The birth of Orion is considerably involved in the marvellous. Hyrius, or Hyrieus, a citizen of Tangara in Boeotia, was so highly commended for his hospitality to strangers, that Jupiter, Neptune, and Mercury, under the disguise of benighted travellers, resolved to make him a visit. He accordingly received them with the utmost kindness, and their entertainment proved so agreeable, that discovering their quality, they offered the old man whatever he should ask. His wife having left him childless, and he having promised her on her death-bed never more to marry, Hyrius, as the most acceptable gift the gods could bestow, requested of them a son. To gratify this wish, the deities called for the hide of an ox, and after having evacuated into it their urine, bid him keep it under ground for ten months, at the expiration of which time he perceived it had brought forth a boy, who was at first called Urion, to express his origin; but afterward, for the sake of decency, was denominated Orion. This extraordinary personage was renowned as a hunter, and is said to have kept a fleet pack of hounds. Neptune gave him the power of walking as lightly upon the surface of the waters, and with the same speed, as Iphiclus, brother of Hercules, walked over the ears of corn. This faculty seemed needless, if it be true that Orion was so tall that the deepest seas could not cover his shoulders. As a proof of this, he walked from the continent of Greece to the isle of Chios, where attempting to violate Aerope, wife of king Oenopion, he was deprived by him of his eye sight, and turned adrift from the island. Proceeding to Lemnos, Vulcan received Orion kindly, and gave him Cedalion, one of his servants, for a guide, who conducting him to the palace of the Sun, Orion was there restored by Apollo to his sight. Orion then made war on Oenopion, who, concealing himself under ground, escaped his vengeance. Frustrated in his revenge, he retired to Crete, where he followed his favourite exercise of hunting. Besides his adventure with Aerope, Orion attempted to ravish the Pleiades, or seven daughters of Atlas by Pleione, whom he pursued throughout Boeotia for the space of five years, till Jupiter, out of pity, placed them among the stars. Orion having at last offended Diana, either for attempting her chastity, boasting his superior skill in the chase, or, as some say, for endeavouring to debauch Opis, one of her nymphs; that goddess put him to death, either by her arrows, or by means of a scorpion, which inflicted on him a mortal wound. Diocles reports, that Orion was so beautiful, as to induce Aurora to carry him into the isle of Delos; and that Diana was so fond of him, as to resolve on making him her husband. This attachment being perceived by Apollo, his sister was frequently chid by him, but he finding his reproofs of no avail, resolved on the destruction of Orion. Accordingly seeing him one day while walking through the sea with his head above the surface, the god wagered with Diana that she could not hit the mark with her arrows. Diana, though too far off to distinguish with accuracy the object, was desirous to shew her dexterity, and having drawn her bow, struck Orion on the forehead, and thus terminated his life. On discovering, however, what

she had done, she prevailed on Jupiter to raise him to the skies, where he has ever since formed a constellation remarkable for predicting tempestuous weather.

ORITHYIA, one of the Nereides.

ORITHYIA, daughter of Erectheus, king of Athens, was ravished by Boreas, who, seeing her gathering flowers, with her attendants, on the banks of a river, fell in love with her, and carried her into Thrace. By this princess he had two sons, Zetes and Calais, attendants on Jason in the Colchian expedition, and five daughters, Upis, Laxo, Hecaerge, Chione, and Cleopatra.

ORITHYIA, daughter of Cecrops, and mother of Europa by Macedon.

ORITHYIA, queen of the Amazons, succeeded Marpesia, and rendered herself illustrious by her courage and wars against the Greeks. She is said to have been succeeded by Penthesilea.

ORMENUS, son of Cercaphus, and king of Thessaly, was the founder of Ormenum.

ORMENUS. See *Astyadamia.*

ORNEUS, a centaur, son of Ixion and Nephele. See *Ixion.*

Erechtheus, king of Athens, had likewise a son so called.

ORODES, an adherent of Aeneas, killed by Mezentius.

OROMAZES, OR OROMAZDES, a name which the Persian Magi and Chaldeans gave to the supreme God, or the good principle, which they described as the source of light and truth, and the author of all good. They also admitted another god, or an evil principle, named Arimanius, whom they considered as the source of all evil. See *Arimanius, Abariman.*

ORPHEUS, son of Apollo by the Muse Calliope, or of Oeagrus, king of Thrace, by the same Muse, was born in Thrace, and resided near Mount Rhodope, where he married Eurydice, a princess of that country. Aristaeus, a neighbouring prince, fell desperately in love with, and attempted to ravish her, but she flying from his violence, was killed by the bite of a serpent. Her disconsolate husband was so affected at his loss, that he descended by the way of Taenarus to hell, in order to recover his beloved wife. As music and poetry were to Orpheus hereditary talents, he exerted them so powerfully in the infernal regions, that Pluto and Proserpine, touched with compassion, restored to him his consort on condition, that he should not look back upon her till they came to the light of the world. His impatience, however, prevailing, he broke the condition, and lost Eurydice for ever.—Whilst Orpheus was among the shades, he sang the praises of all the gods but Bacchus, whom he accidentally omitted; to revenge this affront, Bacchus inspired the Maenades, his priestesses, with such fury, that they tore Orpheus to pieces, and scattered his limbs about the fields; but they were gathered together by the Muses, because he had so wonderfully excelled in his praises of Apollo. Other reasons are assigned for the death of Orpheus; first, that resolving to live a widower, he, by his example, alienated the minds of many from the love of women; which so provoked the Maenades and Bacchae, that, in revenge, they tore him in pieces. 2dly, That the women, by the instigation of Venus, were so inflamed with the love of him, that striving to run into his embraces, and quarrelling with one another which should possess him, they rent him asunder in their contests. His head was cast into the river Hebrus, and (together with his harp) was carried by the tide to Lesbos, where it afterwards delivered oracles. The harp, with seven strings, representing the seven planets, had been given him by Apollo, and was taken up into heaven, and graced with nine stars by the Nine Muses. Orpheus himself was changed into a swan. He left a son called Methon, who founded in Thrace a city of his own name. It is certain that Orpheus may be placed as the earliest poet of Greece, where he first introduced astronomy, divinity, music, and poetry; all which he had learned in Egypt. He introduced also the rites of Bacchus, which from him were called Orphica. He was a person of most consummate knowledge, and the wisest, as well as the most diligent scholar of Linus. He found out expiations for the greatest crimes, and rites to appease the anger of the most provoked deities: nor was he less skilful in the cure of many diseases. Several volumes are attributed to him, in which he

treated on the mutual generation of the elements, the force of love in natural productions, the Giants' wars with Jupiter, the rape and mourning for Proserpine, the wandering of Ceres, the labours of Hercules, the ceremonies of the Idaei and Corybantes, the mysterious answers of oracles, the sacrifices of Venus and Minerva, the mourning of the Egyptians for Osiris, their lustrations, auguries, aruspices, interpretation of dreams, signs, prodigies, and expiations for the dead; insomuch, that many have thought him and Amphion two of the principal Magi among the Egyptians. Orpheus says of himself in the book of Stones, (of which, however, he unquestionably was not the author) that he could teach men to understand what was meant by the flight of birds, and the different sounds of their voices, so far as to discover what Jupiter was pleased to notify by them; that he could stop the course of flying dragons, or overcome the poison of serpents; nay, that he could discover the hidden intentions in the minds of men as to several particulars. What wonder, then, if by his music, as is reported, he tamed wild beasts, stayed the course of rivers, made storms cease, and rocks and forests move, and become his auditors? We have also under his name several hymns and other pieces of poetry, but these, like the rest, are evidently suppositious. The ancients represent Orpheus as living during the time, and sharing in the Argonautic expedition. If we search for the origin of this fable, we must again have recourse to Egypt, the mother-country of fiction. In July, when the sun entered Leo, the Nile overflowed all the plains. To denote the public joy at seeing the inundation rise to its due height, the Egygtians exhibited a youth playing on the lyre, or the sistrum, and sitting by a tame lion. When the waters did not increase as they should, the Horus was represented stretched on the back of a lion, as dead. This symbol they called Oreph, or Orpheus, (from *oreph*, the back part of the head) to signify that agriculture was then quite unseasonable and dormant. The songs the people amused themselves with during this period of inactivity, for want of exercise, were called the Hymns of Orpheus; and as husbandry revived immediately after, it gave rise to the fable of Orpheus's returning from hell. The Isis placed near this Horus, they called Eurydice, (from *eri*, a *lion*, and *daca*, *tamed*, is formed *Eridaca*, *Eurydice*, or the lion tamed, *i. e.* the violence or rage of the inundation overcome), and as the Greeks took all these figures in the literal, not in the emblematical sense, they made Eurydice the wife of Orpheus. "The persons in Virgil's Elysium," says Mr. Spence, "are some dancing, others engaged in the exercises they most delighted in whilst in the upper world, and Orpheus, in particular, is playing upon his lyre. He appears in a long dress falling down to his feet, that robe of dignity which was given to musicians in the first ages of the world, in honour of their high character, which in those times comprehended not only the science of music, but that of poetry, moral philosophy, and legislature." In some drawings Orpheus is represented as taming the monsters of the infernal world with his voice and lyre, as he did the rough Thracians in our world by the united arts of pleasing and instructing. In these last Cerberus shews a snarling sort of satisfaction, and seems very angry at finding himself so much pleased.

ORPHNEUS, the name of one of the four black horses in Pluto's chariot.

ORSEDICE, a daughter of Cinyras.

ORSEIS, a Nymph married to Helenus.

ORSES, a chief in the Aeneid, celebrated for his hardyhood, slain by Rapo.

ORSILOCHUS, son of Idomeneus, killed by Ulysses in the Trojan war.

ORSILOCHUS. See *Chrethon*.

ORSILOCHUS, a leader under Aeneas, killed by Camilla.

ORSILOCHUS, son of the river Alpheus.

ORTHAEA, daughter of Hyacinthus.

ORTHIA, ORTHOSIA, names of Diana; the first she had among the Spartans, and the last among the Arcadians.

ORTYGIUS, a leader on the part of Turnus, overthrown by Caeneus in the Aeneid.

ORUS, son of Osiris and Isis, succeeded his mother, and completed the reign of the gods and demi-gods in Egypt. Typhoeus the giant, who, as historians say, was brother of Osiris,

having formed a conspiracy to dethrone him, executed his purpose, by throwing Osiris into the Nile. Isis, to revenge the death of her husband, raised an army, the command of which she gave to her son Orus, who vanquishing the usurper, put him to death.—— Orus is the symbol of light, as the name imports, from *aor, light*, and is generally figured as a winged boy, standing between Osiris and Isis. He is the Eros of the Greeks, and the Cupid of the Romans, the son of Osiris and Isis, whose passion for each other is said to have commenced in the womb, where they embraced, and Orus was the fruit of this early conjunction; the whole containing this simple truth, That light began to flow from the body of the Sun, (Osiris being the emblem of the great solar body, and Isis of the ether), from its first existence, through the midst of ether. But these themselves were but natural emblems; Plutarch, therefore, refers us higher, affirming, that Osiris signifies the active principle, or the most holy Being. Isis the wisdom or rule of his operation, and Orus the first production of his power, the model or plan by which he produced every thing, or the archetype of the world. The figure of Orus, which is the emblem of the solar efflux, is juvenile, as perpetually renewed and renewing in youth and vigour. He stands, to denote the unabated activity of light; and is habited in a sort of net-work, composed of globules of light pushing and intersecting each other every way: he holds a staff crossed, expressing his power on the four elements, and on it the head of the Hoop, a transient bird, to represent the continual change of things which he produces by those elements. This staff, the symbol of his rule, is further adorned with a gnomon and trumpet, indicating season and symmetry, harmony and order. At his back is a triangle, with a globe fixed to it, shewing the regular process of the world to depend upon him. The sides of the portal which he stands in are decorated with the celestial bodies, and on the top of it is the circle with expanded wings. The hieroglyphics engraven on the base, call him, The parent of vegetable nature, the guardian of moisture, protector of the Nile, averter of evils, governor of the world, the many figured god, the author of plenty. See *Isis, Osiris*.

ORUS, a Grecian leader killed by Hector.

ORYTHIA. See *Orithya*.

OSCILLA, images of Bacchus.

OSCHOPHORIA, an Athenian festival, so called from the custom of carrying boughs hung with grapes, which were called οσχαι. The institution and manner of the Oschophoria is described by Plutarch is his life of Theseus, in the following words. "Theseus, at his return from Crete, forgot to hang out the white sail, which should have been the token of their safety to Aegeus, who knowing nothing of their success, for grief, threw himself headlong from a rock, and perished in the sea; but Theseus being arrived at the port of Phalerus, offered there the sacrifices which he had vowed to the gods at his departure, and sent a herald to the city with news of his safe return. At his entrance into the city, he found the people for the most part full of grief for the loss of their king; others, as may be well believed, as full of joy for the message that he brought, and eager to express their kindness towards him, and to crown him with garlands for bringing such welcome news; but though he accepted of the garlands, he would not put them on his head, but hung them upon his herald's staff, and thus returned to the sea-side before Theseus had finished his libation to the gods. He staid without for fear of disturbing the holy rites, but as soon as the libation was ended, he entered, and related the whole story of the king's death, upon the hearing of which, with great lamentations, and a confused tumult of grief, they ran in all haste to the city; and from hence they say it comes, that in the Oschophoria, or Feast of Boughs, the herald is not crowned, but his staff; and that the people then present still break out at the sacrifice into this shout, Eleleu! Iou! Iou! of which sounds the first was wont to be used by men in haste, or at a triumph; the others, by those who are in great consternation or trouble.—— The feast called Oschophoria, or Feast of Boughs, which to this day the Athenians celebrate, was then first instituted by Theseus; for he did not take with him into Crete the full

number of virgins, which by lot were to have been carried away, but selected two youths of his acquaintance, of fair and womanish faces, yet of bold and manly spirit; and having by frequent bathing, by avoiding the heat of the sun, by dressing their hair, and constantly using such ointments and washes as render the skin smooth and the complexion delicate, in a manner, changed them from what they were before; and having taught them further to counterfeit the very voice, carriage, and gait of virgins, so that there could not be the least difference perceived, he, undiscovered by any, put them among the Athenian maids designed for Crete. At his return, he, with these two youths, led up a solemn procession, dressed in the same habit that is now worn by those who carry the branches. These branches they carry in honour of Bacchus and Ariadne, in memory of the fable related of them; or rather, because, they happened to return in autumn, the time of gathering grapes. The women, whom they call Deipnophoroi, or Supper-carriers, are taken into these ceremonies, and assist at the sacrifice, in imitation of the mothers of the young men and virgins upon whom the lot fell, who brought provisions and refreshments to their children. And because the women then told their sons and daughters a great many stories to comfort and encourage them under the danger they were going upon, it has still continued a custom, that at this feast old fables and tales should be the chief discourse. For all these particulars we are beholden to the history of Demon."—Besides the rites already described out of Plutarch, there were others. They made choice of a certain number of youths of the most noble families, whose fathers and mothers were living; these bore vine branches in their hands, with grapes upon them, and ran from the temple of Bacchus to that of Minerva Sciras, which was near the Phalerian port. He that arrived there first, drank off a cup of wine mingled with honey, curds, meal, and oil. They were followed by a chorus conducted by two young men dressed in womens' apparel, the chorus singing in praise of those yo ng men. Certain women with baskets on their heads attended them, and were chosen for that office from among the most wealthy citizens. The whole procession was headed by a herald, bearing a staff encircled with boughs.

OSIRIS, son of Jupiter and Niobe, was king of the Argives many years; but, instigated by the desire of glory, he left his kingdom to his brother Aegialus, and went into Egypt, in search of a new name and kingdom there.—The Egyptians were not so much overcome by the valour of Osiris, as obliged to him for his kindness towards them. Here he married Io, daughter of Inachus, whom Jupiter formerly turned into a cow; but when by her distraction she was driven into Egypt, her former shape was again restored to her; and, as said, she married Osiris, and instructed the Egyptians in letters. Some authors relate, that Io, afterwards called Isis, was daughter of Saturn, and sister of Osiris, whom she married. Osiris, having conferred the greatest benefits on his subjects, by civilizing their manners, and instructing them in husbandry and other useful arts, made the necessary disposition of his affairs, committing the regency to Isis, and set out with a body of forces in order to civilize the rest of mankind. This he performed more by the power of persuasion, and the soothing arts of music and poetry, than by the terror of his arms. He marched first into Ethiopia, then to Arabia and India; and having traversed Asia, he crossed the Hellespont, and spent some time in Europe. In his absence, Typhoeus the giant, whom historians call brother of Osiris, formed a conspiracy to dethrone him; for which end, at the return of Osiris into Egypt, he invited him to a feast, at the conclusion of which a chest of exquisite workmanship was brought in, and offered to him who, when laid down in it, should be found to fit it the best. Osiris, not suspecting a trick to be played him, got into the chest, and the cover being immediately shut upon him, this good but unfortunate prince was thus thrown into the Nile. When the news of this transaction reached Coptus, where Isis then was, she cut her hair, and in deep mourning went every where in search of the dead body, which she found at length, and concealed at Butus; but Typhoeus hunting by moon-light, having found it there, tore it into many pieces, which

he scattered abroad. Isis then traversed the lakes and watry places, in a boat made of the papyrus, seeking the mangled parts of Osiris, and where she found any, there she buried it; hence the many tombs ascribed to Osiris. Thus Plutarch; but Diodorus says, that she joined the fragments, and embalmed and buried them at Memphis, prevailing on the Egyptian priests to promote the deification of Osiris, in consideration of a third part of the kingdom bestowed on them. Isis having raised an army to revenge the death of her husband, gave the command to her son Orus, who defeated and slew the usurper Typhoeus, as is related under the article *Orus*. It was believed, that the soul of Osiris passed into the ox Apis, and all the rest which were successively substituted in his stead. Sir John Marsham thinks Osiris is Menes or Ham. Vossius takes him to be Mizraim, son of Ham, and father of the Egyptians; and Milton reckons him, together with his wife Isis, and his son Orus, among the rebellious angels, though, for what reason, is difficult to be guessed. In Herodotus, Osiris and Bacchus are the same; in Diodorus, Sol, Osiris, Serapis, Dionysius, Pluto, Ammon, Pan; in Plutarch, Sol, Osiris, Pluto, Bacchus, Serapis, Apis, Oceanus, Sirius. Hence we see Osiris in gems, with a radiated crown and basket on his head, having the horns of Ammon; and in his hand a trident, entwined by a serpent. He is the great emblem of the solar body. Plutarch seems evidently to prove, that the Egyptians worshipped the Sun under the name of Osiris. His reasons are: 1. Because the images of Osiris were always clothed in a shining garment, to represent the rays and light of the Sun.—— 2. *Membrum virile est ipsi arrectum*, by which is signified the Sun's generative virtue. 3. In their hymns composed in honour of Osiris, they prayed to him who reposes himself in the bosom of the sun. 4. After the autumnal equinox they celebrated a feast called, *The disappearing of Osiris*, by which is plainly meant the absence and distance of the sun. 5. In the month of November they led a cow seven times round the temple of Osiris, intimating thereby, that in seven months the sun would return to the summer solstice. Osiris is represented sitting on a tasselled throne, to express dominion, and vicissitude of day and night, which depend upon him. He has the head of an hawk, a bird chosen from his strength of vision, which, it is said, enables him to look steadily on the meridian sun, and frequently is depicted as the symbol of the solar orb. He is crowned with a mitre full of small orbs, to intimate his superiority over all the globe. The gourd upon the mitre implies his action and influence upon moisture, which, and the Nile particularly, was termed by the Egyptians, the efflux of Osiris. The lower part of his habit is made up of descending rays, and his body is surrounded with orbs. His right hand is extended in a commanding attitude, and his left holds a thyrsus or staff of the papyrus, pointing out the principle of humidity, and the fertility thence flowing, under his direction. See *Isis*, *Orus*.

OSIRIS, a leader in the 12th Aeneid overcome by Thymbraeus.

OSSILAGO, tutelar goddess of infants. She fastened the bones, hardened the body, and was invoked when they were about to rectify strained joints, or broken limbs.

OTHRYONEUS, one of the chiefs in the Trojan war; he came from Cabesus in Cappadocia, with auxiliaries in support of king Priam, hoping to marry Cassandra, daughter of that prince. Othryoneus fell in single combat with Idomeneus, according to the 13th Iliad.

OTHUS, OR OETUS, son of Aloeus the giant, and brother of Ephialtes. See *Aloidae*, *Ephialtes*.

OTREUS, king of Phrygia, contemporary with Jason.

OTRYNTEUS. See *Iphytion*.

OTUS AND EPHIALTES, sons of Neptune. See *Aloidae*.

OTUS, a chief in the Iliad, slain by Polydamas.

OUREA, or the Mountains, the offspring of Terra. See *Terra*.

OXYLUS. See *Games Olympic*.

P

PAE *PAG*

PACALIA, a feast held among the Romans in honour of the goddess Pax or Peace. Alnhelmus, speaking of the ceremonies and festivals of the Heathens, calls one of the latter Poenalia; which passage Gronovius charges as faulty, alleging, that there was no feast of that name, but that it should have been Pacalia, or perhaps Palilia. We are not told what the ceremonies of the Pacalia were; but we know that the ancients, who personified, and even deified almost every thing, were not forgetful of Peace, who had rites, an altar, and a stately temple at Rome. See *Pax*.

PACHACAMAC, the supreme God of the Peruvians. This deity had a magnificent temple in a valley, called Pachacama, built by the Incas, or emperors of Peru: such immense treasures had been laid up in this temple, that Pizarro is said to have found 900,000 ducats in it, though four hundred savages had taken away as much as they could carry, and the Spanish soldiers had plundered it before he came. The Peruvians had so great a veneration for Pachacamac, that they offered him whatever they esteemed most precious; and so great was their awe of him, that they durst not look upon him. Even their priests and kings entered his temple with their backs towards his altar, and came out again without daring to turn. The ruins of his temple are still to be seen, and demonstrate its former greatness and magnificence.

PAEAN, a name of Apollo, from striking the serpent Python with his darts, his mother and the spectators all the while crying Io Paean! Strike Paean! As the Sun, he is likewise called Paean, from striking the earth with his rays. He is also called Paean from allaying sorrows, as the diseased invoked his aid, crying, Heal us, Paean!

PAEAN, a song of rejoicing sung in honour of Apollo, by way of triumph after a victory of any sort. Thus Ovid, instructing the young men how to gain their mistresses, cries out, *Dicite, Io Paean, et Io, bis dicite, Paean!* The Paean took its name from Apollo himself, who was denominated Paean for the reasons assigned in the preceding article.

PAEAS, OR POEAN, father of Philocletes.

PAGAN, a Heathen gentile, or idolater; one who adores idols and false gods. Baronius derives the word *paganus a pagis, villages*; because, when the Christians became masters of the cities, the Heathens were obliged, by the edicts of Constantine and his sons, to retire to country villages. Salmasius will have the word come from *pagus*, considered as originally signifying *gens*, or *nation*, whence we say indifferently Pagans, or Gentiles. The Abbé de Fleury gives another origin of Pagan. He observes, that the emperor Constantine, going from Antioch against Maxentius in 350, assembled all his troops, and advised such as had not received baptism to receive it immediately, declaring, that such as should be found unbaptised should quit the service and go home. Hence, perhaps, says the Abbé, the name Pagans might be given to those who chose the latter, the Latin word *paganus* properly signifying a person who does not bear arms, in opposition to *miles*, a soldier; and hence it might in time extend to all Heathens. Or, continues he, the word might come from *pagus, village*, as the peasants were those who stuck longest to the idolatry of the Heathens. The gods of Paganism were either men, as Jupiter, Apollo, Hercules, Bacchus, &c. or fictitious persons, as Victory, Fame, Favor, &c. or beasts, as in Egypt, crocodiles, cats, oxen, &c. or inanimate things, as onions, fire, water, &c. See *Idolater, Image*.

PAGANALIA, rural feasts, so called because celebrated in the villages, in *pagis*. In the Paganalia the peasants went in solemn procession all around the village, making lustrations to purify it. They were instituted by

Servius Tullus, sixth king of Rome, who appointed a certain number of villages, *pagi*, in each of which an altar was to be raised for an annual sacrifice to their tutelary gods, at which all the inhabitants were to assist, and give presents in money according to their sex and age; by which means the number of the country people was known. The peasants on this occasion offered cakes to Ceres and Tellus, to obtain plentiful harvests. Some authors say, the Paganalia were held in the month of January; others, in the month of February.

PAGODAS, OR PAGODS, so the idolaters of the East-Indies call the temples in which they worship their false gods. Pagoda is a Persian word, and properly signifies an idol temple. These consist of three parts; the first is a vaulted roof, supported on stone columns; it lies open, and all persons without distinction are allowed to enter into it: it is adorned with images of elephants, oxen, horses, and other animals. The second part is open in the day-time, and shut at night; but the Bramins who serve and attend in the Pagodas, forbid the entrance of it to all but themselves: it is filled with grotesque and monstrous figures of men with many heads and arms. The third, which is a kind of chancel, is shut up with a very strong gate; in this the statue of the deity is placed, with a great number of lamps burning before it day and night. The Pagodas of the Malabrians are built and covered with plates of copper; those on the coast of Coromandel of huge stones closely cemented together: such is the Pagoda of Ramanakoil, the revenues of which amount to an immense sum; and this Pagoda is as famous in India for the pilgrimages which are made to it, as our Lady of Loretto is among the Christians. The Indians, before they go into any Pagoda, bare their feet and legs; and as ablutions make one of the most essential parts of their religious worship, they have always several tanks, or reservoirs of water at the entrance of the temples for the use of the faithful. The priests of Calicus present holy water to all who enter into the Pagodas. Besides the great Pagodas, which may be considered as so many cathedral or parish churches, there are a vast number of little ones built up and down in the fields and cities, all erected from motives of piety; there are especially great numbers of them about the places where dead bodies have been burnt; and the great men in India have several, in which they perform their private devotions, these having their respective priests or chaplains. The ancient Indian kings used to glory in enriching the Pagodas, but king Veincapati, being in great want of money, made free with the sacred treasure of the Pagoda of Eswara, with a promissary note, however, to the priests, of re-payment when his affairs would permit. His successor, Rama Develo, who had not so much probity, was for seizing a crown of gold enriched with jewels, which was on the head of the idol; but those who gave him this wicked advice died, they say, at the foot of the mountain on which the Pagoda stands, and the king's death soon followed. Before they build a Pagoda they consecrate the ground, which is done in the following singular manner: They first inclose the spot with boards or pallisadoes, after which they suffer the grass to grow within them; when the grass is got up pretty high, they turn an ash coloured cow into it, which stays there a whole day and night, and as cow-dung is thought by the Indians to be of a very sacred nature, they search for the place which the cow has honoured with the sacred deposit; when found, they dig there a deep pit, into which they put a marble pillar, that rises a considerable height above the surface of the earth: on this pillar they place the image of the god to whom the Pagoda is to be consecrated; after which the Pagoda is built quite round the pit in which the pillar is fixed. The word Pagod is some times used not for the idol-temple, but for the idol itself.

PAGOSUS, a Trojan killed by Camilla.

PALAEMON, OR MELICERTES, was son of Athamas, king of Thebes, and Ino. The latter, fearing the rage of her husband, who having, in his madness, killed his son Learchus, took Melicertes in her arms, and leaped with him from the rock Molyris into the sea. Neptune received them with open arms, and gave them a place among the marine gods, only changing their names, Ino being called Leucothea, or Leucothoe, and Melicertes, Palae-

mon. Ino, under the name of Leucothea, is supposed, by some, to be the same with Aurora: the Romans gave her the name of Matuta, she being reputed the goddess that ushers in the morning; and Palaemon, they called Portumnus, or Portunnus, and painted him with a key in his hand, to denote him the guardian of harbours. Adorations were paid to him chiefly at Tenedos, and the sacrifice offered to him was an infant. Pausanias says, that the body of Melicertes was thrown on the Isthmus of Corinth, where Sisyphus, his uncle, who reigned in that city, instituted the Isthmian games in his honour. For this fable we are indebted to the fertile invention of the Greeks, Melicertes being no other than the Melcarthus or the Hercules of Tyre, who, from having been drowned in the sea, was called a god of it, and from his many voyages the guardian of harbours. See *Ino, Matuta, Athamas.*

PALAEMONIUS, son of Lernus or Vulcan, was, according to Apollonius, one of the Argonauts.

PALAMEDES, was son of Nauplius, king of Euboea, and grandson of Neptune. When the Grecian princes were going against Troy, to avoid engaging in the war, Ulysses feigned himself mad; but Palamedes discovered the counterfeit, by laying the son of Ulysses in the furrow while he was ploughing, and sowing salt instead of corn: Ulysses stopped the plough and saved the boy. Being thus discovered, he entered reluctantly into the war; and returning to the army from a foraging party in Thrace, declared, that he could find no corn, upon which Palamedes went into Thrace, and brought back a large supply. In revenge, Ulysses forged a letter, as from Priam, in which he thanked Palamedes for the intended treason, and mentioned that he had sent him a reward in gold. This letter was found, read in the camp, and Palamedes brought to a trial. Ulysses seemed to defend him, alleging, that no faith ought to be put in the letters of enemies; but, said he, let some be sent into the tent of Palamedes, and if there be found any such sum of gold, then is he certainly guilty. It must be observed, that Ulysses had secretly deposited the gold in the tent. Messengers were accordingly dispatched, the gold was found, and the innocent Palamedes was stoned to death. In what manner his death was attempted to be revenged, may be seen under the article *Nauplius.* Palamedes was an ingenious prince, to whom is attributed the invention of weights and measures, the art of drawing men up in battalions, of giving the watchword, of regulating the year by the course of the sun, and the months by that of the moon, the games of chess, dice, &c. He is also said to have been skilful in astrology, and to have discovered the causes of eclipses. Pliny attributes to him the invention of these four letters of the Greek alphabet, Θ, Ξ, Φ, Χ. Philostratus, on the contrary, says he invented only the three following, Υ, Φ, Χ. All these discoveries, it is said, Palamedes acquired from the conduct and flight of cranes, whence these birds are stiled by the poets, the birds of Palamedes.

PALANTO, daughter of Hyperboreus, and mother of Latinus by Hercules.

PALATUAL, a sacrifice in the Palatium to the goddess Palatua.

PALEMON. See *Palaemon.*

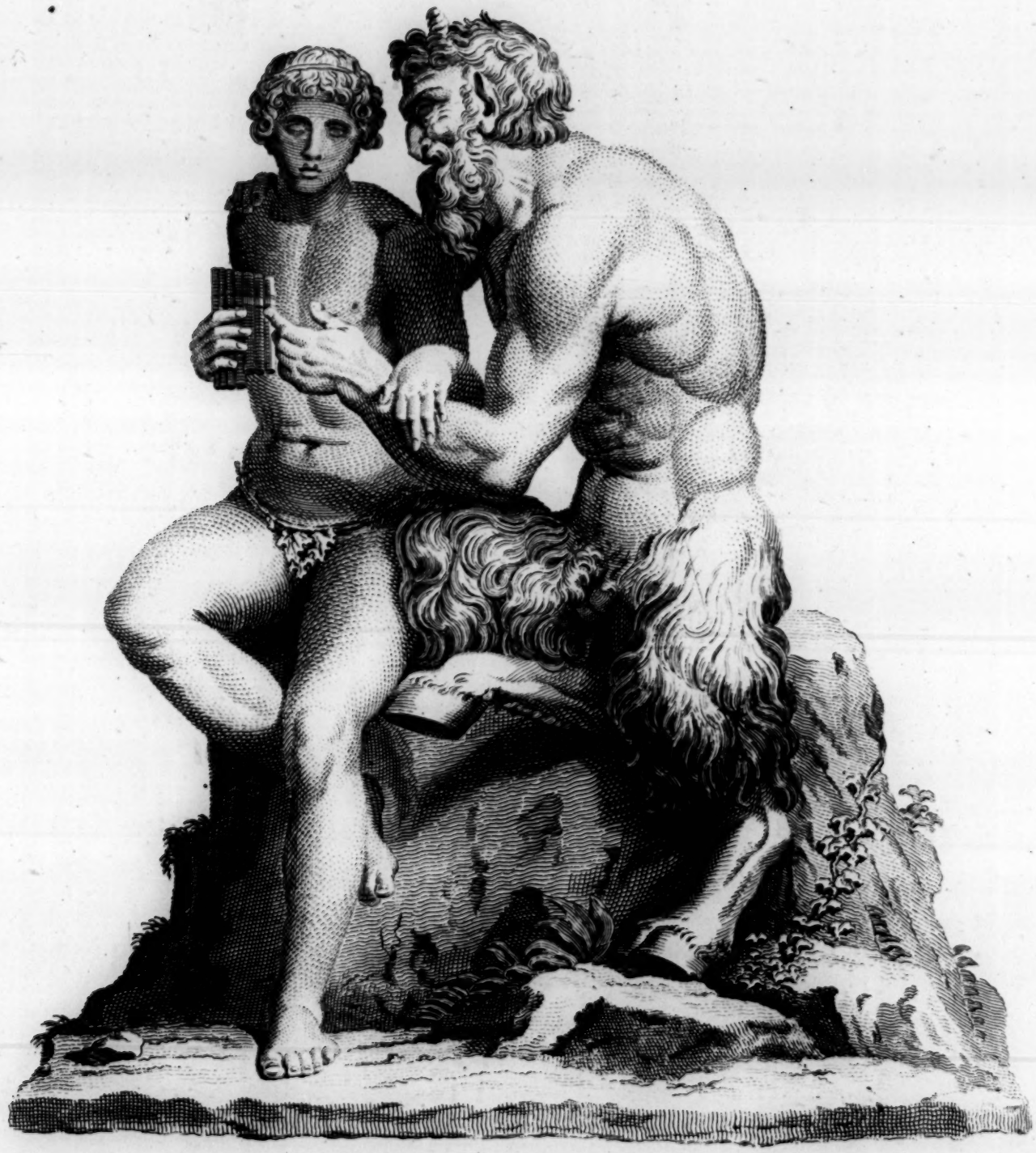
PALES, a rural goddess of the Romans. She was properly the divinity of shepherds, and the tutelar deity and protectress of their flocks. Her votaries had usually wooden images of her. Her feast was called Palilia or Parilia, and was celebrated on the 21st of April, or, according to some in May, in the open fields. The offering were milk and cakes of millet, in order to engage her to defend their flocks from wild beasts and infectious diseases. As part of the ceremony they burnt heaps of straw, and leaped over them. Some make Pales the same with Vesta or Cybele. This goddess is represented as an old woman. See *Palilia.*

PALICI, certain deities worshipped in Sicily. Hesychius says they were the children of Adranus, and Macrobius ascribes their origin to an unlawful commerce between Jupiter and the nymph Thalia, or, as others call her, Aetna. They met on the banks of Simaethus near Catana, and when near her delivery the nymph desired Jupiter to hide her from the resentment of the jealous and unrelenting Juno. At Jupiter's order the earth opened and swal-

lowed her up, and the nymph appeared no more till delivered of twins, when there sprung from the earth two children who were called Palici, i. e. *sprung from the earth, into which they had been conveyed*. These two children were afterwards deified. The Palici were very much honoured in Italy, and Diodorus assures us they had a temple near the city Erice, which stood upon a mount of that name, revered both for its antiquity, and for the memorable things that happened in it, in consequence of the oracles which they were there said to deliver. Macrobius and others tell us, that near this temple were two small lakes of boiling and sulphurous water, always full without overflowing, which were called Delli, and held in the highest veneration by the credulous people, who imagined them the brothers of the Palici, or rather that this was the place whence they themselves had emerged, when brought forth by their mother. It was on the margin of these pools that solemn oaths used to be made, and there controversies were determined that could not otherwise be easily decided. Those who were called to take this oath purified themselves, and after having given security to pay, if the gods condemned them, they approached the waters, and swore by the divinities that presided over them. If the oath was sincere they escaped unhurt, but perjuries were punished upon the spot, as all authors who treat of the Palici mention; though they are not quite agreed as to the nature of the punishment. Macrobius maintains that they fell into one of the lakes, and were drowned; Aristotle and Stephanus, that they were consumed by a secret fire; and Diodorus that the offender was always punished on the spot, and generally with blindnesss. Aristotle tells us that the person who was to swear went to the altar of the Palici, and wrote on the table a solemn form, expressing the thing sworn, which table was thrown into the water: if it swam the fact was deemed true; but if it sunk, the sinking was adjudged a conviction of the crime. Whether these different punishments were real, or only feigned to terrify perjurers, it is certain that none approached these pools, and the altars of those implacable gods without great terror. The temple was a secure sanctuary for oppressed slaves; their masters being obliged, before they could get them thence, to promise to treat them with humanity, which they religiously observed, for fear of bringing some terrible punishment upon themselves. We must here observe that the ancient inhabitants of Sicily called these lakes Delli, either from an Arabic word, which imports *to make discovery*, or, as is more probable, from the Hebrew word *daal*, to *draw out*, which seems to correspond better with what Aristotle hath advanced respecting the oaths. But the temple of the Palici was not only venerable upon account of what has been already mentioned, but also for the prophesies delivered there from time to time. Macrobius, after Xenagoras, tells us that Sicily, being reduced by famine, consulted the oracle of the Palici, and the people were answered, that if they sacrificed a certain hero, whom authors do not name, the famine would cease, which accordingly happened, wherefore the islanders crowded with their offerings to pay homage to these deities. The superstition was afterwards carried so far, as to offer to these gods human sacrifices; but this barbarous custom was at length abolished, and the Palici contented themselves with common offerings. Stephanus mentions the city and fountain of the Palici; and Forestus, a celebrated historian of Sicily, informs us, that the two lakes spoken of in this article are at this day called Nephti.

PALILIA, OR PARILIA, feasts of Pales, goddess of shepherds, celebrated on the 21st of April, or 11th of the kalends of May. This feast is sometimes called Parilia, *a pariendo*, because prayers were made at it for the fruitfulness of the sheep. Part of the ceremony consisted in burning heaps of straw, and leap over them; animals were also killed, and the purifications were performed with the smoke of horses' blood, and with the ashes of a calf that had been taken out of an immolated cow, or, with the ashes of beans. The flocks were also purified with the smoke of sulphur, of the olive, the pine, the laurel, and rosemary; then after the shepherds had leaped around the bonefires just mentioned, they offered in sacrifice milk, cheese, boiled wine, and cakes of millet: a festival truly rustick, and such as was suited

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PAN and APOLLO.

Engravid for BELLS NEW PANTHEON *by Grignion*

London Printed for John Bell British Library, Strand Oct.r 14.th 1789.

to the goddess of shepherds and flocks. The milk was sprinkled on the statue. See *Pales*.

PALINURUS, pilot of Aeneas, dropping asleep on ship-board, and falling into the sea, the waves carried him to Velia, where the inhabitants slew him, and again threw him into the sea, for which a pestilence attacked them, which did not cease till they had appeased his ghost, and consecrated a grove to him. From him a promontory of Lucania took its name, now called Capo Palenudo.

PALLADES, Virgins consecrated to Jupiter at Thebes in Egypt.

PALLADIUM, a statue of the goddess Pallas, preserved in Troy, whereon the fate of that city depended. The tradition is, that in building a citadel in honour of Pallas, and a temple in the loftiest situation, the palladium dropped from heaven, and marked out the place which the goddess was pleased to possess. After this, Apollo gave an oracle, importing, that Troy should never be taken while the Palladium was found within its walls. Authors differ as to the palladium, some making it of wood, and say, that it could move its eyes and shake its spear; others report, that it was composed of the bones of Pelops, and sold by the Scythians to the Trojans. Ulysses and Diomedes entering into Troy through subterraneous passages, found means to steal the palladium, and the city was soon after taken and destroyed. Virgil, as of the Trojan party, says, that Diomedes seized the palladium with his hands all bloody, which, according to their notions, would have been an high act of impiety; but the artists, who were usually Greeks, represent him as covering his hand in his robe, and so taking the image with reverence.—— Some are of opinion that it was a counterfeit palladium which the Greek generals carried off, and that Aeneas preserved the true one, brought it with him into Italy, and deposited it at Lavinium, from whence it was removed to Rome, and placed in the temple of Vesta. When this edifice was consumed by fire, Metellus, a noble Roman, rushed in and brought off the palladium, though with the loss of his eyes; in recompence for which heroic action, he had the privilege of coming to the Senate in a chariot, which none ever had before, that the honour might in some degree allay the sense of his misfortune. The Romans, vain of their Trojan descent, regarded the palladium in the same light with their ancestors, and thought the security and duration of their empire annexed to the possession of this guardian image. The figure of the palladium is often to be met with on gems, with the little round shield or parma in one hand, and spear in the other.

PALLANTES, one of the rebel Giants. Minerva cut off his head.

PALLANTIAS, a name of Aurora, as supposed daughter of Pallas by Hesiod.

PALLANTIA, daughter of Evander, became pregnant by Hercules.

PALLANTIDAE, fifty brothers so called, sons of Pallas, brother of Aegeus, king of Athens. See *Aegeus*.

PALLAS. See *Minerva*.

PALLAS. See *Styx*.

PALLAS, grand-father of Evander, from whom Mount Palatine had its name; also the name of Evander's grand-son by his daughter, who died young, and was buried on Mount Palatine, as well as the name of his own son, who was slain in a mutiny after his father's death, or by Turnus, according to the tenth Aeneid. Likewise the name of a son of Pandion.

PALLOR. See *Fear*.

PALMUS, a leader under Aeneas, mentioned in the Aeneid.

PAMBOIOTIA, a Grecian festival celebrated by all the Boeotians, who assembled near Coronea, at the temple of Minerva, surnamed Itonia, from Itonius, son of Amphictyon.

PAMMON, son of Priam and Hecuba.

PAMPHYLIA, daughter of Mopsus. See *Mopsus*.

PAMPHYLOGE, wife of Oceanus. By her he had two daughters, Asia and Lybia, who gave their names to the countries so denominated.

PAN, the god of shepherds and hunters, leader of the Nymphs, president of the mountains, patron of a country life, and guardian of flocks and herds, was likewise adored by fishermen, especially those who lived about the promontories washed by the sea. There is scarce any of the gods to whom the poets have given a greater diversity of parents. Pan is

said to have been the son of Coelus and Terra; of Aether; of Jupiter by Hybris, Oenis, or Calisto; of Demogorgon, of Penelope and Ulysses, of Penelope and Mercury, or of Penelope and all her wooers. The opinion that Pan was son of Mercury has prevailed; for it is said, that whilst Penelope kept her father's flocks on Mount Taygetus, Mercury deflowered her in the form of a white goat. As soon as Pan was born, his father carried him in a goat's skin to heaven, where he charmed all the gods with his pipe, so that they associated him with Mercury in the office of their messenger. After this he was educated on Mount Maenalus in Arcadia, by Sione and the other Nymphs, who, attracted by his music, followed him as their conductor. Pan, though devoted to the pleasures of a rural life, distinguished himself by his valour. In the war of the Giants he entangled Typhon in his nets. Bacchus, in his Indian expedition, was accompanied by him with a body of Satyrs, who rendered Bacchus great service. Some say that in this expedition, Pan and his Satyrs having subdued India, and afterwards the country of Iberia, and making that the place of his habitation, gave it the name of Hispania. When the Gauls invaded Greece, and were just going to pillage Delphi, Pan struck them with such a sudden consternation by night, that they fled without being pursued: hence the expression of a *Pannic fear*, for a sudden terror. Pan also aided the Athenians in a sea-fight gained by Miltiades over the Persian fleet, for which they dedicated a grotto to him under the citadel, and paid him extraordinary honours. The Greeks have corrupted the ancient history of this god, for Herodotus justly remarks, that Hercules, Bacchus, and Pan, were the last of all the deities, yet Pan was one of the most ancient, being among the first eight of the Egyptian gods, and was looked upon as the symbol of nature. This author does not assign the reason why the Egyptians represented Pan under the figure of a goat; but mythologists observe, that what induced them to do so, was, that Pan having found the gods in Egypt, whither they had fled from the giants, advised them, as a means to prevent their discovery, to assume the figures of different animals, and as an example, he himself assumed that of a goat; wherefore it is, says Heredotus, that the Egyptians sacrifice neither male nor female goats, because they represent the god Pan, whom they paint with the face and legs of a goat. The people of Mendes, continues the same historian, hold the male and female goats, especially the former, in singular veneration, as likewise the goat-herds, among whom there is one more honoured than the rest, whose death causes great mourning through the country. Pan and the he-goat in the Egyptian language, are called Mendes. That extraordinary voice, which, according to Plutarch, was heard in the Ionian sea, and which pronounced these words, *The great Pan is dead*, the astrologers consulted by Tiberius, upon the credit of Thaumus, who averred that he heard it, told that prince, that it meant Pan the son of Penelope. It is probable that Thaumus had been suborned to terrify the emperor, unless we chuse to say with Eusebius, that the voice was supernatural, and, that God was pleased by it to intimate to the world the death of the Messiah, which happened under the reign of that emperor.——This deity was of a very amorous constitution. In a contest with Cupid, being overcome, the little divinity punished him with a passion for a beautiful nymph, the issue of which is related under the article *Syrinx*. Pan charmed Luna, or the Moon, in the shape of a beautiful ram. In the disguise of a shepherd, in order to gain access to his mistress, he became servant to the father of Dryope. By Echo he had a daughter, as mentioned under the words *Iryngе* and *Echo*. Pan was chiefly esteemed in Arcadia, his native country, where the shepherds offered him milk and honey in wooden bowls. If successful in hunting, they allotted him part of the spoil; but, if otherwise, they whipped his image most unmercifully. At Molpeus, a town near the city Licosura, he had a temple by the title of Nomius, because he perfected the harmony of his pipe on the Nomian mountains. The Arcadians kept perpetual fire in his temples. The Romans adopted him among their deities, by the names of Lupercus and Lycaeus, and built a temple to him at the foot of Mount Palatine. His festivals, called

Lupercalia, were instituted by Evander, who being exiled Arcadia, fled for refuge to Faunus, king of the Latins, and was by him allowed to settle near the Palatine Mount.—— Romulus increased the ceremonies and magnificence of these feasts. Pan is represented with a smiling ruddy face, and thick beard covering his breast, two horns on his head, a star on his bosom, legs and thighs hairy, and the nose, feet, and tail of a goat. He is clothed in a spotted skin, having a shepherd's crook in one hand, and his pipe of unequal reeds in the other, and is crowned with pine, that tree being sacred to him. "The figures of Pan," says Spence, "are usually naked, to express his agility; and Silius Italicus speaks of him as flying or bounding from the top of one rock to another. That poet gives us the most particular description of Pan that I know of in all the Roman poets. He speaks of his head being crowned with pine-branches, and his forehead shaded with them: he gives him a doe's-skin over his left shoulder, and a pedum in his right hand. One might form several distinct pictures out of this description: in one part of it this god is poised on one foot, as just ready to take one of his leaps; in another, he is regarding his flocks, that feed at a distance, and shading his face from the sun with his hand: here he is in a wanton attitude, looking over his shoulder, and laughing at his own tail; and there you see him sitting on an eminence, playing on his pipe, with his flocks listening all about him. There is a terminal figure in the Great Duke's gallery at Florence, which they call a Pan: he looks like a good honest shepherd, and has a goat on his shoulder, and a milking vessel in his right hand. As mild as the god looks here, he is better known at present, I think, under a more formidable character, as the inspirer of sudden frights and terrors. The ancients used to attribute to Pan a thousand little tricks, as frightening their cattle, and the like. Pan, too, I suppose, was a giver of frightful dreams, as well as the Fauns. All great frights, which happened in an army without any real foundation, and all such as we still call Panic fears, were attributed to the operations of this deity. However that be, the Roman poets of the good ages sometimes describe Pan as striking greater terrors into an army with causeless alarms, than any enemy could do with real ones; and the artists, agreeable to what they say, sometimes give him a face that is much more terrible than that of Mars himself: it was on this account that the Athenians had statues of this god carrying a trophy on his shoulders, like the figures of Mars. His face carries a great deal of horror with it; so much, that I have sometimes been apt to suspect, that it was from some of these more terrible representations of this god that our later artists might first borrow their idea of a devil; and if it is considered that the ancients always gave Pan a tail, horns, and cloven feet, it will make such a conjecture yet more probable. One might add, that in the old stories of the Sabat, the devil is most usually said to have appeared in the shape of a goat; now Ovid calls Pan the goatish god, as one of the fathers of the church chuses to distinguish him by his cloven feet."——If we search for the meaning of this fable, Orpheus reports, that Pan signifies the universal nature, proceeding from the divine mind and providence, of which the heaven, earth, sea, and the eternal fire, are so many members. Some will have Pan to be the same with the Sun, by whom all things are governed and directed. Mythologists are of opinion, that his upper parts are like a man, because the superior and celestial part of the world is beautiful, radiant, and glorious: his horns denote the rays of the Sun, as they beam upwards, and his long beard signifies the same rays, as they have an influence upon the earth; the ruddiness of his face resembles the splendour of the sky; and the spotted skin which he wears is the image of the starry firmament: his lower parts are rough, hairy, and deformed, to represent the shrubs, wild creatures, trees, and mountains here below; his amorous complexion, which impells him to pursue the Nymphs, is the desire of generation, which spreads itself through all beings, who attract matter for that end from the moisture, which is represented by the Nymphs: his goat's feet signify the solidity of the earth; and his pipe of seven reeds, that celestial harmony which is made by the seven planets; lastly, his sheep-

hook denotes that care and providence by which he governs the universe.

PANACEA, by some said to be daughter of Aesculapius and Miditrina, and sister of Hygeia and Jasso, goddesses of health. In her honour the Grecians celebrated a festival, called *Panaceia*.

PANATHENAEA, an Athenian festival in honour of Minerva, protectress of Athens. It was instituted by Erechtheus, or by Orpheus, and called Athenaia, but afterwards renewed, and its solemnities increased, by Theseus, when he united into one city the whole Athenian nation, and gave it the appellation of Panathenaea. Some think it was much the same with the Roman Quinquatria. At first it contained only one day, but afterwards was prolonged through several days, and celebrated with greater preparations and magnificence than was usual in primitive times. There were two solemnities of this name, one of which was called the *Greater Panathenaea*, celebrated every five years beginning upon the 22d of the month Hecatombaeon; the other the Lesser Panathenaea, kept every third year, or, as some think, every year, beginning upon the 20th or 21st of the month Thargelion. In the latter of these there were three games, managed by ten presidents, elected out of all the ten tribes of Athens, who continued in office four years. On the first day at even there was a race with torches, wherein first foot-men, and afterwards horsemen contended; and the same custom was likewise observed in the greater festival: the second contention was a gymnical exercise, in which the combatants gave proof of their strength and manhood. The last was a musical contention, first instituted by Pericles. In the songs upon this occasion, they rehearsed the generous undertakings of Harmodius and Aristogiton, who opposed the tyranny of the sons of Pisistratus, and of Thrasybulus also; who delivered the Athenians from the thirty tyrants imposed upon them by the Lacedemonians. The first who obtained the victory by playing upon the harp was Phrynis, a Mitylenaean. Other instruments were also made use of, especially flutes, on which they played in concert. There was also a dance performed by a circular chorus; and the poets contended in four plays, the last of which was Satire, and altogether were named from their number Tetralogia. Besides these there was a contention at Sunium in imitation of a sea-fight. The conqueror in any of these games was rewarded with a vessel of oil, which he was permitted to dispose of as he pleased, whereas it was unlawful for any other person to transport that commodity; besides, he received a crown of those olives which grew in the academy, and were sacred to Minerva, and called *moriai*, from *moros*, *death*, in remembrance of the death of Hallerothus, or Allirotius, son of Neptune, who in a rage at his father's defeat by Minerva, in their contention about the name of Athens, offering to cut down the olive-tree, by the production of which Minerva obtained the victory, gave himself a fatal blow. Others derive the name from *meros*, a *part*, because, according to some, these olives were given by contribution, all who possessed olive-trees being obliged to contribute their proportion towards the celebration of this festival. Besides these there was a certain dance called Pyrrhica performed by young boys in armour, in imitation of Minerva, who in triumph over the vanquished Titans danced in that manner. It was usual also, after Athens was reduced to the dominion of Rome, for gladiators to contend after the Roman fashion. No man was permitted to be present at any of these games in dyed garments. Lastly, they offered a sumptuous sacrifice, towards which every one of the Athenian boroughs contributed an ox, a public entertainment being made for the whole assembly out of the flesh which remained. In the greater festival most of the same rites were practised, but with more splendor and magnificence, and some others were added, not observed in the lesser, particularly a procession, in which Minerva's peplos or garment was carried, which peplos was woven by a select number of virgins called *Ergastinai*, from εργον, work. These were superintended by two magistrates called Arrephoria, who entered on their office at the festival called Chalcea, which was upon the 30th of the month Pyanepsion. The peplos was of a white colour, without sleeves, and embroidered with gold: upon it were described the achievements of Minerva, especial-

ly those against the Giants; Jupiter also, and the heroes, with all those famous for valiant exploits, had their effigies in it, whence men of determined bravery are said to be αξιοι πεπλου, that is, worthy to be pourtrayed in Minerva's sacred garment. With this peplos they made a solemn procession, the ceremonies of which were as follow. In the Ceramicus, without the city, there was an engine built in the form of a ship, on purpose for this solemnity; upon this the peplos was hung in the manner of a sail, and the whole was conveyed, not by beasts, as some have imagined, but by subterraneous machines, to the temple of Ceres Eleusinia, and thence to the citadel, where the peplos was put upon Minerva's statue, which seems to have been laid upon a bed strewed with, or rather composed of, flowers, and called *Plakis*. The procession was made by persons of all ages, sexes, and qualities; it was led up by old men, together, as some say, with old women, carrying olive branches in their hands, whence they are called Thallophoroi. that is, bearers of green boughs: after these came the men of full age with shields and spears, attended by the *Metoikoi*, or sojourners, who carried spades, and were upon that account called Scaphephoroi, *Spade-bearers*: then followed the women, attended by the wives of the sojourners, who were named Hydriaphoroi, from bearing *water-pots*: these were followed by young men singing hymns to the goddess, crowned with millet, and habited in mourning cloaks, in memory of one of the Kerukes, who was slain as he attempted to force the posterity of Hercules from the altar: next to these came select virgins of the first quality, called Canephoroi, that is, *basket-bearers*, because they carried certain baskets containing the necessaries for the celebration of the holy rites, which, with other utensils necessary in the solemnity, were in the custody of one who, because he was chief manager of the public pomps, processions, or embassies to the gods, was called Architheoros, and were distributed by him as occasion required: these virgins were attended by the sojourners' daughters, who carried umbrellas, and little seats, whence they were called Diphrephoroi, that is, *seat-carriers*. Lastly, it is probable that the boys brought up the rear, walking in a peculiar sort of coats worn at processions, and called Pandamikoi. The necessaries for this, as in all other processions, were prepared in a public hall erected for that use between the Piraean gate and the temple of Ceres; and the management and care of the whole business belonged to the Nomophulakes, which name denotes officers appointed to see that the laws, ancient rites, and customs be observed. It was farther usual at this solemnity to make a goal-delivery, to present golden crowns to such as had performed any remarkable service for the commonwealth, and appoint men to sing some of Homer's poems, which custom was first introduced by Hipparchus, son of Pisistratus. In fine, during the sacrifices at this and other quinquennial solemnities, it was customary to pray for the Plataeans, on account of the signal service they had done the Athenians at the battle of Marathon, where they behaved with extraordinary courage.

PANDA, a Roman goddess, so called according to Arnobius, because she opened the way to the Capitol to Titius Tatius. Indeed there are said to have been two deities of this name. one who opened roads, and the other towns.

PANDAREUS. See *Aedon*.

PANDARUS, son of Lycaon, aided the Trojans against the Greeks. Going to the war without a chariot, he usually fought on foot. Notwithstanding this disadvantage, he combated with great valour, and wounded both Menelaus and Diomedes. By the last, however, he fell, whilst in the chariot of Aeneas, who was near partaking his fate.——At the instigation of Minerva, when the quarrel between the Greeks and Trojans was agreed to be decided by Menelaus and Paris, Pandarus violated the convention by throwing a spear among the Greeks, and wounding the Grecian champion.

Another Pandarus, son of Bitias, was, with his brother, killed by Turnus. See *Bitias*.

PANDARUS, a native of Crete, suffered death for being privy to the dishonesty of Tantalus. In what, however, the fraud of Tantalus consisted, it is not generally agreed. Some pretend it to have been in purloining nectar and ambrosia from the table of the gods: others, in stealing, by the aid of Pandarus, the dog

which guarded the temple of Jupiter. Pandarus is reported to have left two daughters, Camiro and Clytia, who, being suddenly deprived of their mother, were fostered by Venus with milk and with wine; nor were other goddesses inattentive to their condition. Juno conferred on them wisdom and beauty; Diana an elegant form and symmetry of features; Minerva, the accomplishments of domestic life; whilst Venus, in addition to her other favours, obtained from Jupiter the promise of indulgent husbands. In her absence, however, they were seized on by the Harpyes, and consigned to the Furies, that they might participate in the punishment of their father.

PANDEMON, a Grecian festival, the same with Athenaea and Chalcea, and so called from the great concourse of people that used to meet at the solemnity.

PANDEMUS, an appellative amongst both Egyptians and Greeks of the god of love. There were reputed to be two deities of this sort; one distinguished as the inspirer of a purer passion, and the other of vulgar appetite. To the latter this title was ascribed.

PAN DEUS ARCADIAE, a title of the god Pan, because he was in a particular manner worshipped in Arcadia.

PANDIA, an Athenian festival, so called from Pandion, by whom it was first instituted; or because it was celebrated in honour of Jupiter, (from παντα δινευειν, to move and turn all things as he pleases.) Others are of opinion, it belonged to the Moon, and received its name, because she, παντοτε ιεναι, moves incessantly, appearing both day and night; whereas the Sun shows himself by day only, and was supposed to rest all night. It was celebrated after the Dionysia of Bacchus, because that god was sometimes put for Apollo or the Sun, and was by some reputed his brother.

PANDION, son of Erechthonius, king of Athens, and father of Progne and Philomela, whose misfortunes broke his heart. In his time the plenty of corn and wine was so great, that it was said Ceres and Bacchus came to Attica. He was the fifth king of Athens, and began his reign 1439 years before the Christian era.

PANDOCUS, a Trojan chieftain slain by Ajax.

PANDORA. Prometheus having incurred the displeasure of Jupiter, either for stealing some of the celestial fire, or for forming a man of clay, (as is more particularly related under the article *Prometheus*,) Jupiter, in resentment, commanded Vulcan to make a woman of clay, which, when he had done, she was introduced into the assembly of the gods, each of whom bestowed on her some additional charm or perfection. Venus gave her beauty, Pallas wisdom, Juno riches, Mercury taught her eloquence, and Apollo music. From all these accomplishments she was stiled Pandora, that is, loaded with gifts and accomplishments, and was the first of her sex. Jupiter, to complete his designs, presented her a box, in which he had inclosed age, diseases, war, famine, pestilence, discord, envy, calumny, and, in short, all the evils and vices with which he intended to afflict the world. Thus equipped, Pandora was sent to Prometheus, who, being on his guard against the mischief designed him, declined accepting the box; but Epimetheus, his brother, though forewarned of the danger, had less resolution; for, enamoured of the beauty of Pandora, he married her, and opened the fatal treasure, when immediately flew abroad the contents, which soon overspread the world, Hope only remaining at the bottom. Pandora bore to Epimetheus, Pyrrha, wife of Deucalion.——Some insist, that this story of Pandora affords very distinct traces of the tradition of the fall of our first parents, and the seduction of Adam by Eve.

PANDROSOS, an Athenian festival in memory of Pandrosos, daughter of king Cecrops.

PANDROSOS, daughter of Cecrops, and sister of Aglauros and Herse. She and her sisters are said to have been nurses of Erechthonius, son of Vulcan.

PANDYSIA, public rejoicings in Greece, when the season, through its inclemency, forced the mariners to stay at home.

PANELLENIA, a public festival, celebrated, as the term imports, by an assembly of people from all parts of Greece.

PANELLENIUS, a name of Jupiter. Greece being afflicted with severe drought, and the oracle of Delphi being consulted, the answer was, that Jupiter must be appeased, and Aeacus used as an intercessor. The latter, by

prayers and sacrifices, obtaining an universal rain over Greece, Jupiter was thence called Panellenius.

PANIONIA, a Grecian festival, celebrated, as the name signifies, by a concourse of people from all the cities of Ionia. The place or temple in which it was held, was called Panionion. It was instituted in honour of Neptune, surnamed Helicenius, from Helicia, a city of Achaia, which afterwards perished by an earthquake. One thing remarkable in this festival was, that if the bull offered in sacrifice happened to bellow, it was accounted an omen of divine favour, because that sound was thought acceptable to Neptune.

PANOMPHAEUS, a designation of Jupiter, because he was looked upon as the fountain of all sorts of divination, possessing the books of Fate, and out of them revealing more or less, as he pleased, to inferior demons.

PANOPE, OR PANOPEA, a Sea-nymph, daughter of Nereus and Doris, and mother of Harpalycus by Mercury.

PANOPES, a competitor in the games of the fifth Aeneid.

PANOPES, a famous huntsman belonging to Acestes, king of Sicily.

PANOPSIA. See *Pianepsia.*

PANOS EORTE, the *festival of Pan*, an anniversary solemnity at Athens, where Pan had a temple near the Acropolis, the institution and dedication of which had this origin. When Darius invaded Attica, Phidippides was dispatched on an embassy to the Spartans to desire their assistance, and as he was proceeding on the journey, Pan met him about Mount Parthenius, near Taegea, and calling him by his name, bid him ask the Athenians why they had no regard for him, who was their friend, who had often served them, and would do so again? Phidippides, at his return to Athens, related this vision, which obtained so great credit with the Athenians, that they decreed divine honours to that god also. Pan had likewise a festival in Arcadia, the country he was believed most to frequent and delight in, at which they used to beat his statue with sea-onions: as was usual also when they had ill-luck in hunting, in resentment to the god, whom they reputed president of that sport. It was farther customary to offer a scanty sacrifice, because they probably thought the god had frustrated their hopes of success in the chase; but, when fortunate, they were liberal in paying him honours, and allotting him a share of their booty.

PANTHEA, single statues, composed of the figures or symbols of different divinities combined. Father Joubert calls them Panthea, and says their heads are most commonly adorned with symbols or attributes belonging to different gods. An instance of this we have on a medal of Antoninus Pius, which at the same time represents Serapis by the bushel of beans, Apollo by the crown of rays, Jupiter Hammon by the ram's horns, Pluto by the large beard, and Aesculapius by the serpent twisted in his hand. M. Baudelot, in a dissertation on the Lares, will have the Panthea, to have had their rise from the superstition of those who, taking several gods for the protectors of their houses, united them all in the same statue, by adorning it with the several symbols proper to each of these divinities.

PANTHEON, a temple dedicated to all the gods. See *Temple.*

PANTHEUS, a Trojan, priest of Apollo.

PANTHUS, one of the counsellors of Priam.

PAPAEUS, a Scythian appellative of Jupiter.

PAPHIA, a name of Venus, from the city Paphos, in the island of Cyprus, where they offered flowers and frankincense to that goddess.

PAPHOS, OR PAPHUS, son of Pygmalion the famous statuary, by a beautiful image of a virgin in ivory, which he had made, and which he fell deeply in love with. Venus, at the solicitations and prayers of Pygmalion, animated this statue, and by this enlivened beauty the statuary had Paphos, who gave his name to the city of Paphos in Cyprus.

PARAEBIUS, an attendant on the prophet Phineus, mentioned by Apollonius in his Argonautics.

PARALIA, a commemoration day in Greece in honour of an ancient hero whose name was Paralus.

PARILIA. See *Palilia.*

PARAXACTI. The Mongul Tartars say, that in the beginning God created a woman, whose name was Paraxacti, which signifies sublime

power; that this woman had three sons, the first of whom was born with five heads, and called Bruma, which signifies knowledge, and he was endowed with the power of creating all inferior beings; that the name of the second was Vixnu, who was to be the lord of providence, by preserving all things as they came from the hands of Bruma; and that the third son was named Rutrem, who had power given him to destroy all things which his two brothers had made and preserved. See *Rutrem, Bruma, Vixnu.*

PARCAE. See *Fates.*

PARCUNDA, OR PERCUNDA. We know little of this goddess, one of the many worshipped by the Romans. St. Augustin mentioning her, advises us to spare the modesty of human nature.

PARIS, son of Priam king of Troy, and Hecuba, has been celebrated by all the poets of antiquity. Hecuba, dreaming that she brought forth a fire-brand, was told by the sooth-sayers that the child of which she was pregnant, would occasion the ruin of Troy; an interpretation which had such an effect on Priam, that as soon as Paris was born, he gave him to one of his domestics, with orders to dispatch him; but Hecuba, filled with compassion for the infant, took him away, and committed him to the care of the shepherds on Mount Ida. Paris soon became distinguished for his beauty, wit, and address, At the marriage of Peleus and Thetis, the goddess Discordia, resenting her not being invited, threw a golden apple among the company, with this inscription, *Let the fairest take it.* The competitors for this prize were Juno, Venus, and Minerva. Jupiter referred them to Paris, who then led a shepherd's life on Mount Ida. Before him the goddesses appeared, and, as most authors say, naked. Juno offered him empire or power, Minerva wisdom, and Venus promised him the possession of the most beautiful woman in the world. Fatally for himself and family, the shepherd, more susceptible of love than of ambition or virtue, decided the contest in favour of Venus. Some time after, Paris married Oenone, daughter of the river Cebrenus, (not indeed the promised fair one) to whom she brought a son, called Corythus, who is reported to have been still handsomer than his father. This Oenone was a prophetess, and foretold Paris the disasters which would attend him should he attempt a voyage into Greece. However, disregarding her representations, Paris fitted out a fleet, sailed to that country, and was kindly received by Menelaus; but that prince being obliged to go into Crete, Paris took advantage of his absence, and carried off Helena his wife. This rape occasioned the famous war of Troy, in which the city was destroyed, and the house of Priam almost extirpated. During the war Paris killed Achilles with an arrow, Paris himself being killed by Pyrrhus, or, according to some, by Philoctetes, who possessed the arrows of Hercules. After the death of Paris, Helena married his brother Deiphobus, whom, it is said, she betrayed to Menelaus, who put him to death; after which she returned with Menelaus, her first husband, to Sparta. Paris, being carried towards Mount Ida to be cured of his wound by Oenone, is said to have died by the way; but most authors agree that she was so struck at the sight of his dead body, notwithstanding his infidelity to her, as either to die of of grief, by her own hands, or to have thrown herself on his funeral pile, that both might be reduced to ashes together. See *Oenone*; and for a more complete description of the judgment of Paris, the article *Mountain Deities.*

PARNASSIDES, a name common to the Muses from Mount Parnassus, near Delphi, which they were said commonly to frequent. This mount has two tops, one consecrated to Apollo and the Muses, the other to Bacchus. At the foot of this mountain, the highest in Greece, rises a spring, supposed to be the ancient Castalian.

PARTHENIA, *Virginity,* OR PARTHENOS, *the Virgin,* names of Juno, so called, we are told, because there was a fountain among the Argives, called Canathus, in which Juno continually washing, was thought every time to recover her virginity.

PARTHENIS, or *the Virgin,* a name of Minerva, under which name the Athenians erected a statue of her thirty-nine feet high, made of gold and ivory, by the famous Phidias.

PARTHENIUS, a chief in the Aeneid, killed by Rapo.

PARTHENOPAEUS, son of Mars, but not said by whom.

PARTHENOPE, one of the wives of Oceanus; she bore him two daughters, Europa and Thracia, who gave their names to the countries so called.

PARTIALITY, one of the children of Nox and Erebus.

PARVARDI, wife of the god Rutrem, with whom he lived one thousand years. See her story under the article *Rutrem*.

PARVATI, wife of the god Eswara. See *Eswara*.

PASIPHAE, daughter of Apollo, and wife of Minos. Some authors make her daughter of Aeetes, king of Colchis. See *Minos*, *Minotaur*, *Aeetes*.

PASITHEA, the goddess Cybele, so called by the Greeks; that is, as the Romans usually named her, Mother of the Gods.

Of this name also was one of the Graces, (called likewise Aglaia;) one of the Nereides; and a daughter of Atlas.

PASITHOE, one of the seven daughters of Atlas, by his wife Aethra, known by the common name of Hyades. See *Hyades*.

PASSALUS. See *Achemon*.

PASTOPHORI, priests, whose business it was, at solemn festivals, to carry the shrine of the deity, when they were to pray to him for rain, fair weather, or the like. These Pastophori also supported the shrine or tabernacle of the gods when they were carried in procession.

PATELINA, an inferior rural deity. She takes care of the corn after it has broken out of its envelopement.

PATELLARII DII. See *Dii Patellarii*.

PATER PATRATUS. It is not easy to determine whether the Pater Patratus, among the Romans, were a constant officer, and chief of the Feciales; or a temporary president, elected for the purpose of making peace and denouncing war; which were both done by him. Rosinus makes him the constant governor or head of the Feciales; Fenestella, altogether a distinct officer; Pomponius Laetus and Polydore Vergil, one chosen by the Feciales out of their own body, on the emergencies before mentioned. The latter opinion may be defended upon the authority of Livy, who, in order to the treaty with the Albans, before the triple combat of the Horatii and Curatii, makes one of the Feciales chuse a Pater Patratus to perform that ceremony. The person intrusted with this office must have had a father and son alive; and therefore Pater Patratus is no more than a more perfect sort of father, as they imagined him to be, whose father was still living, after himself had a son: perhaps, too, they might fancy him to be the fittest judge in affairs of such consequence, who could see as well behind as before him. See *Feciales*.

PATROCLUS, son of Menoetius and Stheleme, was educated with Achilles by Chiron, and became celebrated for the strict friendship which subsisted between them. He was one of the chiefs in the Trojan war, and finding Achilles, who had quarrelled with Agamemnon, refuse to espouse any longer the quarrel of the Greeks, and that all his attempts to alter his resolution were ineffectual, he dressed himself in his friends armour, to inspire the Trojans with terror. The Greeks, dejected at the inactivity of Achilles, were revived by this stratagem; for the counterfeit of the hero not only made the Trojans flee before him, but killed many, and conquered Sarpedon in single combat.—Patroclus, however, was slain in his turn by Hector, the pious and valiant defender of Troy. Achilles, more enraged at the death of his friend, than impelled by love of his country, revenged himself on the bulwark of Troy, and brutally dragged the hero at the wheels of his chariot, round the ramparts.

PATRON, a competitor in the games of the fifth Aeneid.

PATROUS, an appellative of Jupiter amongst the Greeks. His statues were represented with three eyes, to imply his presence in heaven, earth, and hell.

PATULACIUS, OR PATULECIUS, a name of Janus from *opening*, as Clusius was from *shutting*; his temple being open in the time of war, but shut in time of peace.

PAULINA, wife of Saturnius, governor of Syria, in the first century, was a lady illustrious for birth, beauty, and virtue. A young Roman knight, called Mundus, fell in love with her, and finding all his endeavours to subdue her virtue fruitless, he corrupted the priests

of the goddess Isis, who informed Paulina, that the god Anubis wished to see her in private. The lady thinking herself highly honoured, was publicly conducted by her husband to the temple, where Mundus lay concealed, and had a criminal commerce with her. A few days afterwards accidentally meeting Mundus, he openly imparted the secret, when Paulina enraged, and filled with indignation, discovered the affair to her husband, who, laying the matter before Tiberius, the statue of Anubis was thrown into the Tiber, the priests of Isis were burnt alive, the temple itself was razed, and Mundus condemned to exile.

PAUSANIA, a Grecian festival, with solemn games, in which none but free-born Spartans were allowed to contend. At this solemnity an oration was pronounced in honour of Pausanias the Spartan general, on account of his victory over Mardonius in the famous battle of Plataea.

PAUSARIUS, an officer among the Romans, who in the solemn pomps or processions of the goddess Isis, directed the stops or pauses. In these ceremonies there were frequent stops at places prepared for the purpose, when the statues of Isis and Anubis were set down, much after the manner of resting places in the procession of the holy sacrament in the Roman church: these rests were called Mansiones, the regulation of which was the office of the Pausarii. From an old inscription quoted by Salmasius, it appears, that the Romans had a kind of college or corporation of these Pausarii.—The same appellation was also conferred on an officer in the Roman gallies, who gave the signal to the rowers, and marked the times and pauses, to the end they might act in concert, and row together: this was done with a musical instrument; and Hyginus tells us, that in the ship Argo, Orpheus performed this office to the Argonauts with his lute.

PAVENTIA, the tutelar deity of infants, whom the goddess preserved from sudden frights.

PAVOR See *Fear*.

PAX, PEACE. This is a blessing so universally esteemed, that it is no wonder the ancients deified it. The Athenians, according to Plutarch, erected an altar and statue to Peace, attended by that of Plutus, god of riches, to shew that she was the source of commerce and plenty. In Rome, Pax had a most spacious and magnificent temple, the ruins of which, and part of the vaults, are still to be seen: it was begun by Claudius, finished by Vespasian, and consumed by fire in the reign of Commodus. Josephus says, the spoils of the temple of Jerusalem were desposited in this temple of Peace. Vespasian, after the conquest of Judea, had medals struck, upon which Peace is represented before an altar, setting fire, with a torch in her left hand, to a pile of arms, and with the other holding an olive branch: behind her, on a column, appears the image of a naked body or man, extending his arms in an attitude of rejoicing: the legend of this medal is, *Pacis Orbis Terrarum*. On a medal of his son Titus, Pax has a palm in one hand, and a sceptre in the other; the inscription, *Pax Aeterna*. Sometimes she appears like a matron, holding a sheaf of corn, with her lap full of fruits, and crowned with olive or roses. "Peace," says Mr. Spence, "is distinguished by her olive branch and caduceus, held together, which the Romans formerly used as the joint emblems of peace with any of their neighbours. She is sometimes represented too with corn in her hand, and several sorts of fruits in her lap. Tibullus describes her as dressed in white robes; as indeed most of the good moral beings seem to have been. The author of one of the Latin tragedies gives a sketch for a picture of this goddess tying Mars' hands behind him. I have never met with it on any relievo: there was indeed a representation of War or Discord in the temple of Janus, at Rome of old, and a statue of Peace in the same temple; and the meaning of shutting the gates of that temple in time of peace seems to have been as much to keep this goddess from flying away, as it was to hinder the God of War from breaking loose, and flinging the world into confusion."

PECUNIA, MONEY. Such is its influence on the affairs of life, that it has in all ages been the object either of public worship, or of secret idolatry: thus the Romans deified both Plutus and Pecunia. One may venture to affirm, that of all others, this deity has had the largest concourse of votaries. Menander wittily ob-

serves, That if you can gain this deity, you may ask and have what you please; all the other gods will be at your devotion. See *Aes, Argenteus, &c.*

PEDAEUS, natural son of Antenor, was killed by Meges.

PEGASSIDES, a name common to the Muses, from the famous fountain Helicon, which was also called Pegaseius, from Pegasus, the winged horse, who, striking a stone in this place with his foot, opened the fountain, the waters of which became vocal.

PEGASUS, a winged horse, according to some, produced by Neptune; and, according to others, sprung from the blood of Medusa, when Perseus cut off her head. Pegasus flew to Mount Helicon, the seat of the Muses, where, with a stroke of his hoof, he opened the fountain, called by the Greeks, Hippocrene; and Fons Caballinus, or the horse's spring, by the Romans. Bellerophon mounted Pegasus in order to attack the Chimaera, after which Pegasus is said to have been placed among the stars. Mythologists give very different interpretations of this fable; some imagine it to mean a very swift going horse; others, a ship belonging to Bellerophon; the Abbé la Pluche, that it meant a boat with sails. The emblematical figure of a ship or vessel in Egypt and Phoenicia was a winged horse, by which name the inhabitants of Cadiz, a Phoenician colony, called their vessels. To this figure the Egyptians gave the name of Pegasus, (from *pag*, to *cease*, and *sus*, a *ship*, Pegasus, or the cessation of navigation), expressive of its true meaning, viz. the period or end of navigation, owing to the inundation of the Nile, and the return of rural toils.

PEGASUS, a leader under Aeneas, slain by Camilla.

PEIRAEUS, a character in the Odyssey.

PELAGONIUS. See *Asteropaeus*.

PELAGON: Of this name was the favorite of Sarpedon, and a leader under Nestor.

PELAGUS, OR THE OCEAN, was son of Terra without a father.

PELAGUS, son of Jupiter by Niobe, gave name to the ancient inhabitants of Peloponnesus.

PELASGIA, a name of Juno among the Pelasgi.

PELETHRONII, the Lapithae who inhabited Pelithronium, at the foot of Mount Pelion, and were inventors of the bit.

PELEUS, son of Aeacus and Endeis, daughter of Chiron the Centaur, was full brother of Telamon, and half brother of Phocus, son of Aeacus by Psamanthe, whom he is said to have killed. Peleus and Telamon were both companions of Jason in his expedition to Colchis for the Golden Fleece, according to the first Argonautic of Apollonius. Peleus reigned at Phthia in Thessaly, having succeeded Actor, whose daughter Polymele he is said by some to have married. But whatever be the truth of the fable, we are told that Jupiter, enamoured of Thetis, whom some call sister of Lycomedes king of Scyros, understanding from Prometheus, that according to the Oracle of Themis, the child to be born of Thetis, would become more powerful than his father, resigned her to Peleus. To render the marriage ceremony the more solemn, all the deities, were invited except Discordia, who, in resentment of the affront, threw a golden apple into the midst of this august assembly, with this inscription, *Let the fairest take it.* The issue of this fatal contest will be found under the articles *Paris, Mountain Deities, Actor.*

PELIADES, daughters of Pelias.

PELIAS, son of Neptune by Tyro, daughter of Salmoneus, and brother of Neleus, was nursed by a mare. He reigned in Thessaly very unjustly, having usurped the right of Aeson, father Jason, and maintained himself on the throne either by putting to death or prosecuting those to whom it belonged. Aeson he forced to drink the blood of a bull; caused his son Promachus to be killed; and gave orders to put Amphinome, the wife of Aeson, to death; but she, having taken sanctuary with the household gods of Pelias, either stabbed, or hanged herself. These outrages happened during the Argonautic expedition, and were occasioned by a false report spread of its failure. When Jason returned from Colchis, he found all his relations destroyed by Pelias, which barbarity was revenged, as is related in the article *Medea*. The wife of Pelias, named Anaxibia, was daughter of Bias; others call her Philomacha, and suppose her the daughter of

Amphion. She bore to him one son, Acastus, the Argonaut, and three daughters, or according to some authors, five daughters, to all of whom Jason behaved in an honourable manner.

PELIDES, a patronymic of Achilles, son of Peleus.

PELOPEA OR PELOPIA, daughter of Thyestes, brother of Atreus, having suffered violence in a forest from her father, without being known to him, she in consequence brought forth a son. Some, however, have represented this incest as intentional on the part of Thyestes, in consequence of an oracular declaration, that his wrongs should be avenged by the offspring of such an union. This offspring was Aegisthus, who afterwards killed his uncle Atreus, the husband of his mother.

PELOPEIA, an ancient festival observed by the Eleans, a people of Greece, in honour of Pelops, whom that nation esteemed more than any other hero. It was kept in imitation of Hercules, who sacrificed to Pelops in a trench, as was usually done to the Manes and infernal gods. The magistrates of the Eleans sacrificed a ram every year in the same manner, and there was this remarkable in the sacrifice, that neither the priest nor any of the people were allowed to eat what remained of it, as was usual in most sacrifices; and that on pain of being excluded from the temple of Jupiter. It was unlawful also to use for the sacrifice any other wood than the white poplar.

PELOPIA: of this name were a daughter of Pelias; a daughter of Niobe; and the mother of Cycnus.

PELOPS, son of Tantalus king of Phrygia and Anthemoisia, daughter of Lycus, and brother of Proteus, Bascylus, and Niobe. Tantalus, having invited all the deities to a feast, killed his son Pelops, and served him up as one of the dishes. All the gods perceiving the fraud but Ceres, (Ovid says Minerva) that goddess ate one of the shoulders; in compassion, however, to his fate, she restored him to life, by boiling him in a caldron, and supplying the mutilation with an ivory arm. After this Pelops went into Elis, where he married Hippodamia, daughter of Oenomaus, king of that country, succeeded to his kingdom, and became so powerful, that all the territory which lies beyond the Isthmus, and composes a considerable part of Greece, was called Peloponnesus, that is, the island of Pelops, from his name, and the Greek word νησος. At his death a festival was instituted to his honour, called Pelopeia.

PELOR, one of those who sprung from the teeth of the dragon killed by Cadmus.

PELORIA, an ancient festival of the Pelasgi, a people of Greece, in which they sacrificed to Jupiter Pelor, in memory of one Pelorus, who at a time when they were offering public sacrifices came in, and told them that the mountains of Tempe in Haemonia were torn asunder by an earthquake, and the lake, which before covered the adjacent valley, making its way through the breach, and falling into the stream of the river Peneus, had left behind a vast, but most pleasant and delightful plain. In memory of this event, when the Pelasgians had seated themselves in this new discovered country, they instituted the festival, which resembled the Roman Saturnalia; for they not only invited to it all foreigners amongst them, but prisoners also, whom they released from bonds, and slaves were permitted to sit down, and be waited upon. The festival is to this day observed with great solemnity by the Thessalians.

PELORUS See *Peloria*.

PENATES, a term applied to all the domestic gods whom the ancients adored in their houses; whence they are frequently confounded with the Lares. The ancient Hetrusci called them *Consentes*, or *Complices*. There were three classes of them; those who presided over empires and states, those who had the protection of cities, and those who took the care or guardianship of private families: the last were called the Lesser Penates. Authors are not agreed about the origin of the Dii Penates, which properly were the tutelary gods of the Trojans, and only adopted by the Romans, who gave them the title of Penates. Dionysius Halicarnass tells us, that Aeneas first lodged these gods in the city Lavinium, and that his son Ascanius, upon building the city Alba, translated them thither, but that they returned twice, miraculously, to Lavinium: the same author adds, that in Rome is still seen a dark temple, shaded by the

adjacent buildings, wherein are the images of the Trojan gods, with the inscription Denas, which signifies Penates. These images represent two young men sitting, each of which holds a lance. I have seen, adds Dionysius, several other statues of the same gods in ancient temples, who all appear like young men dressed in the habit of war. Varro fetches the Penates from Samothrace to Phrygia, to be afterwards transported by Aeneas into Italy. Macrobius, who relates this from Varro, adds that they were called Penates from the latin words *per quos penitus spiramus*, which seems a mere subtlety, for the real etymology must be sought in the Phrygian, not the Latin tongue. Cicero derives the name hence, *quod penes nos nati sunt*; yet in his book *De Natura Deorum*, he says it is formed from *penus, provision*; or perhaps, adds he, *quod penitus insident:* others say, *quia coluntur in penetralibus*. Rosinus distinguishes the Penates into different classes, by making an order of Penates of the heavens, such as Pallas in the ethereal region, Jupiter in the middle region, and Juno in the lowest: besides Penates of states, cities, and private families: on which footing the Dii Penates were the guardian or tutelary gods of every thing. It is a popular question among the learned, who were the Penates of Rome? some say Vesta, others Neptune and Apollo; Vives says Castor and Pollux, with whom agrees Vossius, who adds, that the reason of their chusing Castor and Pollux in quality of Penates, might be the important service they rendered the Romans in some of their wars. But Macrobius expressly stiles Jupiter, Juno, and Minerva, the Penates of the Romans. Nor are authors more unanimous on the subject of the Penates, which Aeneas brought into Italy: some say they were Neptune and Apollo, who built the walls of Troy; others, Jupiter, Juno, and Minerva; others Coelus and Terra. But whatever may be the difficulty in regard to the deities which Dardanus is said to have introduced from Samothrace into Troy, and which Aeneas, after the destruction of that city, transported to Italy, it is certain the domestic gods were held in the utmost reverence; they were placed in the innermost recess of the house, thence called Penetrale; and so sacred were they esteemed, that the expression of driving a man from his Penates, was used to signify his being proscribed, or expelled his country. Altars were erected to them, lamps kept burning, and symbols added, all expressive of vigilance; to them also was sacred the dog, whose skin the statues of the Penates wore upon their shoulders, in the same manner as the Lares; or else had figures of them under their feet. Apuleius comprehends all the sacrifices of the Penates and Lares in these words, *Thure, mero, et aliquandi victimis,* incense and wine, sometimes victims. Anciently children were offered to them in sacrifice, but Brutus, who expelled the Tarquins, changed this barbarous rite into one more natural, and from that time nothing was presented to them but wine, incense, fruits; or, if bloody victims, lambs, sheep, &c. though others say the sacrifice to them was only a handfull of meal and salt. See *Lares*.

PENEIA, daughter of the river Peneus.

PENELEUS, a Boeotian leader against Troy, killed Lycon, and also Choroebus, at the altar of Minerva.

PENELOPE, daughter of Icarius, brother of Tyndarus, king of Sparta, and wife of Ulysses, became so famous for her chastity, that she has been proposed as an example to her sex. It is related, that Ulysses obtained her for his wife by the good offices of Tyndarus; others say, he won her in a race, Icarius having declared to the suitors of his daughter, that he would bestow her on the swiftest runner, and Ulysses was the man. Icarius not being able to persuade his son-in-law to live in Sparta, endeavoured to obtain his daughter's consent, that she would continue there with him; but his entreaties not succeeding so far as to prevail on her to prefer her father's house to that of her husband, she set out for Ithaca with Ulysses. Her father finding they had eloped, pursued, overtook them, and again conjured his daughter to stay. Ulysses, tired with his importunity, told Penelope, that if she would follow him willingly, it would give him infinite pleasure, but if she rather chose to return to Sparta with her father, he would not prevent her. Penelope made no answer, but let down her veil, by which Icarius discovering the dictates of her soul, saw she was desirous of fol-

lowing her husband; he therefore consented to it, and caused a statue of Modesty to be erected on the spot. The new-married couple tenderly loving one another, Ulysses used many stratagems to evade his going to the war of Troy; but Palamedes detecting him in all his wiles, he was forced to quit Penelope, who had brought him a son called Telemachus. It was twenty years before he saw her again, during which long absence Penelope was addressed by a great number of suitors, who urged her to declare her mind; but she eluded their addresses till the return of her husband, by whom they were killed. According to Homer, Penelope's suitors amounted to one hundred and eight; for he says in the 16th Odyssey, that there were fifty-two from the island of Dulichium, twenty-four from Samos, twenty from Zacynthus, and twelve from Ithaca, all which being added make up that number. The same author relates, in the second and the nineteenth Odyssey, that Penelope, to free herself from the importunity of her suitors, declared, she would not marry, till a piece of cloth which she had begun, as a winding-sheet for her father-in-law, Laertes, should be finished. In this manner she amused them for the space of three years, without finishing her web, because she unravelled in the night what she had woven in the day, which gave occasion to denominate proverbially *the web of Penelope*, any work begun but never to be ended.——Great applauses are justly bestowed on Penelope's caution, in refusing to treat Ulysses as her husband, till she was perfectly certain of his identity. Though her virtue has been celebrated by the greatest of poets, and by a numberless multitude of writers, yet slander has presumed to attack it. Some say the reason why her gallants had not the last favour, was, because they preferred living well at Ulysses's cost. Other authors pretend, that they really enjoyed her, and that the god Pan was the fruit of their amours; though some affirm, that she conceived Pan, when Mercury, in the shape of a goat, cropt her virgin-flower.——Lucius Joannes Scopa, cites Acron, who says, that Penelope was a harlot, who, by her beauty, fired her lovers with licentious passion; after which he adds, on the authority of Lycophron, that Penelope, having sported with her gallants, had a son named Pan by one of them, which, when Ulysses knew at his return, he instantly went to the island Cortina, and died there. He proceeds, and affirms, that Duris of Samos, related, that Penelope prostituted her honour, and engaged in a wanton commerce with all her gallants; and that from these intrigues sprung Pan, who was called Tragosceles, because he was born with goat's feet. It is a pretty general opinion, that the suitors of Penelope, finding it impossible for them to gain her, beset her female attendants, and seduced them. We are told in the Odyssey, that after Ulysses had put to death his rivals, he commanded the females who had dishonoured his house, to be beaten to death with swords; but Telemachus, judging them to have merited a more ignominious death, ordered them to be hanged. It is remarkable, that of fifty female attendants, twelve only were found to have been guilty.—It appears, that Penelope survived Ulysses, and that she married again; for a commentator on Ovid remarks, that "Ulysses having been murdered by Telegonus, Minerva advised Telemachus, Penelope, and Telegonus, to carry his dead body to Circe, in the island of Aeaea, and bury it there; that Telegonus, by the advice of the same goddess, married Penelope, and Telemachus, Circe; that from Telemachus and Circe sprung Latinus, from whom the Latins were so called; and that from Telegonus and Penelope, came Italus, who gave his name to Italy." These are noble counsels!—if Penelope followed them, those authors seem more worthy of credit, who declare her to have been kind to her wooers, than they who represent her faithful to her husband. It had even been a crime to have married the involuntary murderer of her husband; but in this she would have done worse, for Telegonus was both his murderer and son. The inhabitants of Mantinea alleged, that Penelope died in their city.

PENETRALE, among the Romans, properly denoted the chapel consecrated to the Penates or houshold gods. The Penates themselves are sometimes called *Penetrales*.

PENEUS, a river-deity. The Peneus was looked

upon as the chief of all rivers among the Greeks, as Eridanus was among the Romans; it was hence, probably, that they supposed the point whence all rivers had their rise to be near the source of the Peneus. "The great cascade he makes on his issuing out of Mount Pindus, and his cave beneath it," says Mr. Spence, "are more distinctly spoken of by Ovid than the appearance of the god himself."

PENIA, the goddess of poverty. See *Poverty*.

PENTHESILEA, queen of the Amazons, succeeded Orithya, and gave proofs of her courage at the siege of Troy, where she was killed by Achilles. Pliny says, she invented the battle-ax.

PENTHEUS, son of Echion and Agave, and king of Thebes and Boeotia, not only forbad his subjects to acknowledge the divinity of Bacchus, but, when some of the Theban women had withdrawn themselves for the purpose of celebrating his orgies, ordered the god himself to be seized, His commands were, though with reluctance, obeyed, but when Bacchus was found to have escaped from confinement, Pentheus resolved on the destruction of his votaries. Desirous, however, of first witnessing their ceremonies, he withdrew to Citheron for the purpose, but this curiosity occasioned his destruction; for the Bacchanals having discovered him, at once fell upon him. The attack was led on by his mother and sisters, and he was soon torn asunder by the crowd. The tree in which Pantheus concealed himself was cut down by order of the oracle, and from it two statues of Bacchus were made by the Corinthians, and placed by them in their Forum. Bacchus is represented by Euripides as present at the death of Pentheus, but Ovid mentions only his priest.

PENTHILUS, son of Orestes, by Erigone daughter of Aegisthus, reigned at Argos in conjunction with Tisamenus, his brother, till he was driven from his throne by the Heraclidae, after which he retired to Achaia, and going thence to Lesbos, there settled a colony.

PEON: See *Emathides*.

PEPLOS, the sacred robe of Minerva. See *Panathenaea*.

PEPHREDO, a sea-nymph, daughter of Phorcys and Ceto.

PERCOSIUS, a seer, who dissuaded his two sons from going to the Trojan war, by foretelling their death, but in vain.

PERCUNUS, an idol or god of the ancient inhabitants of Prussia, in honour of whom they always kept up a fire made of oak-wood, which if the priest, whom they called Waidelotte, suffered through negligence to go out, he was punished with death. These idolatrous people believed that when it thundered, their grand priest called Koive, was conversing with the god Percunus, and in this opinion they fell on the earth to adore that deity, and to beg of him seasonable weather.

PERDIX. See *Daedalus*.

PERDOITE, an idol or god of the ancient inhabitants of Prussia, for whom the mariners and fishermen had a particular veneration, because they believed that he presided over the sea. Before they went a-fishing, they offered sacrifices of fish to him, eating the remains of what they had offered, and drinking very freely; after which the priest, whom they called Sigonotta, took observation of the winds, and predicted to them the day and place on which they were to have successful fishing. He was represented by them as an angel of enormous bulk standing upon the waters, and turning the winds which ever way he pleased.

PEREMELE, daughter of Hippodamas, having been violated by the river Achelous, was thrown by her father into the sea. Her lover, however, obtained of Neptune that she should be made an island distinct from the Echinades.

PERFECTA, a name of Juno, one of the Nuptial-deities, because marriage was esteemed the perfection of human life; on which account she did not become *perfect*, nor deserve that name, till she married Jupiter.

PERGAMUS, son of Neoptolemus and Andromache. Pausanias relates, that he went into Asia, and that his mother Andromache followed him; that he killed Areus, prince of Teuthrania, in a duel which he fought with him for the kingdom; that he gave his name to the city Pergamus, and that his tomb was to be seen there, with that of his mother.—Servius, however, speaks very differently on this head, in his comment upon the sixth eclogue of Virgil.

PERGUBRIOS, on idol-god of the ancient inhabitants of Prussia: he presided over the fruits of the earth, and was honoured with a festival on the 22d of March, at which time the people assembled together, and the sacrificer having sung hymns in praise of the god, took a bowl full of strong beer, and drinking it off, threw the bowl over his head: all the company followed his example, singing the praises of Pergubrios, and spending the day in feasting and mirth.

PERIALLA, priestess of Apollo at Delphi. See *Oracle of Apollo at Delphi.*

PERIANDER. See *Seven Wise Men of Greece.*

PERIBOEA, daughter of Alcathous, king of Megara, wife of Telamon, king of Salamis, and mother of Telamonian Ajax. It is said that Telamon having been too familiar with Periboea, thought proper to make his escape: Her father perceiving his daughter's situation, and thinking she had been debauched by one of his subjects, ordered an attendant to drown her in the sea; but the man, moved with compassion, chose rather to sell her. The ship in which she sailed having conveyed her to Salamis, Telamon purchased her, and she was soon after delivered of Ajax. It is said that Periboea was one of the virgins whom the Athenians were obliged to present to Minos; and that Theseus, who was delivered to him at the same time, opposed with great resolution the attempt of Minos on the honour of Periboea. Hyginus relates, "that when Theseus came to Minos in Crete, with seven virgins and six boys, Minos, being struck with the beauty of Periboea, would have violated her, but Theseus declared he would not allow it, since he was the son of Neptune, and capable of fighting against a tyrant in defence of a virgin." Some call this lady Periboea, others Eriboea; Athenaeus calls the mother of Ajax Meliboea: this author relates, that she was married to Theseus in due form: he mentions some other women whom Theseus took by force; he names two wives besides which belonged to this prince, who are mentioned also by Hesiod; and at last adds, that Pherecides bestowed on him Phereboea; so that here are four women who ought to be reduced to one, viz. Periboea, Eriboea, Phereboea, and Meliboea, they all being but names of the same person. Indeed the fabulous characters of antiquity abound with similar errors.

PERIBOEA, daughter of Hipponous, is said to have been first corrupted, and afterwards married by Oeneus, to whom she bore a son named Tydeus.

Of this name also Penelope's mother is said to have been; as was a daughter of Eurymedon, who bore a son, Nausithous, to Neptune; and likewise the wife of Polybus, king of Corinth, who brought up Oedipus as a child of her own.

PERICLYMENUS, son of Neleus, and brother of Nestor, was descended from Neptune, who endowed him with the faculty of assuming whatever shapes he pleased: He would become a bird, a pismire, a serpent, or a bee. When Hercules fought against Neleus, a fly tormented and violently stung him; but Pallas informing Hercules that this fly was Periclymenus, he immediately put him to death. Others say, that Hercules engaging Periclymenus, the latter in vain varied his shape, and being conquered in the form of different animals, at last assumed that of the eagle, cuffed the hero's cheeks with his wings, tore his face with his beak, and then soared aloft; when Hercules bending his bow killed him with his arrow.—According to the first book of Apollonius' Argonautics, Periclymenus was of the number of the Argonauts.

PERIDIA. See *Onytes.*

PERIERES, son of Aeolus, or, as some have affirmed, of Cynortas.

PERIGUNE, daughter of Sinnis, surnamed the *Pine-bender*, and slain by Theseus. On the death of her father, Perigune fled into a place overspread with shrubs, rushes, and wild asparagus, innocently making her complaint to them, as if they possessed a sense of her misfortunes, and begging from them protection, with vows, that if she escaped, she would never cut nor burn them. Theseus, who sought her with diligence, called upon her, and giving her his promise to treat her with respect, induced her at length to come forth. This hero had by her a son, named Menalippus; but afterwards she was married to Deioneus, son of

Eurytus the Oechalian, Theseus himself giving her to him. From Ioxus, son of Menalippus, the Ioxides, a people of Caria, so called from his name, have this custom derived to them from their fathers, never to burn rushes or wild asparagus, but to honour and worship them.

PERILEUS, son of Icarius and Periboea.

PERIMAL, a god of the Indian Banians, worshipped under the figure of a pole, or more properly the mast of a ship. They relate, concerning this deity, that a penitent having accidentally pricked his foot with an awl, suffered the broken point to remain several years in the wound, making a solemn vow that he would not extract it till he had the honour of seeing Perimal dance: the indulgent god took compassion on his pain, and performed a dance, accompanied by the sun, moon, and stars.—— During this celestial jig, a golden chain dropped from the foot of the deity, whereupon a pagod or temple was erected to him, called the Pagod of Cyndambaran, or the Golden Chain.

PERIMEDE, a famous sorceress, whom Theocritus equals with Medea and Circe; and who, according to the Scholiast in that poet, was the same person with Agamede, mentioned in the Iliad. Agamede was the eldest daughter of Augeas king of Elis, and wife of Mulius, a brave man, killed by Nestor. This circumstance is noticed, to shew the time in which Perimede lived, if she were not the same person with Agamede herself. There were two others of the same name: one, daughter of Aeolus, and wife of Achelous; the other, wife of Lycimnius.

PERIMELA, daughter of Hippodamas, was thrown into the sea for having admitted the assiduities of Achelous. She is supposed to have been metamorphosed into one of the Echinades.

PERIPETEIA, a Macedonian solemnity mentioned by Hesychius.

PERIPHALLIA. See *Dionysia*.

PERIPHAETES, a Trojan killed by Teucer.

PERIPHAS, the person who with Pyrrhus attempted the palace of Priam.

Also one of the Lapithae; and likewise a son of Aegyptus.

PERIPHES, son of Corpreus, slain by Hector.

PERIPHENUS, son of Vulcan.

PERIPHETES, an Epidaurian of enormous bulk, whom Theseus slew, because he attempted to stop him in his journey. This Periphetes was called Corynotis, or the club bearer, because he fought with a club. Theseus, being pleased with the club, took it, and made it his weapon, and, as Hercules wore the lion's skin in evidence of the size of the monster he had slain, Theseus, for the same purpose, carried with him this club.

PERISTERA. We are told that pigeons were peculiarly sacred to Venus, the reason of which is couched in the following fable: Cupid having one day wagered that he would gather more flowers than his mother, the nymph Peristera assisting Venus, she won the wager. This so enraged the little god, that he turned the Nymph to a pigeon. The fiction, however, is founded on a quibble, for in Greek, Peristera, the name of the nymph, signifies simply a pigeon: it should, nevertheless, be observed, that Theodontius mentions Peristera as a coquet in Corinth, who was said to have aided Venus, because she imitated her character.

PERO, daughter of Neleus, king of Pylos, by Chloris, amongst a great number of other admirers, boasted Bias, the brother of Melampus. Neleus declared to them, that he would marry her to him alone who should bring him the oxen of Phylachus, guarded by a dog which neither man nor beast durst approach. Bias implored the assistance of Melampus, who promised to execute the task, but being taken in the attempt, was loaded with chains, and closely guarded. Melampus had already spent a year under this confinement, when Phylachus, being informed of his skill in divination, set him at liberty, and consulted him by what means his son Iphiclus might have children. The prophet promised to assist him with whatever depended upon his science, provided he would grant him the oxen. Melampus performed some ceremonies to conjure the birds, upon which a vulture appeared, and told him, that Phylachus, in gelding the rams, had left the bloody knife by Iphiclus' side, who, seized with terror, had fled and stricken the knife in a tree; and further, that his impotency was owing to the fright of that day. The remedy,

however, consisted in drawing the knife from the trunk, and administering the rust of it to Iphiclus in wine for ten days succeeding. Melampus did as the vulture directed: Iphiclus begot a son, who was named Podarces, and the sooth-sayer carried to Pylos the oxen which Neleus had demanded; after which, having celebrated the nuptials of Bias and Pero, he finally fixed at Messene.

PEROE, daughter of the Asopus, gave her name to a fountain in Boeotia.

PERONE, the same with *Pero*.

PERMESSUS, father of the nymph Aganippe. From the former a river of Boeotia, rising in Mount Helicon, was called; as was a fountain of the same Mount from the other. Both river and fountain were sacred to the Muses.

PERSA. See *Perse*.

PERSE, PERSA, OR PERSEIS, one of the Ocean Nymphs, and mother by Apollo, of Aeetes, Circe, and Pasiphae.

PERSEIS. See *Perse*.

PERSEPHONE, an appellative of Proserpine, the daughter of Jupiter and Ceres. Also the wife of Jasus, and mother of Amphion.

PERSEPTOLIS, OR PTOLIPORTUS, the reputed son of Telemachus and Nausicaa. See *Nausicaa*.

PERSES, son of Perseus and Andromeda, from whom the Cephenes derived the name of Persians.

PERSEUS, son of Jupiter and Danae, daughter of Acrisius, king of Argos. When Perseus was grown up, Polydectes, who was enamoured of his mother, finding him an obstacle to their courtship, contrived to send him on an exploit, which he hoped would be fatal to him. This was, to bring him the head of Medusa, one of the Gorgons. In his expedition Perseus was favoured by the gods; Mercury equipped him with a scymeter, and the wings from his heels; Pallas lent him a shield which reflected objects like a mirror; and Pluto granted him his helmet, which rendered him invisible. In this manner he flew to Tartessus in Spain, where, directed by the reflection of Medusa in his mirror, he cut off her head, and putting it into a bag lent him by the Nymphs, brought it to Pallas. From the blood arose the winged horse Pegasus, and all sorts of serpents, (as is observed in the article *Medusa*). After this the hero passed into Mauritania, where, repairing to the court of Atlas, that monarch ordered him to retire, with menaces, in case of disobedience; but Perseus, presenting his shield, with the dreadful head of Medusa, changed him into the mountain which still bears his name. In his return to Greece, (some say at his first setting out), he visited Ethiopia, mounted on Pegasus, and delivered Andromeda, daughter of Cepheus, (who was exposed on a rock of that coast to be devoured by a monster of the deep), on condition he might make her his wife; but Phineus, her uncle, sought to prevent him, by attempting, with a party, to carry off the bride. The attempt, notwithstanding, was rendered abortive; for the hero, by shewing them the head of the Gorgon, at once turned them to stone. After this adventure, Perseus retired to Seriphos, and arrived at the instant that his mother, to avoid the violence of Polydectes, was fleeing to the altar of Minerva. Having again recourse to the head of the Gorgon, he petrified the ravisher, with his associates, and in reward to Dictys, who endeavoured to protect Danae from insult, placed him on the throne of Seriphos. The several articles which were lent by the gods, were now thankfully restored; and the head of the Gorgon was placed on the aegis, or shield of Minerva. Perseus having completed these exploits, was desirous of revisiting home, and accordingly set off for that purpose with his wife and his mother. Arriving on the coast of Peloponnesus, and learning that Teutamias, king of Larissa, was then celebrating games in honour of his father, Perseus, wishing to signalize his skill at the quoit, of which he has been deemed the inventor, resolved to go thither. In this contest, however, he was so unfortunate, as to kill Acrisius, the father of his mother, who, on the report that Perseus was returning to the place of his nativity, had fled to the court of Teutamias his friend, to avoid the denunciation of the oracle, which had induced him to exercise such cruelty on his offspring. This unfortunate death intitled Perseus to the throne of Argos, but refusing to reign there, he exchanged his dominions for the kingdom of Tirynthus and the coast of Ar-

golis, with Magapenthes, son of Proetus.—Being here settled, he laid the foundation of a new city, which he named *Mycenae*, from *myces*, the pommel of his sword, which there happened to fall. The time of his death is unknown; but all agree, that divine honours were paid him. He had statues at Mycenae and in Seriphos. A temple was erected to him in Athens, and an altar consecrated to Dictys in it. The Egyptians venerated his memory, and asserted that he often appeared amongst them in sandals of two cubits long, which was a never failing token of fertility. The offspring of Perseus by Andromeda were, Alceus, Electryon, Nestor, Stheneleus, and Gorgophone. Some mythologists report, that after death he became a constellation. See *Acrisius*, *Danae*, *Atlas*, *Andromeda*, *Medusa*.

PERSEUS, one of the sons of Nestor by Anaxibia.

PERSICA, a title of Diana among the Persians, who used to sacrifice bulls to her, and turn others wild on the banks of the Euphrates, with the mark of a lamp impressed upon them, to shew that they were sacred to her.

PERVIGILIA, nocturnal festivals celebrated in honour of several deities, as Ceres, Venus, Fortune, &c. and so called, because the nights were spent in waking.

PESSINUNTIA, a name of Cybele, from a certain field in Phrygia, into which an image of her fell from heaven, whence the place was called Pessinus, and the goddess, Pessinuntia. In this place the Phrygians first began to celebrate the Orgia to this goddess. We find from Herodian, that the image which fell from heaven was nothing but a shapeless stone.

PETALUS, a man whom, according to Ovid, Perseus slew at the court of Cepheus.

PETASUS, the winged cap of Mercury, one of his most distinguishing attributes. This cap has generally two little wings attached to it in the latter remains of antiquity. See *Mercury*.

PETEUS, who is represented by some as half man and half brute, was son of Orneus, son of Erechtheus, and father of Mnestheus, who accompanied the Greeks against Troy. Peteus is said to have reigned in Attica.

PETORUS, one of the five companions of Cadmus, who remained alive after the battle with the armed men who sprung from the dragon's teeth, and assisted Cadmus in the building of Thebes.

PETRAEA, one of the Oceanides.

PETULANTIUM, a festival celebrated at Athens and Sparta in honour of the moon, under the name of Venus, at which the men assisted, dressed in womens' clothes, and the women in the habits of men.

PHAEA, a noted sow of antiquity, which infested the neighbourhood of Cromyon, and was killed by Theseus, as he went from Troezene towards Athens, to discover himself to his father. It hath been imagined by some, that Phaea was the mother of the Calydonian boar; but others contend, she was no other than an abandoned woman, who prostituted herself to strangers, that she might have an opportunity of murdering them for plunder.

PHAEAX, pilot of Theseus on the Argonautic expedition. See *Cybernisia*.

PHAEBE, OR PHOEBE, daughter of Leucippus and Arsinoe, and sister of Talayra. These sisters, conspicuous for their beauty, were contracted to Lynceus and Idas, sons of Aphareus; but Castor and Pollux, without paying the least regard to their pre-engagement, carried them off by force. Their lovers flew to the relief of their mistresses, and meeting the ravishers, with their prize, near Mount Taygetus, a smart conflict ensued, in which Castor was killed by Lynceus, who, in return, was killed with a stone pillar by Pollux; and Pollux himself would have been wounded by Idas, had not Jupiter, to save his son, stricken Idas with his thunder.

PHAEDIMUS, son of Niobe and Amphion, was killed by Apollo and Diana whilst wrestling with his brother Tantalus.

PHAEDRA, daughter of Minos and Pasiphae, king and queen of Crete, grand-daughter of Aeetes, sister of Ariadne, and wife of Theseus, whose lewdness sufficiently punished him for his infidelity to her sister. This princess felt an incestuous flame for her son-in-law Hippolytus, son of Hippolyta, queen of the Amazons, by Theseus; for the particulars of which see *Hippolytus*.

PHAEMONOE, priestess of Apollo, at Delphi,

and the first who delivered the oracles of that god in verse.

PHAENICE, mother of Proteus by Neptune.

PHAENNA, one of the Graces worshipped at Sparta.

PHAENOPS. See *Thoon, Xanthus*.

PHAESTUS, son of Borus of Tarne, a chief on the side of the Trojans, killed by Idomeneus.

PHAETHUSA, sister of Phaeton, and one of the Heliades. See *Heliades*.

PHAETON, was son of Apollo and the nymph Clymene. In a dispute with Epaphus, son of Jupiter and Io, the latter upbraided Phaeton with not being really the son of Apollo, alleging that his mother only made use of that pretence to cover her infamy. Phaeton, fired at this reproach, flew to his mother, and by her advice carried his complaint to Phoebus, who received him with great tenderness; and to allay his disquietude, swore by Styx to grant whatever he requested, as a proof that he acknowleged him for his son. Phaeton boldly demanded the direction of the chariot of the Sun for one day. The father, at once surprised and grieved at the request, used every argument to dissuade him from his attempt, but in vain. Being therefore by his oath reduced to the necessity of submitting, the god entrusted Phaeton with the reins, after directing him how to use them. The ambition of this adventurer was fatal to himself; for the horses not finding their usual conductor, ran precipitately along; and the charioteer becoming dazzled with the light from above, and frighted with the abyss beneath, and terrified by the scorpion, let go the reins, and lost both his judgment and his way. In this dilemma, Jupiter, to prevent setting the world on fire, was obliged with his thunderbolts to hurl Phaeton from his seat into the river Eridanus or Po. His sisters Lampetia, Phaethusa, and Phoebe, incessantly lamenting his loss upon the banks of that river, the gods, in pity, changed them into black poplar trees, whose juice produces the electrum or amber. [See *Heliades*.] Nor was the grief or fate of Cycnus materially different, he being changed to a swan. It is agreed by mythologists that Phaeton was an astronomer, and spent much time in observing the motion of the sun, and the various influences of it; that he died young, before he could bring his observations to perfection, and therefore was said to be killed by Jupiter's thunder, because even the natural death of a young man seems to be violent. The Abbé la Pluche offers an ingenious conjecture with regard to this fable. Linen cloth, he observes, was the great manufacture of Egypt, and the bleaching of it consequently of great importance: the image exposed for directing this was a youth with rays round his head, and a whip in his hand, seated on an orb, to which they gave the name of Phaeton and Ben-Climmah, (from *Pha*, the *month*, and *eton*, *linen*, is made Phaeton, that is, the induction of linen works; and *Ben-Climmah*, the *son of hot weather*; hence the story of Phaeton's burning the world.) Probably the months of May, June, and July, were the three sisters of Phaeton, because during these months linen was whitened; of which Cycnus, or the Swan, is a further emblem; and as the word Albanoth or Lebanoth, signifying whitening fields, or yards for bleaching, applied to these months, so in the sense of poplar-trees, it gave rise to this metamorphosis. Other writers, in conformity with the more obvious meaning of the fable, have limited its import to the rash presumption and obstinacy of young people, who refuse to be guided by those whose wisdom and authority ought to comfort them.

PHAETONTIADES, the sisters of Phaeton. See *Heliades*.

PHAETUSA, one of the Heliades, who lamenting the fate of Phaeton their brother, were changed by Jupiter into poplars.

PHAGESIA, a Grecian festival in honour of Bacchus, celebrated during the Dionysia. It was otherwise called *Phagesiposia*, an appellative derived from φαγειν, to *eat, and* πινειν, to *drink*, because it was a time of good cheer.

PHAGON, a Grecian festival mentioned by Eustathius, and, as the name imports, of the same nature with that called Phagesia.

PHALANCUS, son of Araeus a Spartan, and the founder of Tarentum in Italy, whither he led a colony of Parthenians. Being shipwrecked on his voyage, he was carried on shore by a dolphin; for which reason the figure of a dolphin was placed near his statue

in the temple of Apollo at Delphi. After death he received divine honours.

PHALANX, an Athenian, whom Minerva taught the art of war, at the same time she instructed his sister Arachne in singing and weaving; but Phalanx committing incest with his sister, Pallas turned them both into vipers, and as a farther punishment ordered that their young should eat their way through the body of the mother. This fable differs from that of Arachne, which the reader may consult.

PHALARIS, a chief under Aeneas, killed by Turnus.

PHALCES, a Trojan killed by Antilochus.

PHALERUS, one of the Argonauts, mentioned by Apollonius.

PHALIAS, son of Hercules and Heliconis.

PHALLI, PHALLOPHORI. See *Dionysia*.

PHALLICA, feasts or sacrifices celebrated at Athens in honour of Bacchus, and instituted on the following occasion. One Pegasus, a citizen of Eleutheris, having carried some statues of Bacchus to Athens, drew the laughter and contempt of the Athenians. Soon after this the people were seized with an epidemical disease, and upon consulting the oracle how to get free of it, were answered, that there was no way but to receive Bacchus in pomp; they did so, and thus instituted the Phallica, wherein, besides the statues and trophies of the god, they bore figures of the parts affected, tied to Thyrsi. What the Phalli, and what these Thyrsi were, see under the word *Dionysia*.

PHALLUS, a name of the Lampsacan god Priapus. The name is of obscene import; and indeed the whole figure of the god conveyed ideas of ugliness and impurity.

PHALYSIUS, a native of Naupactum, who was restored to his sight by reading a letter from Aesculapius.

PHAMMASTRIA, a Grecian solemnity mentioned by Hesychius, but of which the name alone seems preserved.

PHANAEUS, a title of Apollo, because his light as the Sun, makes all things manifest.

PHANTASUS. See *Somnus*.

PHANUS, son of Bacchus, and one of the Argonauts.

PHAON, an old mariner of Mitylene, in the island of Lesbos, received from Venus an alabaster box of a very rich unguent, with which he had no sooner anointed himself than he became handsomer than the rest of mankind. The women and girls of Mitylene fell desperately in love with Phaon; and Sappho, the celebrated poetress, being unable to prevail on him to return her passion, in a fit of distraction cast herself headlong into the sea; after which Phaon, it is said, was caught in adultery, and slain. Part of this fable is woven by Mr. Fenton into an elegant little poem, Phaon to Sappho.

PHAREA, OR EARTH-BORN. See *Demogorgon*.

PHARMACUS: See *Thargelia*.

PHARES, son of Mercury, but not known by whom.

PHARTE, daughter of Danaus.

PHARUS, a leader under Turnus killed by Aeneas.

PHARYGEA, name of Juno, from Pharygis.

PHASIS, son of Phoebus and Ocyroe. See *Aea*.

PHASSUS, son of Lycaon.

PHELLOS, a Grecian festival in honour of Bacchus, being a preparative to the Dionysia.

PHELO, a Chinese idol, worshipped because he first discovered the art of making salt; his ungrateful countrymen, however, not making him that recompense which his merits deserved for a discovery so useful, Phelo left them in great indignation, and was never more heard of. In June they celebrate a festival in honour of his memory, on which occasion they adorn their houses with boughs of trees; at the same time they sail round the coasts in search of the stray god, singing hymns and invoking him aloud.

PHEGEIUS, a leader under Aeneas killed by Turnus.

PHEGEUS, father of Arsinoe, wife of Alcmaeon. See *Alcmaeon*.

PHEGUS, son of Dares the Trojan priest of Vulcan, and brother of Idaeus, was slain by Diomedes.

PHEMIUS, a bard in the Court of Ulysses, to whom some pretend Homer himself was a pupil.

PHEMONOE, a priestess of Apollo, at Delphi,

to whom the invention of heroic verse has been attributed.

PHENEUS, son of Melas killed by Tydeus.

PHERAEUS, an appellative of Jason, as a native of Pherae.

PHERECLUS, the builder of the fleet of Paris, was killed by Merion of Crete.

Of the same name also was the pilot of the ship, in which Theseus sailed to Crete.

PHELUS. See *Jasus.*

PHEREPHATTIA, a Grecian festival at Cyzicum, wherein a black heifer was sacrificed to Pherephatta, or Proserpine.

PHERES, son of Cretheus and Tyro, was the founder of Pherae in Thessaly, where he reigned, and was father of Admetus by his wife Clymene.

Medea had a son also named *Pheres*, whom the Corinthians stoned for having given to Glauce, daughter of Creon, garments impregnated with poison.

PHERETIMA, wife of Battus, king of Cyrene, and mother of Arcesilaus. After the murder of her son, by the aid of Amasis, king of Egypt, she recovered the kingdom. To be revenged on the assassins of Arcesilaus, she is said to have cut off and suspended the breasts of their wives, by their husbands, whom she crucified. Some report that, as a punishment for her cruelty, she was devoured by worms.

PHERON, king of Egypt, son and successor of Sesostris, was punished with blindness, for being so audacious as to throw a dart on the waters of the Nile, which were swelled so much as to overtop the fields about eighteen cubits: the king perceiving this, committed the act now mentioned, and was instantly deprived of his sight. He continued ten years in this condition, and then was told by an oracle, that the time of his misfortune should expire, if he would wash his eyes with the water of a woman who had never known any man but her husband. He first had recourse to his wife, but without success, and for some time sought the specifick in vain ; at last, however, he was cured. The women who had been unable to administer relief, he caused to be conducted to a certain city, and there had them all burnt with the city itself. Pheron, in gratitude to the female who recovered him, made her his wife, and consecrated in the temples of the gods several monuments of his piety, particularly two obelisks in that of the Sun, which were an hundred cubits high, and eight cubits broad.— Modern authors give this story a different cast: Pheron being grown blind, begged of the oracle a remedy to cure him. The urine of a woman true to her husband was prescribed; but his own wife, and all the women in his kingdom, wanting the specific, he was obliged to send ambassadors to neighbouring states. After numberless enquiries, the desideratum was found ; upon which, having first caused his wife to be burnt, he married the woman who restored him to sight. Afterward, however, she proved not so chaste: upon which the king interrogating her, why she had been true to her first husband? She replied, that no man had asked her whilst she was his wife.

PHIDIPPUS. See *Antiphus.*

PHILAEUS, son of Ajax and Lyside, daughter of Coronus, one of the Lapithae. Miltiades was supposed to have been one of his descendants.

PHILAEUS, son of Augeas, who, for remonstrating with his father on his fraudulent conduct towards Hercules, was placed by that hero on the throne.

PHILAMMON, was son of Chione, daughter of Daedalion, by Apollo, and twin brother of Autolychus, by Mercury. Philammon sufficiently indicated his descent, by possessing some of the requisites of his father, being a skilful musician ; as did Autolychus of his, who was both juggler and thief.

PHILAXANDRUS, name of Apollo. The Tyrians, when besieged by Alexander, bound the image of Apollo with chains of gold ; upon the conquest of the city the chains were taken away, and the god released, whereupon he was called Apollo Philaxandrus, the friend of Alexander.

PHILEMON. See *Baucis.*

PHILETIUS, kills, in the Odyssey, Ctesippus, one of Penelope's suitors.

PHILETOR. See *Demuchus.*

PHILLO, an Arcadian maiden, who, having born a son by Hercules, was driven out by her father to perish. Her lover, however, being

guided to the place by a magpie, which imitated the wailings of the child, was enabled to save her from the severity of her fate.

PHILOCTETES, son of Paean and Demophassa, was the faithful companion of Hercules, who, at his death, obliged him to take an oath not to discover the place where his ashes were deposited, and bequeathed to him his arrows impregnated with the blood of the Hydra. Philoctetes carried seven ships against Troy; and the Greeks at the siege of that city, being informed that they could never take it, without these arrows, went to Philoctetes, and insisted upon his discovering the circumstances of Hercules' death, and the place where his ashes were buried. Philoctetes, to evade the guilt of perjury, did not directly inform them where the hero was entombed, but went to the place, and stamping upon it with his foot, pointed out to them his grave. He was punished notwithstanding for this tacit violation, by one of the poisoned arrows which fell upon the foot. The wound occasioned him excruciating agony, but was at length cured by Machaon. Some report that by reason of the stench of this foot, Philoctetes was left upon the isle of Lemnos, and that Modon headed his troops against Troy; others, that he was stung by a serpent. But whatever were the fact, Homer introduces Philoctetes before Troy, where he killed Paris with one of his arrows. It is said that Philoctetes was the founder of Petilia in Italy.

PHILODAMEA, one of the daughters of Danaus, and by Mercury mother of Phares.

PHILODICE, daughter of Inachus and wife of Leucippus.

PHILOLAUS, son of Minos, by the nymph Paria (after whom the island of Paros was called,) suffered death from Hercules, for having killed two of that hero's companions.

PHILOLAUS, an appellative of Aesculapius, in Laconia, where he had a temple near the Asopus.

PHILOMACHE, daughter of Amphion, and wife of Pelias king of Iolchos. See *Pelias, Anaxibia.*

PHILOMELA, daughter of Pandion king of Athens, was sister of Progne, wife of Tereus king of Thrace. Philomela was a princess of great beauty. Tereus, in conducting her from Athens to Thrace, fell in love with his charge, and, on her rejecting his solicitations, ravished her, cut out her tongue, the better to conceal his incest, and shut her up in a strong tower, pretending to his wife she died on the journey. In this condition the unhappy princess found means to embroider her story, and sent it to Progne, who becoming acquainted with her misfortunes, not only delivered her from prison, but carried her to the palace; and there killing Itys, her son by Tereus, served up his flesh to his father for supper. (See *Itys.*) Philomela was changed into a nightingale, and Progne to a swallow.

PHILOMELIDES, a character in the fourth Odyssey.

PHILOMELUS, according to the ancient historian Petellides of Gnossus in Crete, was son of Jason and Ceres, and brother of Plutus, god of riches. "The latter," says that author, "was extremely rich, but imparted no share of his wealth to his brother. Philomelus, much reduced, sold the small estate he had, bought two oxen with the price, and having set himself to cultivate the ground, became the first man celebrated for agricultural skill. His mother Ceres, after admiring the art which her son had invented, placed him among the stars, where he forms the Bootes, or Artophylax."

PHILONIS, an appellative of Chione, daughter of Daedalion, whom Diana rendered immortal.

PHILONOE, daughter of Iobates, king of Lycia, and wife of Bellerophon.

Tyndarus, king of Sparta, had likewise a daughter so called.

PHILONOME, wife of Tenes. See *Tenes.*

PHILONOME, daughter of Nyctinus, king of Arcadia, who threw into the Erymanthus the two children she bore to Mars. The infants were, however, preserved.

PHILOSOPHIA. Afranius, a poet of the early ages, makes Philosophy the daughter of Experience and Memory, but he gives no authority for this descent. Philosophy, originally among the Greeks, and among the Romans long after, was called by the name of Wisdom.

"In some figures of her," says the author of *Polymetes*, "you see her leaning on a column, with a mild and serene air, much as she is described by Lucian, and both by her look and attitude seeming to be engaged in conversation with some one of her favourite disciples. It is, indeed, Socrates, that she is speaking to; but whoever looks upon her may imagine, that she is giving her instructions to him. She looks kindly while she instructs; and her face very well becomes her true character, for there is nothing of the sullen or severe in it. She is in a robe of grandeur and dignity; but I fancy, from a verse in the old poet Caecilius, that she might possibly have been represented sometimes by the artists in a meaner garb, in allusion, perhaps, to the poverty of the old philosophers, her professed followers."

PHILOTES. See *Caprotina*.

PHILUMNUS, an inferior rural deity. He invented the art of kneading dough and baking it. Some say he was the son of Jupiter by Garamantis.

PHILYRA, daughter of Oceanus, charmed with the passion which Saturn had declared for her, indulged him in every favour. Rhea, the wife of Saturn, was long ignorant of the intrigue, but at last entertaining some suspicions, she watched the lovers, and caught them in their amorous congress. Saturn, to conceal himself, assumed the form of a horse; and Virgil adds, that he ran away with the utmost speed, all Mount Pelion echoing with his neighing. Philyra, in confusion, fled from her country, and wandered on the mountains of the Pelasgi, where she was delivered of Chiron the Centaur. In her grief for bringing forth a child, part man and part horse, she beseeched the gods to bestow on her some other form, and her prayers being heard, Philyra was changed to a lime-tree.

PHILYRIDES, a patronymic of Chiron, son of Philyra.

PHINEUS, son of Agenor, king of Arcadia, and a prophet; for revealing the mysteries of Jupiter to mortals; or for his impiety towards Plexippus and Pandione, sons of Cleopatra, daughter of Boreas and Orithya, was, by the sovereign of the gods, stricken blind, and infested with the Harpyes, who took away, or polluted the food set before him so that he was ready to perish with hunger. The Argonauts visiting Phineus, he declared to them many things concerning their intended voyage, and gave them large instructions, in requital of which the two sons of Boreas, Zethes and Calais, drove away the Harpyes, and enjoined them by oath never more to return.—Some authors say, that Phineus was king of Salmydessus in Thrace, and that he married Cleobule, or Cleopatra, daughter of Apollo and Orithya, or rather of Boreas and Orithya; and that he had by her two sons, Plexippus and Pandion; but that having afterwards divorced this princess, and married Idea, daughter of Dardanus; this cruel step-mother, to get rid of these princes, accused them of having offered her dishonour: the too credulous Phineus, to revenge the insult, is said to have put out their eyes; for which the gods, in return, afflicted him with blindness, the North-wind having been ordered to execute their will:—which means, that Boreas, his father-in-law, retaliated upon him the punishment he had inflicted on his sons. Palaephatus is of opinion, that the Harpyes were Phineus' own daughters, who ruined him by their excesses.

PHINEUS, brother of Cepheus, king of Aethiopia, when on the eve of being married to Andromeda, his niece, was disappointed of his bride, from the necessity under which Cepheus her father laboured, of devoting her to a sea-monster, for the purpose of appeasing the anger of Neptune. Perseus, however, having rescued her, she was given by her parents in marriage to him. Phineus, irritated at their proceedings, attacked his friends, and formally beset the bridegroom and his party. Perseus defended himself and adherents, and to wreak his revenge on Phineus, changed him, by means of the head of the Gorgon, together with his adherents, into so many stones.

Of the name *Phineus* also were, a son of Melas, a son of Lycaon, king of Arcadia, and a son of Belus and Achinoe.

PHLEGETHON, a river in the Plutonian dominions. Cocytus and Phlegethon are said to have flown out of Styx in contrary directions, and re-united to increase the channel of the

Acheron. The waters of Phlegethon were represented as streams of fire, probably on account of their hot and sulphurous nature.

PHLEGON, one of the four horses in the chariot of Apollo, or the Sun.

PHLEGRAUS, son of Ixion, by a cloud in the form of Juno. See *Ixion.*

PHLEGYAS, son of Mars and Chryse, daughter of Halmus, was king of the Lapithae, a people of Thessaly. Apollo having seduced his daughter Coronis, Phlegyas, in revenge, set fire to the temple of that god at Delphi, for which sacrilege the deity killed him with his arrows, and then cast him into Tartarus; where he was sentenced to sit under a huge rock, which threatened him with perpetual destruction.—According to Bayle, Phlegyas reigned over a district of Boeotia, which was formerly called Audreis, and from him Phlegyantis. He there built a city, which he called from his own name, and invited to it the bravest and most intrepid of the warriors of Greece; as he was the greatest warrior of his age, to what place soever he marched, he never returned without all kinds of spoil. He was conspicuous for his prudence on all such occasions, as may be seen from his conduct in respect to Peloponnesus; for having a design to lay the whole of that country waste, upon pretence of travelling, he went first and viewed it, and informed himself of the force it was able to oppose.——It is related, that his daughter Coronis, who accompanied him, was then delivered of Aesculapius, in Epidaurus. Servius says, that Ixion was son of Phlegyas; and Strabo, that he was his brother. Bayle concludes, I have not yet found in any ancient author, what Stephens, Lloyd, Hoffman, and Moreri affirm, that Phlegyas was king of the Lapithae, in Thessaly.

PHLIAS, son of Bacchus and Ariadne, and one of the Argonauts.

PHLOCIUS, an appellative of Bacchus.

PHLOGIUS. See *Autolycus.*

PHOBETOR. See *Somnus.*

PHOCUS, son of Aeacus by Psamanthe, and half brother of Peleus and Telamon, was said to have been killed by Peleus. See *Actor, Peleus.*

PHOEBE, a name of Diana.

PHOEBE, sister of Phaeton. See *Heliades.*

PHOEBE, sister of Talayra. See *Castor and Pollux, Phaebe.*

PHOEBIGENA, an appellative of Aesculapius, as the offspring of Phoebus.

PHOEBUS, name of Apollo, or the Sun, from the swiftness of his motion, or from his method of healing by purging; since by the help of physic, which was Apollo's invention, the bodies of mankind are purified and cured.

PHOEMONOE. See *Phemonoe.*

PHOENIX, son of Agenor, by the nymph Telephessa, from whom the country of Phoenicia took its name. Also, the son of Amyntor, and tutor of Achilles. Likewise, a character in the second Aeneid.

According to Hesiod, the father of Adonis was named also *Phoenix.*

PHOLOE, a steed of Admetus.

PHOLUS. See *Centaurs.*

PHORBAS, son of Triopas, king of Argos, delivered the Rhodians from a prodigious quantity of serpents which infested the island, especially from a furious dragon which had devoured a great number of its inhabitants. As Phorbas was greatly beloved by Apollo, he was after his death placed in the heavens, together with the dragon he had destroyed, in the constellation Serpentarius.

PHORBAS, one of the sons of Priam, king of Troy, by Ephithesia, and according to Servius, father of Ilioneus, was killed by Menelaus. Somnus borrowed his features when he threw Palinarus into the sea.

PHORBAS, son of Lapithus, and husband of Hyrmine, daughter of Epeus, to whom she bore Actor.

PHORBUS, a robber killed by Apollo. See *Pactes.*

PHORCIS. See *Ascanius.*

PHORCUS, OR PHORCYS, was son of Pontus and Terra, that is, of Earth and Sea, or, as Varro says, son of Neptune by the nymph Thesea. He married his sister Cete, or Ceto, by whom he had the Phorcydes and Gorgons, Scylla and Thoosa, which last bore to Neptune the Cyclops, Polyphemus. Phorcus begot also the serpent which guarded the Hesperian fruit. He was vanquished by Atlas, who threw him into the sea, where Neptune made him a marine divinity.

PHORCYS, an auxiliary of the Trojans, killed by Ajax.

PHORONEUS, son of Inachus and Melissa, and second king of Argos, was god of the river called after his name. He is reported to have married the nymph Laodice or Cerdo, and by her to have been the father of Apis, and of Niobe, the first female who inspired Jupiter with love. Phoroneus having convinced his subjects of the utility of laws, and their benign auspices on society, occasioned the inhabitants of Argolis to be called from himself *Phoronaei*. Together with Cephisus, Asterion, and Inachus, Phoroneus was nominated an umpire in a contest between Juno and Neptune, respecting the right of patronizing Argolis, but the decision being unanimous in favour of the goddess, Neptune, in resentment, dried up their rivers, and in that state they sometime remained. At last, however, his displeasure subsiding, they were all restored to their former condition.—Phoroneus was the first who erected a temple to Juno, and himself, after death, received divine honours. His temple was standing at Argos in the reign of Antoninus.

PHOSPHORIA, a Grecian festival in honour of Phosphorus or Lucifer.

PHOSPHORUS. See *Hesperus*.

PHRASIMUS, father of Praxithea.

PHRASIUS, a Cyprian sooth-sayer, whom Busiris sacrificed.

PHRONIMA, daughter of Etearchus, king of Crete, at the instigation of her step-mother, was consigned by her father to the sea; but the servant appointed to execute the sentence, found means to evade the force of her oath by rescuing the child when committed to the waves. Phronima, when arrived at maturity, became one of the concubines of Polymnestus, and was by him the mother of Battus, founder of Cyrene.

PHRONTIS, one of the Argonauts.

PHRONTIS, the pilot of Menelaus, mentioned in the Odyssey, was killed by Apollo.

PHRONTIS, son of Phryxus and Chalciope. See *Phryxus*

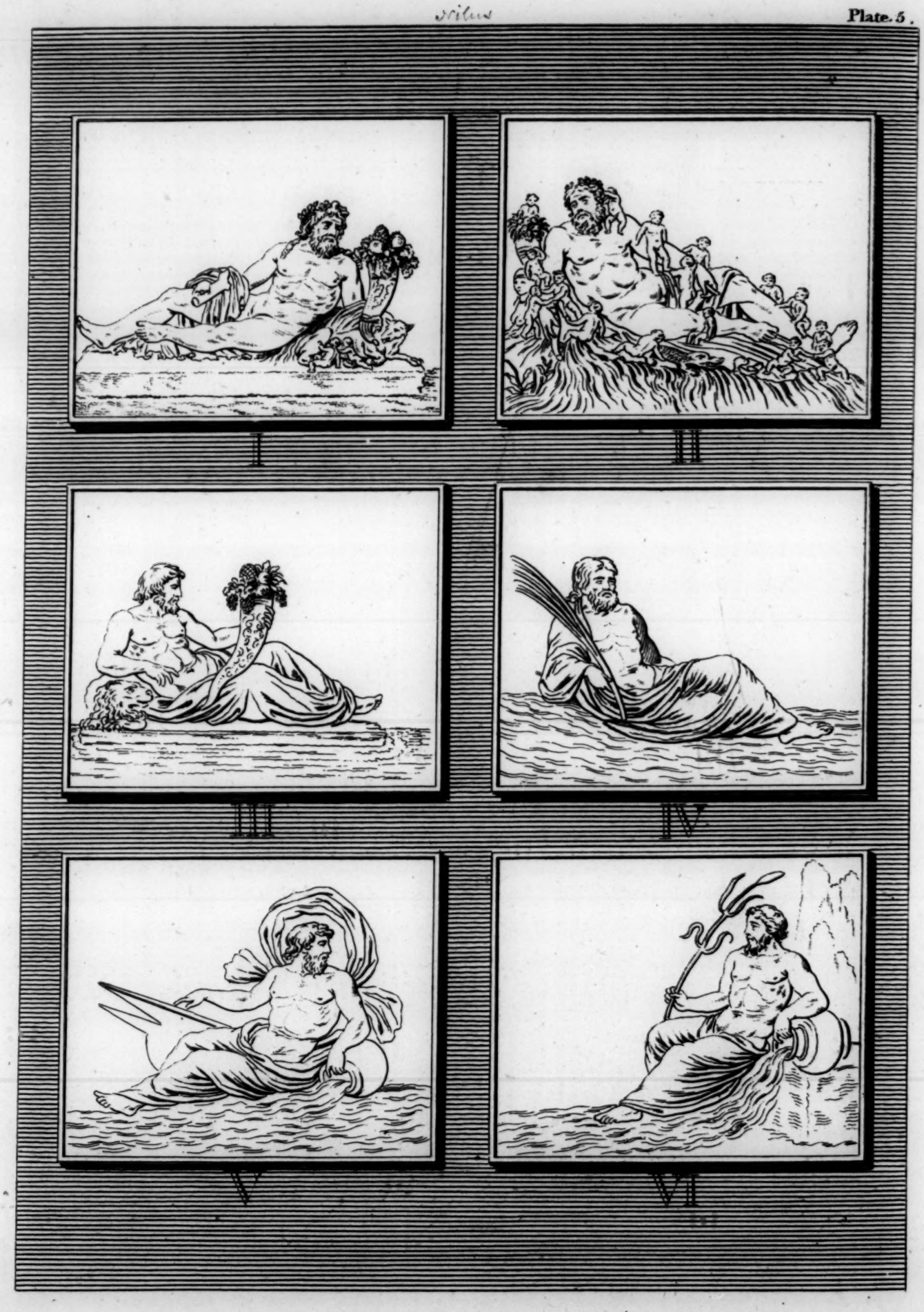
PHRYXUS, son of Athamas and Nephele, king and queen of Thebes, and brother of Helle. On the death of Nephele, Athamas married Ino, daughter of Cadmus and Harmonia. Ino, entertaining an incestuous passion for Phryxus, was so enraged at his rejecting her advances, that taking the opportunity of a great famine, she persuaded Athamas the gods could not be appeased till he had sacrificed his son and his daughter; but as they stood at the altar, prepared to be offered, they were invisibly withdrawn by their mother Nephele, who gave them a golden ram she had obtained from Mercury, to bear them through the air. Helle, however, being unsteadily seated, fell from the ram into the sea, which, from her, was denominated the Hellespont. Phryxus continued his course to Colchis, where he was hospitably entertained by Aeetes, king of the country. He there offered up his ram to Jupiter, who placed it among the constellations, and consecrated the skin in the grove of Mars. It was called the Golden Fleece from its colour, and was guarded by bulls breathing fire, and a watchful dragon that never slept. At Colchis, Phryxus married Chalciope, daughter of king Aeetes, and had by her four sons, Argus, Phrontis, Melas, and Clyndus, according to Diodorus; but this last Apollonius calls Cytisorus. Aeetes coveting the treasures of his son-in-law, put him to death: Chalciope, to save her children from the bloody hands of their grand-father, and having received information that Ino was dead, sent them on ship-board, to transport them to Greece. Jason, with his Argonauts, meeting the ship at sea, carried the children back to Colchis, where visiting Chalciope, he told her of their return, and at the same time promised to protect them. Chalciope, in gratitude to Jason, introduced him to her sister Medea, who resided in the tower where the treasure was deposited; and Medea seeing Jason young, handsome, eloquent, and heroic, as was natural, fell in love with him, and thus opened his way to come at the fleece. See *Golden Fleece*.

PHYA, a female of majestic figure and singular beauty, whom Pisistratus exhibited as Minerva, pretending she appeared to restore him to power.

PHYLACUS, a Trojan chief, slain by Leitus, leader of the Boeotians.

PHYLLIS, daughter of Lycurgus, king of Thrace. Demophoon, son of Theseus, on

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Engraved for BELL'S NEW PANTHEON. *by Grignion.*

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his return from the Trojan war, was entertained at her father's palace, where, becoming passionately fond of each other, Phyllis granted him the last favour, on condition of his returning to marry her after he had settled his affairs in his own country; but he staying beyond the limited time, Phyllis became distracted, and attempted to hang herself; when the gods, pitying her condition, changed her into an almond-tree, unproductive of leaves. Demophoon returning, and hearing the fate of his mistress, embraced the tree, which instantly budded, as expressive of sensibility. Tzetzes ascribes this adventure not to Demophoon, but to Acamas, his brother, though most authors refer it to the former. See *Acamas*.

PHYLLIUS, a Boeotian youth much attached to Cygnus, son of Hyria, who enjoined on him, as a preliminary to his favour, the task of destroying an enormous lion, taking alive two large vultures, and sacrificing a wild bull which ravaged the country, on the altar of Jupiter. These conditions he easily performed; but by the advice of Hercules was prevailed on to suppress his passion.

PHYTALIDAE. Pausanias calls these Phytalidae the descendants of Phytalus, with whom Ceres had intrusted the superintendence of her holy mysteries, in recompense for the hospitality with which he had been received, and entertained her in his house. As Theseus was journeying he came to the river Cephisus, where some of the Phytalidae met and saluted him; and upon his desire to use the customary purifications, they performed them for him with the usual ceremonies; and after the propitiatory sacrifices to the gods, entertained him at their houses.

PHYTALUS. See *Phytalidae*.

PICUMNUS, an inferior rural deity. He was the first who invented the art of dunging the ground. Picumnus is likewise called Sterculius, Stercutius, Stercus, and Sterquilinus.

PICUS, son of Saturn, father of Faunus, and king of the Latins, married Caneus, daughter of Janus by Venilia. Circe fell in love with Picus, but he slighting her passion, the sorceress struck him with her wand, and changed him into a bird, called the woodpecker. The companions of Picus searching in vain for their prince, demanded him of Circe, and threatened violence to her person unless she delivered him; but Circe, invoking Hecate, and all the infernal deities, the friends of Picus were transformed into wild beasts by the touch of her magical wand.

PIDYTES, a Trojan killed by Ulysses.

PIELUS, said by some to be one of the sons of Pyrrhus and Andromache, and successor of Pyrrhus. See *Pyrrhus*, *Andromache*.

PIERIA, one of the wives of Danaus, mother of six daughters, viz. Actea, Adyte, Dioxippe, Ocypete, Pilarge, and Podarce.

PIERIAE, PIERIDES, names common to the Muses, from Mount Pierus, according to Festus; from the name of a city, or that part of Macedonia, called Pieria, according to Stephanus; or from the nine daughters of Pierus and Anippe, or Evippe, who, daring to contend with the Muses, were changed into pies.

PIERIDES, the nine daughters of Pierus and Evippe, or Anippe.

PIERUS, husband of Anippe. See *Pieriae*.

PIETAS, PIETY. This virtue was worshipped by the Romans as a goddess, She had a chapel at Rome consecrated by the Diumvir Atilius Glabrio on a remarkable occasion. A man being sentenced to severe imprisonment, his daughter, who was then a nurse, daily visited him, and was strictly searched by the goaler to see she brought him no food: at last, however, it was found that the daughter sustained her father with her milk. This instance of Piety gained the father's freedom. They were both afterwards supported at the public expence; and the place, says Pliny, was consecrated to this goddess. Piety is represented in the dress of a Roman matron, with a little incense box called Acerra, and standing before an altar, on which is a fire lighted: sometimes she holds two children in her arms, or has little children at her feet, whom she seems to instruct. The symbols of Piety are Aeneas carrying his father Anchises on his shoulders: a stork feeding its parents, &c. Piety is sometimes veiled, and in the act of casting frankincense on the little altar that stands before her. "The poets," says Mr. Spence, "speak of the serene face and modest air of this goddess; they

describe her dress, and add that her robes were white, the colour of innocence, and therefore most proper for devotion. Statius invokes this goddess to wipe away the tears from the face of a good man that is in great trouble; an idea of Piety which is very just, and which might give a very good hint for a painter now, who was to draw any son or daughter, amidst their deepest concern for the loss of an affectionate parent. Though Piety," continues this author, "is here represented only under the characters of devotion, I must just observe to you, for the honour of the ancient artists, that they often represent her too as productive of the good and virtuous offices of life: thus instead of an altar she has sometimes a stork by her, and then signifies the dutiful actions of children toward their parents; as, at other times, she signifies the affectionate behaviour of parents towards their children. I have seen figures of her with one, two, and sometimes three children, before her: in the latter case, she puts one in mind of our modern figures of Charity, and under this part of her character may signify in general, that our love of God is best shown in our good deeds to one another."

PILUMNUS, son of Jupiter, and king of that part of Apulia, afterwards called Daunia. When Danae and her son Perseis were cast on shore, Pilumnus entertained the princess, and married her, by whom he had Danaus, father of Turnus. See *Acrisius*.

PILUMNUS. See *Picumnus*.

PINARII, AND POTITII, priests of Hercules among the Romans, so called from the ancient Latin families of the Potitii and Pinarii, who were honoured with the priesthood by Hercules himself, upon the following occasion. After Hercules had slain Cacus, travelling through Italy with his booty, the shepherds and people of the country flocked about the hero, and at last brought him before Evander. The king, after examination, finding him to be the person his mother Carmenta had predicted, should arrive in Italy, and become afterwards a god, immediately erected an altar to his honour, and offered in sacrifice a young bullock that had never borne the yoke, ordaining that the same ceremony should be annually repeated with similar solemnities. The performance of these ceremonies and rites he committed to the care of the Potitii and Pinarii, two of the noblest families in his kingdom. It is related, that the Pinarii happening to come too late to the sacrifice, so as to lose their share in the entrails, they were by way of punishment debarred from ever tasting them in future, and hence some derive their name from πεινα, *hunger*; but this seems a trifling conceit; for Potitii may as well be derived from *potiri*, because they enjoyed the entrails as Pinarii from πεινα, because they wanted them. Livy and Valerius Maximus relate of the Potitii that when, upon application to Appius Claudius the Censor, they obtained his permission to have their hereditary ministry discharged by servants; in the compass of one year their whole family became entirely extinct, though no less than thirty of them were vigorous young men; whilst Appius himself was deprived of his sight for his part in the offence.

PION, one of the Heraclidae, founder of Pionia. Smoke is said to have issued from his tomb, whenever sacrifices were offered to him.

PIRENE, daughter of Danaus.

PIRENE, daughter of Oebalus according to some, whilst others affirm that Achelous was her father. By Neptune she became the mother of two sons, Leches and Cenchrius; but in consequence of the death of the latter, who was killed by Diana, she languished with grief, and was changed into a fountain. This fountain called by her name was held sacred to the Muses; and Pegasus is said to have been taken by Bellerophon whilst he was drinking at it.

PIRITHOUS, son of Ixion, king of the Lapithae in Thessaly, the inseparable companion and friend of Theseus, by whom he was assisted in vanquishing the Centaurs at the marriage of Pirithous and Hippodamia. After the death of Hippodamia, both vowed that they would marry no wives but daughters of Jupiter; and Theseus having obtained Helena, there was none left for Pirithous but Proserpine, whom Pluto had carried to hell. The two heroes having entered into an association to bring her away forcibly from the

Plutonian dominions, descended by way of Taenarus, and being arrived in the infernal regions, sat down upon a rock to rest themselves. There, however, they both remained fixed, till Hercules was permitted to deliver Theseus, because his crime consisted only in assisting his friend, to whom he was bound by an oath; but Pirithous was left in durance, because he had endangered himself through his own temerity. Some affirm that Cerberus destroyed Pirithous, and that Pluto kept Theseus in chains till Hercules rescued him. It has been supposed that Proserpine was daughter of Aidoneus king of the Molossians, and that Pirithous having resolved to carry her away, was seized and exposed to be devoured by dogs, but that Hercules saved him from their fury. See *Theseus*.

PIRUS, a leader of the Thracians, in aid of the Trojans. Diones the Greek fell by his hands.

PISAEUS, a surname of Jupiter at Pisa.

PISANDER: of this name there were several:— one, son of Bellerophon, killed by the Solymi: a second, son of Antimachus, killed before Troy, by Agamemnon: a third, killed in the same war by Menelaus; and a fourth, son of Polyctor, and one of Penelope's suitors.

PISENOR, See *Clytus*.

PISIDICE, said by some to have been mother of Ixion by Mars; as Pisione is by others called his mother by Aethon.

Another *Pisidice* was daughter of Aeolus and wife of Myrmidon; a third, daughter of Nestor; another, of Pelias; and a fifth, of a king of Methymna, who proposed to Achilles on condition he would marry her, to betray to him her father's dominions. The offer was accepted, but Achilles, instead of performing his part, was no sooner possessed of Methymna, than he caused the princess to be stoned for her perfidy.

PISIONE. See *Pisidice*.

PISISTRATUS, son of Nestor, and companion of Telemachus.

PISUS. See *Games Olympic*.

PISTOR, a name of Jupiter. When the Gauls besieged the Capitol, an altar was erected to Jupiter Pistor, because he put it into the minds of the Romans to make loaves, and throw them into the camp of the enemy, whereupon they raised the siege, believing the Romans to have a plentiful supply of provisions.

PITANATON HEORTE. According to Hesychius, gymnical exercises at Pitana.

PITHO. See *Demogorgon*.

PITHYS, a nymph beloved both by Pan and by Boreas, but in consequence of having despised the latter, he dashed her against a rock, and she was changed to a pine.

PITTAEUS. See *Seven wise men of Greece*.

PLATAEA, daughter of Aesopus. See *Cithaeronia*.

PLATONIC YEAR. See *Magnus Annus*.

PLEASURE. See *Angerona, Volupia*.

PLEIADES, the seven daughters of Atlas by Pleione, otherwise called Atlantides. See *Atlantides*.

PLEIONE, daughter of Oceanus and Tethys, wife of Atlas, and mother of seven daughters called after her, the Pleiades, and after their father, Atlantides. See *Atlantides*.

PLEMNEUS, son of Sicyon having been nursed by Ceres, in gratitude erected a temple to her honour.

PLEURON, son of Aetolus, and husband of Xantippe, daughter of Dorus, and father of Agenor, is celebrated as the founder of Aetolia.

PLEXARIS, one of the seven daughters of Atlas, by Aethra, known by the general appellative of Hyades. See *Hyades*.

PLEXAURE, one of the Oceanides.

PLEXIPPUS, son of Thestius and brother to Althaea the wife of Oeneus, was killed whilst hunting the Calydonian boar, by his nephew Meleager, as was Toxeus his brother.

PLEXIPPUS, son of Phineus by Cleopatra, brother to Pandion, and king of Athens.

PLISTINES, son of Atreus, king of Argos, and, according to Hesiod and others, father of Agamemnon and Menelaus. Homer, however, with others makes him the son of Atreus: probably, from the circumstance, as Plisthenes died in their infancy, of their being taken home by Atreus and brought up as his own.

PLOUTOS, the same with Plutus.

PLUNTERIA, OR PLYNTERIA, a Grecian festival in honour of Aglauros, daughter of

Cecrops king of Athens, or rather of Minerva, who had from her the name of Aglauros. During this solemnity they undressed and washed the statue of Minerva. It was accounted an inauspicious day, and therefore the temples, as upon all such days, were surrounded with ropes, so that no person could have admission; the reason of which, with an account of the ceremony, we have in Plutarch on Alcibiades. "This festival," says he, "of Minerva, was celebrated on the 26th of the month Thargelion, with certain mysterious observances unlawful to be revealed, which were performed by persons called Praxiergidai, who divested the image of the goddess of all its ornaments, and kept it close covered; whence it is that the Athenians esteem this day most inauspicious, and never undertake in it aught of importance; wherefore it happening that Alcibiades returned from exile upon this day, many were much concerned at it, looking on the time of his arrival as a dangerous omen, and imagining that the goddess did not graciously receive him, but, in token of her displeasure, hid from him her face. Things, notwithstanding, went prosperously on, and succeeded according to his wish." It was usual at this solemnity, to carry in procession a cluster of figs, which was called Ἡγητρια, signifying to *lead the way*, because figs were ἡγεμονες τε καθαρε βἰε that is, *leaders to humanity* and a *civil* course of *life*; for when men left off their ancient and barbarous diet of acorns, they substituted figs in their stead.

PLUTO, son of Saturn and Ops, assisted Jupiter in his wars, and after victory had crowned their exertions in placing his brother on the throne. Pluto obtained a share of his father's dominions, which, as some authors say, was the eastern continent, and lower regions of Asia; but, according to the common opinion, Pluto's division lay in the west. He fixed his residence in Spain, and lived in Iberia, near the Pyranean mountains: now Spain being a fertile country, and abounding in minerals and mines, Pluto was esteemed the god of wealth; for it must be here observed, that the poets confound Pluto, god of hell, with Plutus, god of riches, though they were distinct deities, and always so considered by the ancients.—Pluto's regions being supposed to lie under ground; and as he was the first who taught men to bury their dead, it was thence inferred, that he was king of the infernal regions, whence sprung a belief, that as all souls descended to him, so when they were in his possession, he bound them with inevitable chains, and delivered them to be tried by judges, after which he dispensed rewards and punishments according to their several deserts. Pluto was therefore called the Infernal Jupiter, and oblations were made to him by the living, for the souls of their friends departed. Although Pluto was brother of Jupiter, yet none of the goddesses would condescend to marry him, owing to the deformity of his person, joined to the darkness of his mansions. Enraged at this reluctance in the goddesses, and mortified at his want of issue, Pluto ascended his chariot, and drove to Sicily, where chancing to discover Proserpine with her companions gathering flowers in a valley of Enna, near mount Aetna; the grizly god, struck with her charms, instantly seized her, and forcing her into his chariot, went rapidly off to the river Chemarus, through which he opened himself a passage to the realms of night. Orpheus says, this descent was made through the Cecropian cave in Attica, not far from Eleusis.—His whole domains are washed with vast and rapid rivers, whose peculiar qualities strike horror into mortals. Cocytus falls with an impetuous roaring; Phlegethon rages with a torrent of flames; the Acharusian fen is dreadful for its stench and filth: nor does Charon, the ferryman, who wafts souls over, occasion any less horror; Cerberus, the triple headed dog, stands ready with open mouths to receive them; and the Furies shake at them their serpentine locks. Some report, that Pluto was a king of the Molossians in Epirus, called Aidoneus Orcus; that he stole Proserpine, and possessed a monstrous dog, called Cerberus, who devoured Pirithous, and would have destroyed Theseus in the same manner, if Hercules had not timely interposed to save him. Others relate, that Proserpine was daughter of this Aidoneus, and that Pirithous endeavoured to possess her by force.—Thus far the common fables, but the following seems



PLUTO.

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the true foundation of the story which has been so much disguised: Pluto having retired into Spain, applied himself to the working the mines of silver and gold, which, in that country, were very common, especially on the side of Cadiz, where he fixed his abode. Boetica, his residence, was that province now called Andalusia, and the river Boetis, now Guadalquiver, gave that name to it. This river formed of old, at its mouth, a small island, called Tartessus, which was the Tartessus of the ancients, and whence Tartarus was formed. It may be remarked, that though Spain be not now fertile in mines, yet the ancients speak of it as a country where they abounded. Possidonius says, that its mountains and hills were almost all mountains of gold; Arienus, that near Tartessus was a mountain of silver; and Aristotle, that the first Phoenicians who landed there, found such quantities of gold and of silver, that they made anchors for their ships of those precious metals. This, doubtless, is what determined Pluto, who was ingenious in such operations, to fix himself near to Tartessus; and this making him pass also for a wealthy prince, procured for him the name of Pluto, instead of that of Agelestus. The situation of Pluto's kingdom, which was low in respect to Greece, occasioned him to be looked on as the God of Hell; and as he continually employed labourers for his mines, who chiefly resided in the bowels of the earth, and there commonly died, Pluto was reputed the king of the dead. The ocean, likewise, upon whose coasts he reigned, was supposed to be covered with darkness. These circumstances united, appear to have been the foundation of the fables afterwards invented concerning Pluto and his realms of night. It is probable, for example, that the famous Tartarus, the place so noted in the empire of this god, comes from Tartessus, near Cadiz: the river Lethe not unlikely from the Guada-Lethe, which flows over against that city; and the lake Avernus, or the Acheronian fen, from the word Aharona, importing, *at the extremities*, a name given to that lake, which is near the ocean. Pluto was extremely revered both by the Greeks and Romans. He had a magnificent temple at Pylos. Near the river Corellus, in Boeotia, he had also an altar, for for some mystical reason, in common with Pallas. His chief festival was in February, and called Charistia, because their oblations were made for the dead. Black bulls were the victims offered up, and the ceremonies were performed in the night, it not being lawful to sacrifice to him in the day time, on account of his aversion to the light. The cypress-tree was sacred to Pluto, boughs of which were carried at funerals: with the branches of this he used sometimes to be crowned, and sometimes with the adianthus, or maidenhair, and the narcissus, or daffodil, because he found Proserpine gathering them at the time of her rape. Besides, by the name of Pluto, this god was also called Agelastus, Dis, Februus, Hades, Orcus, Ouragus, Quietus, Summanus, Infernal Jupiter, Stygian Jupiter, and Third Jupiter. Pluto is usually represented in an ebony chariot, drawn by his four black horses, Orphnaeus, Aethon, Nyctеus, and Alastor.—As god of the dead, keys were the ensigns of his authority, because there is no possibility of returning when the gates of his palace are locked. Sometimes he holds a sceptre, to denote his power; at other times a wand, with which he beckons and awes away his subject ghosts. Homer speaks of his helmet as having the quality of rendering the wearer invisible; and tells us that Minerva borrowed it when she fought against the Trojans, that she might not be discovered by Mars. Perseus also used this helmet when he cut off Medusa's head.—"The figures of Pluto and Proserpine," says Mr. Spence, "are common enough: what I have chosen to place among my drawings was copied from one of the pieces of painting which were discovered toward the end of the last century, in the old burial-place of the Nasonian family. Pluto and Proserpine are represented in it as sitting on their thrones in Elysium: Mercury, the chief conductor of departed spirits to this region, is introducing one lately arrived to their presence; it is a very young woman, not full grown, and seems intimidated at appearing before so awful and stern a prince as Pluto is generally represented to be: just behind her is the spirit of a more elderly woman, perhaps her mother, and possibly waiting to attend her back to some of the groves

or grottos of Elysium, where she herself had been used to pass most of her time. Pluto does not look so severely on her as one might expect from his general character, which is that of being gloomy and passionate, even though his residence is in the region of the blest. There is a great resemblance in the faces of the three brothers, Jupiter, Neptune, and Pluto, as one may find at any time by comparing them together in the different works of the ancient artists, and which is extremely well preserved by Raphael, where he has placed them all together in his feast of the gods on the marriage of Cupid and Psyche.—They are in the works of the ancients, as well as there, all alike, only the look of Jupiter is the most serene and majestic, and that of Pluto the most sullen and severe. The poets make the same distinction in speaking of the three brothers. The face of Pluto here, too, is like that of Jupiter, only more sullen and tyrannical: it is hence, perhaps, that Statius calls him The Black Jupiter, for he is most like the figures of the Jupiter Terribilis, which were most commonly made of black marble. He holds a sceptre in his hand, and has a veil all over his head, which a poet of the lower ages (Claudian) calls nubes, as the lighter veil of the air and water-nymphs was called nimbus. His complexion, as well as his veil, should be dark and terrible."—Mythologists pretend that Pluto is the earth, the natural powers and faculties of which, are under his direction, so that he is monarch not only of all riches, which come from thence, and are at length swallowed up by it, but likewise of the dead; for as all living things spring from the earth, so are they resolved into the principles whence they arose. Proserpine is by them reputed to be the seed or grain of fruits or corn, which must be taken into the earth, and hid there before it can be nourished by it. Thus much for the physical meaning of the fable. Let us now seek its moral import in that country where it was first produced. Pluto was the funeral Osiris of the Egyptians; these people, every year, at an appointed season, assembled to mourn over, and offer sacrifices for the dead. The image exposed to denote the approach of this solemnity was named *Peloutah* (from *Palat*, to *free* or *deliver*, comes Peloutah, *deliverance*, which is easily by corruption, softened into Pluto) or the *deliverance*, because they regarded the death of the good as a deliverance from evil. This figure was represented with a radiant crown, his body being entwisted with a serpent, accompanied with the signs of the Zodiac, to signify the direction of one sun or solar year.

PLUTUS, God of Riches. Though Plutus be not an infernal god, yet as his name and office were similar to Pluto's, we shall here distinguish them, although both were gods of riches. Pluto was born of Saturn and Ops, or Rhea, and was brother of Jupiter and Neptune; but Plutus, the god of whom we here treat, was son of Jason or Jasion by Ceres, and was brother of Philomelus, according to the ancient historian Petellides of Gnossus in Crete. This Plutus was blind and lame, injudicious and fearful. Being lame, he confers estates but slowly: for want of judgment his favours are commonly bestowed on the unworthy; and as he is timorous, so he obliges rich men to watch their treasures with fear. Plutus is painted with wings, to signify the swiftness of his retreat, when he takes his departure. Little more of him remains in story, than that he had a daughter named Euriboea; unless the comedy of Aristophanes, called by his name, be taken into the account. He says that this deity, having at first a very clear sight, bestowed his favours only on the just and good; but that afterwards Jupiter depriving him of vision, riches fell indifferently to the good and the bad. A design being formed for the recovery of his sight, Penia, or Poverty, opposed it, making it appear that Poverty, is the mistress of arts, sciences, and virtues, which would be in danger of perishing if all men were rich; but no credit being given to her remonstrance, Plutus recovered his sight in the temple of Aesculapius, whence the temples and altars of other gods, and those of Jupiter himself, were abandoned, the whole world sacrificing to Plutus alone.

PLUVIUS, a surname of Jupiter. Under this title the Athenians erected a statue to him on Mount Hymettus. Trajan's army, when reduced to great extremity, occasioned by an

excessive drought, making a vow to Jupiter Pluvius, obtained in a moment abundance of rain.

PLYNTERIA. See *Plunteria.*

PNOCUS, son of Ixion by Nephele, or a cloud resembling Juno. See *Ixion.*

PO. See *Eridanus.*

PODALIRIUS, son of Aesculapius, brother of Machaon, and like him skilled in surgery. He was of great use to the Greeks during the siege of Troy. See *Machaon.*

PODALIRIUS, a Rutilian killed by the shepherd Alsus.

PODARCE, daughter of Danaus.

PODARCES, the original name of Priam, who, when Troy was taken by Hercules, was redeemed from captivity by Hesione his sister, and thence denominated Priam.

PODARCES, son of Iphiclus, and brother of Protesilaus, who went together against Troy in a fleet of forty ships.

PODARGE, *fleet of foot*, one of the Harpyes, and dam of the two horses of Achilles, begotten by the Zephyrs.

PODARGUS, charioteer to Hector.

PODES, an illustrious Trojan, killed by Menelaus.

POEAS. See *Paeas.*

POENA, an ill-disposed goddess. See *Beneficium.*

POLIAS, OR POLIUCHOS, that is, *patroness of the city*, a name of Minerva, under which she had a statue at Athens, according to Strabo, executed in ivory by the celebrated Phidias.—She bore likewise the same name in many other cities, where she was especially worshipped.

POLIEIA, a Grecian festival observed at Thebes in honour of Apollo, surnamed Polios, that is, *gray*, because he was represented in that city, contrary to the practice of all other places, with gray hairs. The victim on this occasion was a bull; but it happening once that no bulls could be procured, an ox was taken for the purpose from a cart, and from that time began the custom of killing labouring cattle for sacrifice, which before was deemed a capital crime.

POLITES, son of Priam and Hecuba, killed by Pyrrhus in the presence of his father.

POLLUX. See *Castor* and *Pollux.*

POLYBIUS, king of Sicyon. See *Adrastus.*

POLYBIUS, king of Corinth, educated the infant Oedipus, who was exposed to be devoured by wild beasts. See *Oedipus.*

POLYBOEA, daughter of Amyclas and Diomede, sister to Hyacinthus.

POLYBOTES, one of the rebel Giants, fleeing by sea, came to the isle of Coos, where Neptune tearing up part of the land, hurled it at him, and formed the isle of Nisyros.

POLYBUS, one of Penelope's suitors, slain by the Goatherd.

POLYCAON, son of Butes, married a daughter of Hyllus.

POLYCAON, son of Lelex, who, in return for his virtues as their king, received, together with Messone, his wife, divine honours from the Lacedaemonians.

POLYCASTE, the youngest daughter of Nestor, is said by some to have been married to Telemachus.

POLYDAMAS, a celebrated athlete, who set up Hercules for his model. He is reported to have demolished a lion with his fist, and to have been able to stop with his hand a chariot in full speed. In a cavern with a party of friends, when the rock over them fell, he attempted to catch it in his arms, but was crushed by its weight.

POLYDAMAS, a Trojan born on the same night with Hector, and only his inferior in valour, was killed by Ajax, after having made great havock amongst the Greeks.

POLYDAMAS, son of Antenor by Theano, sister of Hecuba, married a natural daughter of Priam, named Lycaste. Some have accused him as the betrayer of his country.

POLYDAMNA, wife of Thonis, king of Egypt, who bestowed on Helen a certain specific against care and melancholy. To this Milton, in his Comus, has finely adverted.

POLYDECTES, king of the isle of Seriphos, it is said kindly entertained Diana and her son Perseus, when thrown upon his coasts. According to some, Polydectes married Danae; and these add, that when Perseus was grown, his step-father sent him against the Gorgon Medusa, whose head Perseus having cut off, at his return turned Polydectes, by means of it, to a flint. See *Acrisius.*

POLYDIUS. See *Glaucus*.

Also, brother of Abas. See *Abas*.

POLYDORA, daughter of Peleus, king of Thessaly, by Antigone, daughter of Eurytion. He is reported to have married the river-god Sperchius, and to have been by him the mother of Mnestheus.

POLYDORA, daughter of Meleager, king of Calydon, and wife of Protesilaus, killed herself in despair, at the death of her husband. She is more commonly known as Laodamia.

Another *Polydora*, was daughter of Perieres.

POLYDORUS, son of Cadmus and Hermione, and husband of Nycteis, who bore him Labdacus, the father of Laius.

POLYDORUS, son of Hippomedon, was present with the Epigoni at the war at Thebes.

POLYDORUS, youngest son of Priam, who, dreading the issue of the Trojan war, sent him to Polymestor, or Polymnestor, king of Thrace, with a large sum of money, according to the third Aeneid. After Troy was destroyed, Polymnestor, instigated by avarice, killed his ward, and Hecuba, the mother of Polydorus, in return, tore out his eyes.

Priam had another son of this name, who was killed by Achilles.

POLYGIUS, a surname of Mercury.

POLYGONUS, son of Proteus and Coronis; he was, together with Telegonus, his brother, put to death by Hercules.

POLYHYMNIA, POLYMNEIA, OR POLYMNIA, one of the Nine Muses. Her name, which is of Greek origin, and signifies *much singing*, seems to have been given her for the number of her songs, rather than her faithfulness of memory, whence also her secondary name is derived. To Polyhymnia belonged that harmony of voice and gesture which gives a perfection to oratory and poetry. Polyhymnia presided over history, or rather rhetoric, and is represented with a crown of pearls and a white robe, in the act of extending her right hand, as if haranguing, and holding in her left a scroll, on which the word Suadere is written; sometimes, instead of the scroll, she appears holding a caduceus or sceptre. "Polyhymnia," says Mr. Spence, "is the last of those three Muses that are most commonly distinguished by holding some stringed instrument of music or other in their hands: that in the hand of Polyhymnia is, perhaps, what the Romans, after the Greeks, called Barbitos, and what we have no name for in our language: it has a bottom to it very different from the testudo and the most common sort of lyres; but," continues our author, "as I know so little either of the make or names of the stringed instruments of the ancients, I shall venture no farther on that head."

POLYIDIUS, son of Hercules by one of the daughters of Thestius.

POLYIDIUS, a physician, who restored life to Glaucus, son of Minos, by applying to his body an herb, which he had seen one serpent use to revive another.

POLYALUS, son of Hercules and Eurybia.

POLYMEDA, daughter of Autolicus, and by Aeson mother of Jason, lived but a few days after her husband.

POLYMEDON, one of the illegitimate offspring of Priam.

POLYMELE, daughter of Phylas, and attendant on Diana, was seduced by Mercury, and bore him a son.

Aeolus is said to have had a daughter of the same name, seduced by Ulysses.

POLYMELE. See *Actor*, *Peleus*.

POLYMELUS, a Lycian chieftain, killed by Patroclus.

POLYMESTOR, OR POLYMNESTOR, king of Thrace, and husband of Ilione, eldest daughter of Priam. To his care, according to Virgil and Ovid, Polydorus, youngest son of Priam and Hecuba, was committed. The latter, on the destruction of Troy, becoming the prize of Ulysses, arrived in the Grecian navy in Thrace, and being bereaved of all her other children, she expected to find her son Polydorus safe with Polymestor, but as she was walking near the sea side, she espied his body thrown up by the waves from the shore; for Polymestor, out of covetousness of the gold that had been sent along with Polydorus, had murdered the youth, and thrown his body into the sea, the better to conceal so black a crime. As soon as Hecuba understood the horrid deed, she procured admission to Polymestor, concealing her knowledge of her son's unhappy fate, under pretence of adding more gold to what she had

given him already. The tyrant, believing the pretence, gave her the opportunity of a private conversation with him. The enraged mother having gained admittance, plucked out the monster's eyes; and as the Thracians were pursuing and throwing stones at her, she was transformed into a bitch.

POLYNICES, son of Oedipus and Jocasta, and brother of Eteocles. See *Eteocles.*

POLYNOE, one of the Nereides.

POLYPHEMON: See *Procrastes.*

POLYPHEMOS, niece of the sorceress Medea, resided at Athens, and was said to have been changed to a bird.

POLYPHEMUS, son of Neptune, a giant who like the Cyclops had, but one eye, which was placed in his forehead. He kept sheep in the island of Sicily, and, like Cacus and Caeculus, lived by rapine and murder. Polyphemus was of so gigantic a stature, that his very aspect was terrible. He surprised Ulysses and his companions, of whom he devoured four, some authors say six. In the third Aeneid, Virgil describes the cave of Polyphemus as large and dark, the floor bestrewed with mangled limbs; and represents the monster as gorging himself with the flesh and blood of Ulysses' companions. Ulysses having made him drunk, with a fire-brand extinguished his sight, and by this contrivance effected his escape. By this monster was killed the unhappy Acis, favourite of Galatea, with the fragment of a rock. See *Acis.*

POLYPHEMUS, son of Elatus of Laryssa by Hippea, and one of the Argonauts who informed Hercules of the death of Hylas.

POLYPHONTES: Of this name were one of the Heraclidae, who killed Cresphontes king of Messenia, and seized on his crown:—and also a Theban leader under Eteocles.

POLYPOETES, son of Pirithous and Hippodamia, in conjunction with Leonteus, led the Lapithae in forty ships against Troy.

POLYTECHNUS. See *Aedon.*

POLYTHEISM, the doctrine or belief of a plurality of gods. The word comes from the Greek πολυς, *much*, and θεος, *Deus.*

POLYXENA, daughter of Priam king of Troy, a virgin of extraordinary beauty. Achilles saw her on the walls of the city, fell in love with her, and desired to marry her. Priam consented; and they met in the temple of Apollo to solemnize the marriage, where Paris her brother, concealing himself behind the statue of Apollo, shot Achilles with an arrow in that part of his foot which alone was vulnerable. Troy being taken, the ghost of Achilles demanded satisfaction for the murder, and the Grecians appeased it by offering Polyxena, whom Pyrrhus, son of Achilles, is said with his own hands to have sacrificed at her father's tomb.

POLYXENUS, son of Agasthenes, and one of the four leaders of the Epean troops against Troy.

Medea had by Jason a son of the same name.

POLYXO, priestess of Apollo and nurse of Hypsipyle queen of the Amazons.

POLYXO, wife of Tleopolemus king of the Rhodians, to whom on the death of her husband, Helena flew for protection. See *Helena.*

POLYXO, one of the Atlantides. Also the wives of Danaus, and of Nycteus were so called.

POMONA. See *Vertumnus.*

POMPEON DAIMONOS HEORTE, a Grecian festival mentioned by Hesychius. There was an image at this solemnity called by a peculiar name *Stemmatiaion.*

POMPILUS, an Ionian fisherman, who whilst he was transporting Ocyroe, daughter of Chesias, to Miletus, had his boat turned into a rock, and was himself suddenly changed into the fish of his name, whilst the god, who was enamoured of Ocyroe, bore her away in triumph.

PONTEUS, one of the competitors in the eighth Odyssey.

PONTIA, from Pontus, a surname of Venus, at Hermione.

PONTIFEX. See *Pontifices.*

PONTIFICES. There are but two accounts of the derivation of the name of the Pontifices, and both very uncertain; either from *pons* and *facere*, because they first built the Sublician bridge at Rome, and had the care of its repair; or from *posse* and *facere*, where *facere* must signify the same as *offerre* and *sacrificare*; to *offer* or *sacrifice.* The first of these is the most probable opinion, and yet Plutarch calls

it absurd. At the first institution of the Pontifices by Numa, the number was confined to four, who were constantly chosen out of the nobility until the year of Rome 454, when five more were ordered to be added from the commons, at the same time that the Augurs received the like addition: and as the Augurs had a college, so the Pontifices were incorporated also. To each of these communities seven members were added by Scylla; so that of the fifteen to which their number amounted, the first bore the name of *Pontifices Majores*, and the rest of *Pontifices Minores*. The offices of the Pontifices were to give judgment in all causes relating to religion; to enquire into the lives and manners of the inferior priests; and to punish them if they saw occasion; to prescribe rules for public worship, to regulate the feasts, sacrifices, and all other sacred institutions. Tully, in his oration to them, for his house, tells them that the honour and safety of the commonwealth, the liberty of the people, the houses and fortunes of the citizens, the very gods themselves were all intrusted to their care, and depended wholly on their wisdom and management. The Pontifices appointed the funds for the expences of temples, festivals, and oblations; they regulated funeral pomps, and fixed the time of mourning. They were honoured with all the distinctions annexed to the supreme magistracy; *Apparatores*, *Scribae*, and *Praecones*, always attended them. Their usual habit was the pretexta, or robe embroidered with purple; and they had the honour of the curule chair. Their dignity was enjoyed during life, unless convicted of some notorious crime, in which case they were degraded from office; and they were exempted from the jurisdiction of the senate and people in civil and criminal affairs. The *Pontifex Maximus*, or superintendant of the Pontifices, was one of the most honourable offices in the commonwealth.——Numa, when he instituted the order, invested himself with this dignity.——Festus calls this high priest the judge and arbitrator of divine and human affairs. Upon this account all the emperors, after the examples of Julius Caesar and Augustus, either actually took upon them the office, or at least used the name. The Pontifex Maximus, was not allowed to go out of Italy, though this was dispensed with in Julius Caesar. Whenever he attended a funeral, a veil was put between him and the funeral bed, for it was esteemed a kind of profanation for him to see a dead body. It was he who prescribed the ceremonies of the gods, who composed the rituals, and directed the vestals: he consecrated the statues of the gods, before they were placed in the temples; and blessed the figures of some of Jupiter's thunderbolts, to preserve the people from harms. He also digested the history or annals of every year. The manner of his consecration was very extraordinary; he was let down, dressed in sacerdotal vestments into a pit covered with a plank bored full of holes; they next placed a bull on the plank, and having cut its throat, the blood poured through the holes into the pit, and the priest received it on his head, eyes, nose, ears, &c. He was then taken out, while covered with blood, and saluted Pontifex Maximus, which title was retained even by some of the Christian emperors, till Gratian, as we learn from Zozimus, absolutely refused it. Polydore Vergil does not question but that this was an infallible omen of the authority which the bishop of Rome enjoys to this day under the name of Pontifex Maximus.

PONTONOUS, an attendant of the court of Alcinous.

POPAE, certain inferior priests so called, employed in the sacrifices of the ancients, whose office, it is said, was to bring the victim to the altar, to tie it, and cut its throat. They were half naked, the sleeves of their garments being tucked up, and their skirts short and gathered about the waist. Suetonius, in representing the cruelty of Caligula, who killed men in sport, says, he beat out the brains of one of the Popae as he was officiating at the altar. He calls him Cultrarius, from the knife with which he cut the throat of the victim.

POPLIFUGIUM, *the flight of the people*, an ancient Roman festival observed on the nones of July, in memory of the death of Romulus, who having assembled the people in an open plain, a sudden storm of thunder, lightning, and rain overtook them, at which they were so affrighted that

they fled different ways in great confusion; but when the tempest was over they returned to the place of assembly, and were informed that Romulus had been carried up into heaven during the storm, and in the sight of the senators, who remained with him.

POPULONA, POPULONIA, OR POPULOSA, names of Juno, either on account of the prayers put up to her by the people, or because procreation peoples the world.

PORPHYRION OR PORPHYRIS, one of the rebel giants, attempting the chastity of Juno, was slain by Jupiter and Hercules.

PORRIMA, an attendant on Carmente, when she came from Arcadia.

PORSYMNA, daughter of the river Asterion, said by some, to be one of the nurses of Juno.

PORTHMEUS, a name of Charon, the infernal boatman.

PORTUMNALIA, a Roman festival in honour of Portumnus, celebrated on the 17th of August.

PORTUMNUS, OR PORTUNUS, a name of the sea-god Palaemon among the Romans.

PORUS, is said to have been considered both as the god of counsel and of plenty. He is represented as the son of Metis, or Prudence, and the father of Cupid.

POSEIDON, the name of Neptune among the Greeks, because he so binds our feet, that we are not able to walk within his dominions, that is, on the water.

POSEIDONIA, OR POSEIDIA, a Grecian festival in honour of Poseidon, or Neptune, to whom also they offered a solemn sacrifice, called Oneilion.

POSTHUMIA, a vestal virgin, accused of adultry, but acquitted.

POSTVORTA. See *Antevorta.*

POTAMIDES, Nymphs inhabiting rivers; the same with the Nymphs called *Fluviales.*

POTHOS, a divinity amongst the Samothracians.

POTINA, tutelar goddess of infants. She gave the young ones drink.

POTITII. See *Pinarii.*

POVERTY. The people of Gadara made Poverty and Art goddesses, because the first whets the wit for the discovery of the other. Plautus, in the prologue to the comedy of Timaeus, makes Poverty daughter of Debauchery. Petronius makes Poverty sister of Prudence; and Ovid hints at a disgraceful picture of her following the triumphal chariot of Cupid, with her hands tied behind, as one of his slaves.

PRAEDATOR, name of Jupiter, because in all victories part of the spoils were sacred to him; hence, at Rome there was a temple dedicated to Jupiter Praedator, or the *plunderer.*

PRAENESTE. See *Oracle of Fortune.*

PRAENESTINA, title of Fortune.

PRAEPS, a name of Victory, to denote its swiftness.

PRAESALTOR, among the Romans, an appellation given to the chief director of the Salii. He was so called from dancing at the head of the Salii, priests of Mars.

PRAESICIA, those parts of the entrails of sacrifices which were cut off, and offered to the gods.

PRAESTITES, the Genii so called, because they are supposed to preside over the management of all things.

PRAETIDES. See *Proetides.*

PRAETUS, OR PROETUS, king of Argos, whom Perseus turned into stone, by shewing him the head of the Gorgon Medusa. His daughters, called from him Proetides, for preferring themselves to Juno in beauty, were stricken with madness, and fancied themselves to be cows. They were at length, however, cured by Melampus.

PRAXIDICE, a goddess whose office it was to prescribe the just bounds of mens' actions. She was the same with Alalcomene, daughter of Ogyges, chief of the Praxidician goddesses.—See *Praxidician Goddesses, Alalcomene.*

PRAXIDICIAN GODDESSES, were Alalcomene, Aulis, and Thalsinia, daughters of Ogyges and Thebe. These, after their death, were worshipped as divinities, and peculiar honours were paid to Alalcomene, the most celebrated of the three, to whom Menelaus erected a temple. See *Alalcomene.*

PRAXIS, a surname of Venus at Megara.

PRAXITHEA, daughter of Phrasimus and Diogenea, was the wife of Erechtheus, and by him mother of three sons, Cecrops, Pandarus, and Metion, and four daughters, Procris, Creusa, Chthonia and Orithya.

Erectheus had a daughter also of the same name, who was sacrificed in obedience to an oracle.

Thestius likewise had a daughter named Praxithea, who bore several children by Hercules.

PRAYER. Prayer has been common to all religions, nations, and ages. The piety of the ancient Greeks, and the honourable opinion they entertained of their deities, is in nothing more manifest than in the continual prayers and supplications they made to them. We are told by Plato, that at the rising both of the sun and moon one might every where behold the Greeks, as well in prosperity as in affliction, prostrating themselves, and pouring forth supplications. The Lacedemonians had a peculiar sort of prayer, for they never used either in their public or private devotions, to make any other request, than that the gods would grant what was honourable and good. The Athenians, in their prayers, used to desire prosperity for themselves and the Chians; and at the feast of the Panathanaea, the public cryer implored the blessing of the gods upon the Athenians and Plataneans. Several ceremonies attended the manner of their supplicating the gods. The petitioners were usually crowned with garlands, and carried boughs of laurel or olive in their hands; laurel being an emblem of success or victory, and olive of peace or good will. With these boughs they touched the knees or head of the statue to which they addressed themselves: sometimes they prostrated themselves at the entrance of the temples, and kissed the sacred threshold. Another manner of supplicating was, by pulling the hairs off their heads, and offering them to the deity: after this manner Agamemnon presented himself before Jupiter when Hector had overthrown the Greeks. The postures they used were different: sometimes they prayed standing, sometimes sitting, but most commonly kneeling, that position being expressive of the greatest humility: prostration was almost as frequent as kneeling, of which the poets furnish innumerable examples before the images, altars, and thresholds of the temples. It was also an usual gesture in praying, to lift up their hands towards the heavens; and when they lay prostrate, or kneeled upon the earth, it was customary to beat it with their hands. They who prayed to the deities of the sea, stretched forth their hands towards the sea: on the contrary, because the infernal gods were supposed to have their habitation beneath the earth, it was usual to pray to them with hands pointed downwards. They turned their faces to the east when they prayed to the gods, and to the west when they addressed themselves to the heroes or demi-gods. They who fled to the gods for refuge or help, used first to crown the altars with garlands, and then make known their requests. It was also usual for them to take hold of the altars. It was a common opinion, that their prayers were more prevalent and successful when offered up in a barbarous and unknown language; the reason assigned for which was, that the first and native languages of mankind, though barbarous and uncouth, yet consisted of words and names more agreeable to nature. If they obtained their request, and if that were of consequence, they presented to the god some rich gift, or offered sacrifice: sometimes the favour received was registered in the temple, as a memorial of the goodness of the god. Their prayers or supplications to gods and men were made in the same manner: with the boughs they carried in their hands, if they were doubtful whether they should prevail or not, it was usual to touch the knees of the statue or man to whom they addressed themselves; if they had hopes they touched his right hand, but never the left, for that they thought ominous; if they were confident of success they rose as high as his chin or cheeks, then touched his head, because it is the principle and most honourable member in the human frame, as Eustathius thinks, or because they would have the personage give his consent to their petitions by a nod. The hand they touched as the instrument of action; the knees, because they desired the soul of the person should bend. Sometimes they kissed the hands and knees; but if the petitioners were very fearful, and the persons to whom they addressed themselves of very great quality, they bowed so low as to kiss their feet. Sometimes they kissed their own hands, and with them touched the person. So generally was this custom of kissing practised by supplicants, that Eustathius thinks the word προσχεύειν, to *adore*, was derived from κυνεῖν, which signifies to *kiss*. Prayer being ended, they

lifted up their hand and kissed it, which custom was also practised by the Romans whenever they passed by a temple, and was accounted a sort of veneration. The safest place for a petitioner either to gods or men, next to the temples and altars, was the hearth, whither they presently ran, when they came to any strange place either when travelling or in banishment, as being the altar of Vesta and the household gods. When they had once seated themselves there on the ashes, in a mournful posture, and with a dejected countenance, they had no occasion, nor was it customary, to open their mouths; since such actions indicated the want and calamity of the supplicant more movingly than a thousand orations. What has been said concerning the prayers of the ancient Greeks may be applied likewise to the Romans, who as they worshipped the same gods, used the same supplicatory rites.

PERUGENES, son of Agenor.

PRIAMIDES, the patronymic of Paris, Hector, and Deiphobus, and of the race of Priam in general.

PRIAMUS, OR PRIAM, king of Troy, whose original name was Podarces, was son of Laomedon. He married Hecuba, daughter of Dymas king of Thrace, according to Homer, or of Cisseus king of the same country, according to Virgil. By her he had nineteen children, and among the rest Paris, who occasioned the ruin of Troy by the rape of Helena; and of Hector, the defender of Troy and the Trojan name. Some accounts say, that after Troy was sacked, Priam was carried into Greece by Hercules, that he was afterwards ransomed, on which he obtained the name of Priam, a Greek word signifying *ransomed*; and that at his return he rebuilt Ilium, and extended the bounds of the kingdom of Troy which became very flourishing under his reign; but most authors are of opinion that Hercules was not present at the siege of Troy, that hero being dead; and Philoctetes also, who shewed the Greeks his burial-place, used his arrows in that war, and killed Paris with one of them; Priam therefore could not be carried by Hercules into Greece. The received opinion is, that on the sacking of Troy, Priam was killed by Pyrrhus son of Achilles, at the foot of an altar, where he had taken refuge, after a reign of fifty-two years. The Greeks have few stories more ancient than that of the Trojan war. Appian assures us, that Carthage was built fifty years after the destruction of Troy, and seven hundred years after it was built, the Romans took from the Carthaginians Sicily, and soon after it Sardinia, in the first Punic war: Now, as the Romans did not take Sicily and Sardinia from the Carthaginians before the end of the first Punic war, in the year of Rome 513, which is from the creation of the world 3710, before the birth of Christ 240 years; if thence we reckon 750 years backwards, then the destruction of Troy, according to Appian, happened in the year of the world 2960, which is the thirty-second year of Solomon, king of Judah and Israel. That this was the time of the ruin of Troy, or near it, seems clear from the testimony of Theophilus, bishop of Antioch, a learned Christian in the second century, who gives it as his opinion, that the Trojan war happened much about the time of Solomon's building the temple of Jerusalem. Tatian, the Assyrian, a learned author of the same age, and Clemens, of Alexandria, who wrote about the beginning of the third century, are of the same opinion. Du Pin, Raleigh, and others, place the date of the Trojan war higher. This being determined, it will be easier to settle the fabulous ages of Greece. According to Clemens Alexandrinus, from the government of Moses to the inundation of Deucalion, and the destruction of Phaeton in the time of Crotopus, are reckoned four generations, three generations making up one hundred years: from the deluge or inundation of Deucalion to the burning of Ida, the invention of iron, and the Idaei Dactyli, are seventy-three years, as affirmed by Thrasyllus: from the burning of Ida to the rape of Ganymedes, sixty-five years: thence to the expedition of Perseus, when Sisyphus or Glaucias instituted the Isthmian games for Melicertes, fifteen years: from the expedition of Perseus to the taking of Troy, thirty-four years: thence to the sailing of the Argonauts, sixty-four years: thence to Theseus and the Minotaur, thirty-three years: thence to the Seven

who overcame the Thebans, ten years: to the Olympic wrestling, instituted by Hercules for Pelops, three years: to the expedition of the Amazons against Athens, and the rape of Helena by Theseus, ten years: thence to the translation of Hercules, eleven years: thence to the rape of Helena by Paris, four years: thence to the taking of Troy, supposing the siege to have commenced at or near the time of that rape, ten years: from the taking of Troy to the descent of Aeneas and his building Lavinium, ten years: to the government of Ascanius, eight years: to the descent of the Heraclidae, sixty-one years: to the first Olympiad, instituted by Iphitus, eight years. By this calculation of Clemens, we may observe, that Troy was twice taken, and that the latter siege is that described by Homer; which siege will fall below the time of Solomon's building the temple, if the government of Moses, here stated, began about twenty years before his death: and perhaps the taking of Troy at two different periods, has created the disagreement between authors concerning that event. It may be observed, that Sir Isaac Newton has placed these occurrences later than in this account.

PRIAMUS, son of Polites, and grandson of Priam, mentioned in the Aeneid.

PRIAPEIA, a Grecian festival in honour of Priapus.

PRIAPUS, is said by some to have been the son of Bacchus and Nais, or, as others will have it, of Chione; but the generality of authors agree, that he was son of Bacchus and Venus. This goddess having met the god of wine on his return from his Indian expedition. Priapus was born at Lampsacus, a city of Mysia, at the mouth of the Hellespont, but in so deformed a state, that his mother, through shame, abandoned him; for Juno, pretending to offer her assistance, but hating whatever might descend from Semele by Jupiter, her husband, spoilt the infant in his birth. Having given him the name of Priapus, his mother left him at Lampsacus, where he was educated. On his growing up to maturity, the inhabitants of the place banished him their territories, on account of his vicious habits; but being soon after visited with an epidemical disease, the Lampsacans consulted the oracle of Dodona, and Priapus was in consequence recalled. Some, however, report, that it was at the intervention of the women, that their husbands had recalled him. Temples were erected to Priapus as the tutelar deity of vineyards and gardens, to defend them from thieves and from birds. To this god the inhabitants of Lampsacus used to sacrifice an ass, the reason of which is given in the following story by Ovid. Cybele, having invited the gods to an entertainment, they drank plentifully till late in the night, after which, in their rambles on Mount Ida, some laid themselves down to sleep, among whom was the goddess Vesta. Priapus finding her asleep, and alone, was disposed to attempt her; but the ass of Silenus braying at the instant, the goddess started up and frustrated his purpose. Hence the ass was thought a proper sacrifice to this obscene god. The nymph Lotis flying from him, was changed into the Lotus-tree, whose fruit is said to be so pleasant, as that whoever tastes it, loses all remembrance of his country. Besides the more common name of Priapus, this deity was also called Avistupor, Bonus Deus, Hellespontiacus, Fascinum, and Phallus. Priapus is usually represented naked and obscene, with a stern countenance, matted hair, crowned with garden herbs, and holding a wooden sword, or scythe, whilst his body terminates in a shapeless trunk. His figures are generaly erected in gardens and orchards to serve as a scarecrow. "Priapus," says Mr. Spence, "held a pruning-hook in his hands, when he had hands, for he was sometimes nothing more than a mere log of wood, as Martial, somewhere humourously calls him. Indeed the Roman poets in general seem to have looked on Priapus as a ridiculous god, and are all ready enough either to despise or abuse him. His business was to drive away the birds, and guard the fruit from thieves, whence in some of his figures he had a lap full of fruit before him. Trimalchio, in his ridiculous feats described by Petronius, had a figure of this god to hold up all his desert: it was made of paste, and, as Horace observes on another occasion, that he owed all his divinity to the carpenter. Petronius seems to hint that he was wholly obliged

for it to the pastry-cook in this." Some mythologists make the birth of Priapus allude to that radical moisture which supports all vegetable productions, and which is produced by Bacchus and Venus, that is, the solar heat, and the fluid, whence Venus is said to spring. Some affirm that Priapus was the same with the Baal of the Phoenicians, mentioned in Scripture. It may be inferred from the sacred writings that king Asa dethroned his mother Maachah, because she had consecrated a grove to Priapus, and presided at his sacrifices.

PRIESTS, the ministers of religion in all ages and countries; but this article relates to those only of the Pagan world. Among the ancient Greeks the dignity of the priesthood was esteemed so great in most of their cities and especially at Athens, as to be joined with that of the civil magistrate: thus Anius in Virgil, was king of Delos and priest of Apollo. In Egypt, the kings were all priests; and if any one who was not of the royal family usurped the kingdom, he was obliged to be consecrated to the priesthood, before he could ascend the throne. At Sparta, the kings immediately on their promotion took upon them the two priesthoods of the Heavenly and the Lacedemonian Jupiter, and all the sacrifices for the safety of the commonwealth were offered by them only. Besides these royal priests there were others taken from the body of the people, and consecrated to the service of religion: these were all accounted the ministers of the gods, and by them commissioned to dispense their favours to mankind: hence, though on some occasions, it was not unlawful for other men to offer sacrifices; yet when any public calamity was to be averted, or any great and uncommon blessing obtained, it was necessary to have recourse to the priests: thus, the pestilence could not be removed from the Grecian army till they carried an hecatomb to Chrises, priest of Apollo. Whoever was admitted to this office, it was necessary he should be sound and perfect in all his members, it being thought a dishonour to the gods to be served by any one that was maimed, or any other way imperfect; and therefore at Athens, before their consecration, they were examined whether they were αφελεις, *perfect*, having neither defect, nor superfluity. They were likewise obliged to be upright in mind, as well as perfect in body; to live chastely and temperately, abstaining from those pleasures which were allowed to other men. Some were such rigid observers of chastity, that they dismembered themselves, as the priests of Cybele at Samos are said to have done. The Hierophantae, after their admission, weakened their natural vigour by drinking the juice of hemlock; and by strewing the herb agnus castus, which was thought an enemy to generation, under their bed-clothes. But though most of them were obliged to strict chastity and temperance, yet there are instances of married priests among the Greeks: such was Chryses, priest of Apollo, whose daughter Chryseis Agamemnon ravished. It is not easy to give an exact account of the different orders of priests among the Greeks, for not only every god had several sorts of priests consecrated to him, but even the priests of the same god were different, according to the diversity of places and circumstances: besides, such a detail is the more unnecessary in this place, as the priests of the different deities are mentioned in this work in their order. However, in every place they seem to have had an *high-priest*, whose office it was to superintend the rest, and execute the more sacred rites and mysteries of religion. Among the Opuntians there were two chief-priests, one belonging to the celestial gods, the other to the demi-gods. At Athens, almost every god had a chief priest; as the Dadouchus over the priests of Hercules, and the Stephanophorus over those of Minerva. The Delphians had five chief priests; these were called Οσιοι, *holy*, and the chief, who presided at sacrifices, Οσιωτηρ, *purifier*, one that makes holy, and another who had the care of the oracle, called Αφιτωρ, a surname given by Homer to Apollo, and signifying *one that gives oracles*. Another holy order was that of the *Parasiti*, whose office it was to gather from the husbandmen the corn allotted for public sacrifice. It was at last an office of great honour, the Parasiti, by the ancient laws, being reckoned among the chief magistrates. In every village of the Athenians they maintained these priests at the public charge; but afterwards, to ease the commonwealth of

this burden, the wealthier sort were obliged to entertain them at their own tables, whence the word Parasiti, in later times, has been put for a flatterer, who, for the sake of a dinner, conforms to every one's humour. The Κηρυκες, or *public criers*, assisted also at the sacrifices. Homer represents them conducting the victim along the streets; he also calls them *messengers of the gods*, because they gave public notice when the festivals were to be celebrated, and commanded silence at the beginning of the holy rites. The Νεωκοροι were employed in cleaning and adorning the temples. These were the most general orders of priests among the Greeks. Others there were appropriated to certain deities, and sometimes to certain feasts, others who attended the oracles, &c. the most remarkable of whom are mentioned under distinct articles, as are the several orders of priests among the Romans.

PRIMIGENIA, name of Fortune among the Romans, because both the city and empire received their origin from her.

PRIVATA, OR PROPRIA, names of Fortune, under which, with that of Primigenia, she had a chapel in the court, erected to her by Servius Tullus, which that prince used so familiarly, that she was thought to descend through a window into his house.

PRIVERNUS, a chief in the Aeneid, slain by Capys.

PROCHARISTERIA, a solemn sacrifice which the Athenians annually offered to Minerva, when the spring first began to appear.

PROCLEA, daughter of Clytius, and wife of Cycnus, son of Neptune.

PROCLYSTIUS, a title of Neptune, who had a temple in Arcadia, by the name of Proclystius, or the Overflower, because, at Juno's request, he delivered the country from an inundation.

PROCNE. See *Progne*.

PROCRIS, daughter of Hyphilus, or, as some say, of Erechtheus, king of Athens, and wife of Cephalus. See *Cephalus*.

PROCRUSTES, otherwise called Damastes, was a tyrant of Attica, whom Theseus slew. Hyginus has very well described the malicious wickedness of this giant. "He had," says this author, "beds of several sizes, and when he lighted on a traveller who was tall, he consigned him to one of his short beds, lopping off so much of him as exceeded the length of the stead; but, if his guest were short, a long bed was provided him, and his limbs, by help of a machine, were stretched to its length. Hence the name of Procrustes, signifying one who draws out or extends by force or violence." Theseus put this tyrant to death by the same expedient which he used for the destruction of others: a mode of retaliation copied from Hercules.

PRODROMIA, or *over the vestible*, an epithet ascribed to Juno by Pausanias.

PROEROSIA, among the Greeks, sacrifices offered before seed-time to Ceres. The first institution of them was by command of one Authias, a prophet, who declared that this was the only method to appease the irritated goddess, by whom the whole of Greece had been afflicted with a grievous famine.

PROETIDES, OR PRAETIDES, the three daughters of Praetus, king of Argos, Iphianassa, Iphione, and Lysippe. These ladies boasting superior charms to those of Juno, were stricken with madness, and imagined themselves cows; but being afterwards cured by Melampus, Iphianassa was given him in marriage. See *Melampus*.

PROETUS. See *Praetus*.

PROGNE, daughter of Pandion, king of Athens, sister of Philomela, wife of Tereus, king of Thrace, and mother of Itys, was changed into a swallow. See *Itys*, *Philomela*.

PROLOGIA, a Grecian festival, celebrated by the inhabitants of Laconia before they gathered their fruits.

PROMACHIA, a festival in which the Lacedemonians crowned themselves with reeds.

PROMACHUS, one of the Epigoni, and son of Parthenopaeus.

Also, a Grecian chieftain, mentioned in the Iliad, as slain by Acamas.

Also, a son of Aeson, killed by Peleas.

PROMENAEA, priestess of the temple at Dodona, who communicated to Herodotus the intelligence, that two doves had flown from Thebes in Egypt, for the purpose of delivering oracles, one at Dodone, and the other in the temple of Jupiter Ammon.

PROMETHEIA, an Athenian solemnity, cele-

brated in honour of Prometheus, with torch-races, in remembrance of his being the first who taught men the use of fire.

PROMETHEUS, was son of Japetus, but it is doubtful whether his mother were Asia, Asope, or Themis. Prometheus became remarkable by being the object of Jupiter's resentment, the occasion of which is variously related. Some say, that Prometheus having sacrificed two bulls to that deity, put the flesh of both in one skin, and the bones in another, and gave the god his choice, whose wisdom for once failing him, or, as others imagine, that he might take just occasion of anger for the intended trick, pitched upon the worst. Jupiter, incensed at the imposition, took away fire from the earth, till Prometheus, by the assistance of Minerva, stole into heaven, and lighting a stick at the chariot of the Sun, recovered the blessing, and again brought it down to mankind. Others, as the cause of Jupiter's anger, report, that Prometheus, who was a great artist, had formed a man from clay, of such exquisite workmanship, that Pallas, charmed with his ingenuity, offered him whatever in heaven could contribute to complete his design; and for this end carried him with her to the celestial mansions, where Prometheus concealed in a ferula some of the fire of the Sun's chariot-wheel, and used it to animate his image. Others relate, that the crime was not enlivening a man of clay, but the formation of woman. But, in whatever the crime consisted, Jupiter bestowed on him Pandora for his punishment. [See *Pandora*.] Prometheus, however, escaping the evil which the god designed him, and Jupiter not being appeased, Mercury and Vulcan were dispatched by him to seize Prometheus, and chain him on Mount Caucasus, where a vulture, the offspring of Typhon and Echidna, was commissioned to prey upon his liver, which, that his torment might be endless, was constantly renewed by night in proportion to its decrease by day; but the vulture being soon destroyed by Hercules, Prometheus was released.—— Others say, that Jupiter restored Prometheus to freedom, for discovering the conspiracy of Saturn, his father, and dissuading his intended marriage with Thetis. Nicander, to this fable of Prometheus, adds an additional one. He tells us, that when mankind had received the fire from Prometheus, some ungrateful men discovered the theft to Jupiter, who rewarded them with the gift of *perpetual youth*. This present they put on the back of an ass, which stopping at a fountain to quench his thirst, was prevented by a water-snake which would not suffer him to drink till he gave him his burden: hence the serpent renews his youth upon changing his skin. Prometheus was esteemed the inventor of many useful arts. He made man of the mixture and temperament of all the elements, gave him strength of body, vigour of mind, and the peculiar qualities of all creatures, as the craft of the fox, the courage of the lion, &c. to adorn his composition: by man the earth began to be cultivated, whereas before, when there were none but deities in existence, the whole surface of it covered with fens and with forests, lay entirely neglected. Having discovered a multitude of arts, Prometheus invented letters, as the means of perpetuating them, and as an assistant to Memory, the mother of the Muses. He first yoked oxen, joined horses to chariots, and set sails to shipping; so that he might be said, in some measure, to have made mankind out of clay, since he brought those noble faculties of man into action, which before had lain concealed, and depressed by inert matter. Prometheus is fabled to have been more ancient than Vulcan; and although some ascribe the discovery of fire to Phoroneus, whose image was placed in the temple of Apollo at Corinth, in the posture of eliciting it, yet Prometheus was inventor of many things that could not be perfected without so necessary an element; for he discovered the use of metals, and the composition of medicines, which required its intervention. The interpretation of dreams, all sorts of augury and divination, he is said to have been master of, and to him the rites observed in sacrificing are ascribed. Prometheus had an altar in the academy of Athens in common with Vulcan and Pallas. In his statues he holds a sceptre in the right hand. Several explications have been given of this fable. Prometheus, whose name is derived from a Greek word, signifying foresight and providence, was conspicuous for that quality; and because he reduced mankind

before rude and savage, to a state of culture and improvement, he was feigned to have made them from clay: being a diligent observer of the motions of the heavenly bodies from Mount Caucasus, it was fabled, that he was chained there: having discovered the method of striking fire from the flint, or, perhaps, the nature of lighting, it was pretended, that he stole fire from the gods: and, because he applied himself to study with intenseness, they imagined that a vulture preyed continually on his liver. There is another solution of this fable analogous to the preceding. According to Pliny, Prometheus was the first who instituted sacrifices, and this gave rise to the story of the two bulls sacrificed to Jupiter. Being expelled his dominions by that god, he fled to Scythia, where he retired to Mount Caucasus, either to make astronomical calculations, or to indulge his melancholy for the loss of his dominions, which occasioned the fable of the vulture or eagle feeding on his liver. As he was the first inventor of forging metals by fire, he was said to have stolen that element from heaven: and, as the first introduction of agriculture and navigation had been ascribed to him, he was celebrated as forming a living man from an inanimate substance. Some authors imagine Prometheus to be the same with Noah. The learned Bochart supposes him to be Magog. Each opinion is supported by arguments which do not want the shew of probability.

PROMETHIS AND PROMETIDES, patronymicks of the descendants of Prometheus.

PROMEUS, a Dolian leader, vanquished by Idas the Argonaut, brother of Lynceus.

PRONAX, son of Talaus and Lysimache, and brother of Adrastus, king of Argos.

PRONO, an idol of the ancient Sclavonians. It was a statue erected on a column, holding in one hand a plowshare, the test of innocence, and in the other a spear, together with a standard: its head was crowned, its ears prominent, and under one of its feet hung a little bell.—The priest of this idol was called Miche. Gerold, bishop of Aldenburg, demolished the idol, and cut down with his own hand the grove in which it was worshipped. Cranzius fetches the etymology of the name from the Greek προνοια, which signifies the prudence of God in the government of the world. Perhaps it might be the statue of Brennus, an ancient king of Germany, which was changed by the ignorant into Pronus or Prono.

PRONOE, the Naiad, wife of Cannus. See *Byblis.*

PRONOE, daughter of Phorbus, and by Aeolus mother of Calydon and Pleuron.

PRONOUS, son of Phlegeas, killed by the sons of Alcmaeon.

PRONOUS, a Trojan killed by Patroclus.

PRONUBA, title of Juno, because no marriage was lawful without previously invoking her.

PROPHTHASIA, a festival, so called from a Greek word signifying *preventing*. It was observed by the Clazomenians, in remembrance of their making themselves masters of Leuca, by coming to the celebration of a sacrifice *before* the Cumaeans.

PROPOETIDES, virgins, daughters of Amathus, denying the divinity of Venus, the goddess, in resentment, instigated them with such shameless fury, that they became the vilest of prostitutes; so that, utterly deserting their modesty, they were said to be turned into stones.

PROPRIA, name of Fortune. See *Privata.*

PROPYLA, OR PROPYLAEA, a title of Hecate, because the doors of houses were under her protection.

PROREUS, one of the competitors in the games of the Odyssey.

PROSA, PRORSA, PORRIMA. See *Antevorta.*

PROSCHAIRETERIA, among the Greeks, a day of rejoicing when a new married wife first cohabited with her husband.

PROSCHUSTIUS, a surname, amongst the Greeks, of Neptune.

PROSERPINA, PROSERPINE. There are various opinions concerning the descent of this queen of Hell, or Infernal Juno, as the Greeks commonly called her, the beloved wife of Pluto. By some she is said to have been the same with Luna, Hecate, Libera, and Diana. The Phoenician authors affirm, that she was much earlier known amongst them than in Greece or Sicily; that she was the daughter of Saturn, and that she died a virgin very young; so that this, with the rest of the fables travelled from the

east, westward. She was known in Greece about two hundred years after Moses, when she was stolen by Aidoneus, king of the Molossians. Some say she was daughter of Jupiter and Styx. The Proserpine of this article was daughter of Jupiter and Ceres, and was born and brought up in Sicily. Some report, that she was educated with Minerva and Diana, and being extremely beautiful, was courted by Mars and Apollo, who could neither of them obtain her by her mother's consent. Jupiter, it is said, was more successful, having, as he begot her in the form of a bull, ravished her in that of a dragon; whence it came to pass, that in the mysteries of the Sabazia, a golden snake was produced, which, when any were initiated, was usually put into their bosoms, and received again when it fled from them below. Proserpine, as well as Minerva and Diana, had vowed perpetual virginity, and all three wrought a garment for their father Jupiter, of the flowers they had gathered when together. By reason of this familiar converse, each chose a place in the island of Sicily for her particular residence. Minerva took the parts near Himaera; Diana those about Siracuse; and Proserpine, in common with her sister goddesses, enjoyed the pleasant fields of Enna. This scene being supposed to lie in the centre of the island, was called the navel of it. Near at hand are groves and gardens, surrounded with morasses and a deep cave, with a passage under ground, opening towards the north. In this happy retirement was Proserpine situated, when Pluto, passing in his chariot thorough the cave, discovered her whilst busy in gathering flowers, with her attendants Leucippe, Ianthe, Metobolis, Tyche, and Ocyrrhoe, daughters of Oceanus. Proserpine he seized, and having placed her in his chariot, carried her to Syracuse, where the earth opening, they both descended to the infernal regions; and in the same place arose the spring, called Cyane, where the Syracusians every year celebrated a festival, in which, besides the sacrificing of lesser victims, they publicly threw several bulls into the waters. Some say this descent was made through the river Chemarus, and Orpheus, through the Cecropian cave in Attica, after Pluto had brought Proserpine from Sicily. Some relate, that Minerva and Diana were with her at the time; and some mention Juno, Venus, and Minerva. Others say, that the rape of Proserpine happened on the banks of the river Strymon in Thrace. On her marriage with Pluto, Jupiter bestowed on her as a dowry, the island of Syracuse; and thence, by her means, Syracuse, the metropolis, acquired wealth and grandeur: for when Archias and Myscellus consulted the oracle of Apollo where to build, they received for answer, that it was in their choice, whether they would have riches, or healthful air; Myscellus chose the latter, and built Croton, famous for the strength of its wrestlers, and for Milo in particular; whilst Archias built Syracuse, than which no city was more wealthy and magnificent. Proserpine had not been long in the infernal regions, when the fame of her charms induced Theseus and Pirithous to combine for the purpose of carrying her thence; but in this they failed, as is related under the article *Piritbous*. When Ceres, who was disconsolate for the loss of her daughter, discovered where she was, Jupiter, upon her repeated solicitations, promised that Proserpine should be restored, provided she had not yet tasted any thing in hell. Ceres joyfully descended, and Proserpine, full of triumph, prepared for her return, when lo! Ascalaphus, son of Acheron and Gorgyra, discovered, that he saw Proserpine, as she walked in the garden of Pluto, eat some grains of a pomgranate, upon which her departure was stopped. At last, by the repeated importunity of her mother to Jupiter, she extorted as a favour, in mitigation of her grief, that Proserpine should live half the year in heaven, and the other half in hell. But however disagreeable Pluto might have been to her, Proserpine at length became jealous of him, and changed Mentha, one of his mistresses, into the herb mint, called after her name.——The sacrifices appropriate to this goddess are dogs and barren heifers. Proserpine is represented under the form of a beautiful woman, enthroned, having something stern and melancholy in her aspect. "Pluto and Proserpine," says the ingenious Author of Polymetis, "are represented in some drawings as sitting on their thrones in Elysium. I do not remember that the poets

say much of Proserpine's personage; we can only infer from them, that she was perhaps naturally of a brown complexion, which might grow still darker by her living in the subterraneous world. Though the monarch of all those wide domains made her the partner of his empire, it was a great while before she could forgive him the violence he had offered her, or forget the delightful vales of Enna, where she used to be so happy with all her nymphs about her: there was a gloom that hung over her face for a long time, and which, perhaps, was never worn away; at least she has still a melancholy air on her face in some drawings.—— Statius has found out a melancholy employment for her too, which is, to keep a sort of register of the dead, and to mark down all that should be added to that number. The same poet mentions another of her offices of a more agreeable nature: he says, when any woman dies who had been a remarkable good wife in this world, Proserpine prepares the Spirits of the best women in the other to make a procession to welcome her into Elysium with joy, and to strew all the way with flowers where she is to pass."——Some represent Proserpine, Luna, Hecate, and Diana, as one; the same goddess being called Luna in heaven, Diana on earth, and Hecate in hell: and they explain the fable of the Moon, which is hidden from us in the hemisphere of the countries beneath, just so long as it shines in our own. As Proserpine was to stay six months with her mother, and six with her husband, she was the emblem of seed corn, which lies in the earth during the winter, but in spring sprouts forth, and in summer bears fruit. The mythological sense of the fable is this: the name of Proserpine, or Persephone, among the Egyptians, was used to denote the change produced in the earth by the deluge, which destroyed its former fertility, and rendered tillage and agriculture necessary to mankind. From *peri*, *fruit*, and *patah*, to *perish*, comes Perephattah, or the fruit lost; and from *peri*, *fruit*, and *saphon*, to *hide*, comes Persephoneh, or the corn that is hidden.

PROSYMNA, a title of Juno from a city of Argos.

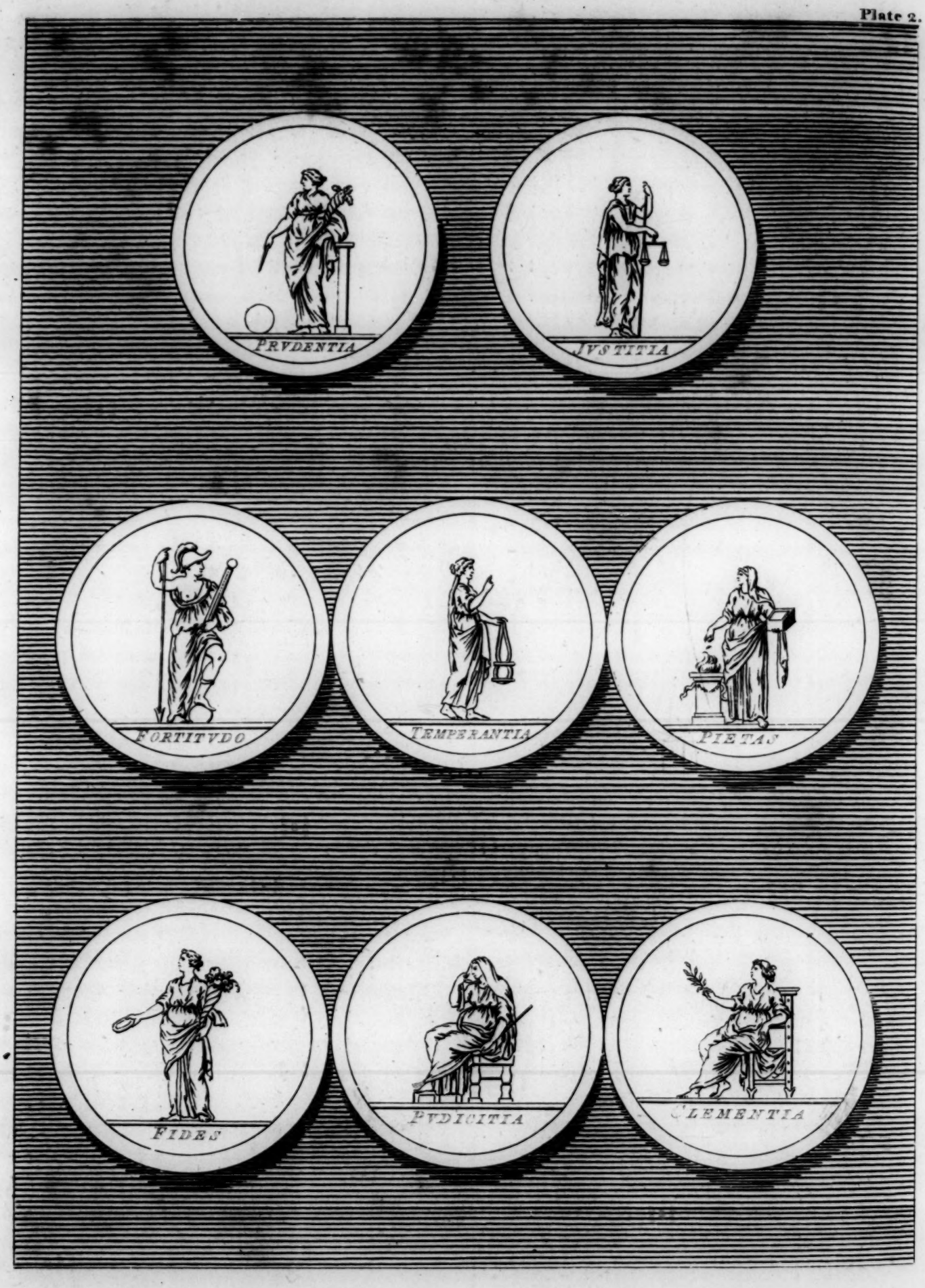
PROTELIA, a Grecian solemnity previous to marriage.

PROTESILAIA, a Grecian festival celebrated by the Chersonesians and Thessalians in memory of Protesilaus, who was the first Greek slain by Hector.

PROTESILAUS, son of Iphiclus, originally called Iolaus, sailed against Troy with forty ships. This hero, who was the first Greek that fell before Troy, was killed by Hector. On his death the command of the ships devolved upon his brother Podarces. Protesilaus married Laodamia, daughter of Acastus, who was so afflicted at the loss of her husband, that she resolved not to survive him. [See *Laodamia.*] Protesilaus was sometimes distinguished by the patronymic *Phylacides*, from a supposition of his descent from *Phylacus*. Near his tomb, on the Trojan shore, grew trees of an uncommon heighth, the tops of which, when they became visible from Troy, instantly withered, and continued alternately to grow and decay.

PROTEUS, son of Neptune and the Nymph Phaenice, or, as others suppose, of Oceanus and Tethys, resided at the Pharos of Alexandria, in quality of keeper of the phocae, or sea-calves. Going to Phlegra he married the nymph Torone, who bore him Tmolus and Telegonus, youths remarkable, when grown up, for their cruelty to strangers. The good Proteus being unable to support the barbarity of his sons, obtained leave of Neptune to return into Egypt, and was conveyed thither through a long subterraneous passage made for him by Neptune under the seas. These sons were destroyed by Hercules. By Torone he had also three daughters, Cabera, Rhetia, and Idotheta, who, when Menelaus was doubting whether he should return into his own country, gave him that advice, whereby covering himself and his men with the skins of sea-calves just killed, and pretending to lie asleep on the shore, where Proteus at noon was wont to repose, he seized the god, and held him fast, till having turned himself in vain into water, fire, wild beasts, trees, birds, and serpents, he was obliged to resume his natural shape, and inform them of their future fortune; for he had not only the art of assuming all forms at pleasure, but also the gift of prophesy or divination. Historians make Proteus to have been king of

BOSTON



Engraved for BELL'S NEW PANTHEON *by Grignion.*

London Printed for John Bell, British Library, Strand, April 6th 1789.

Carpanthus, an island in the Aegean sea, between Rhodes and Crete, now called Scarpanto, who, on account of his celebrity for wisdom and equity, was chosen king of Egypt, and deified after his death. According to Herodotus, Paris and Helena, in their flight from Sparta, were kindly received at his court, where Helena remained whilst Troy was besieged, after which he restored her honourably to Menelaus, together with the treasures which Paris carried off. The reason why Proteus is called a sea-deity, and keeper of the phocae, was because his dominions lay on the sea-coast, and his subjects were extremely conversant in maritime affairs. Orpheus ascribes to this deity the keys of the sea, and calls him the principle of all things, by which mythologists understand the universal matter which at the creation received a diversity of forms. St. Austin makes Proteus to be an excellent representation of truth, which escapes from us, and disguises itself in a thousand different ways, by lying concealed under false appearances, from which it cannot be separated without great difficulty. Some say that Proteus changed his clothes, on which different figures were daily represented; hence the variety of his shapes. Proteus is usually represented in a chariot drawn by horses, in the form of Tritons. Mr. Spence observes, that "Proteus had a character more manageable for the poets than for the sculptors or painters: the former might very well describe all the variety of shapes that he could put on, and point out the transition from one to the other; but the artists must have been content to shew him either in his own natural form, or in some one alone of all his various shapes. Among all the poets no one has given so full a description of this changeable deity as Virgil; in whom we have the character of his proper personage, and a description of his cave, and his sea-herds about him. He gives us a picture of him in the fourth Georgic, as tending them on the shore, as plunging into the sea, and as riding over the surface of it: he marks out the whole series of his transformation, too, in a very few words indeed, but so strong and well chosen, that each of them almost contains a picture. There are two passages, in particular, in this full account which Virgil gives us of Proteus, which I suspect very much to have been copied from some ancient paintings: one relates to the manner of Cyrene's placing Aristaeus and herself, in order to surprise this deity; and the other is that strange turn and struggle in his eyes, in the moment that he is between anger and compliance; which cast of them, by the way, seems to me not only to agree with the contest in his mind between two such different passions, but at the same time to have a peculiar fitness to the character of Proteus considered as a prophet."

PROTHEUS, a Greek at the Trojan war.

PROTHOENOR, a brave Boeotian, killed before Troy by Polydamus.

PROTHOUS, a descendant of Tenthredon, led the Magnesian troops in forty ships against Troy.

PROTO, one of the Nereides.

PROTOGENEA, daughter of Calydon by Aeolia, daughter of Amythaon. She bore to Mars a son named Oxylus.

PROTOGENIA, daughter of Deucalion and Pyrrha, and mother of Epaphus and Endymion by Jupiter; or, as others report, of Aethlius, the father of Endymion.

PROTOGONUS. See *Beel-Semen*.

PROTOMEDUSA, one of the Nereides, whom Hesiod denominates Protomelia.

PROTRYGIA, a Grecian festival in honour of Bacchus and Neptune.

PROVIDENTIA. Though the ancients believed Providence to be an attribute of the gods, as is evident from the medals, inscribed PROVIDENTIA DEORUM, it appears, that she was made a particular divinity, whom they commonly represented as a female figure, leaning upon a pillar, holding in her left hand a cornucopia, and in her right a staff, which points to a globe, both to shew that all benefits are derived from her, and that she extends her care over the whole universe. Sometimes she has other symbols, but this manner of representing her was the most common. "Providence," says the author of Polymetis, "is represented as resting on her sceptre with one hand, and pointing with the other to a globe at her feet: this signifies that she governs all things here

below. On the reverse of a medal of Pertinax, the goddess stands in an erect, noble posture, with her hands lifted upwards, as if she had just flung the globe on the earth into the air. I do not know that any of the Roman poets of the three good ages, have ever described, or even spoke of Providence personally."

PRUDENTIA, OR MENS. Prudence, Good Sense, or Understanding, was made a goddess by the Romans, and addressed, that they might obtain a sound mind. An altar was built to her in the Capitol by M. Aemilius. The Praetor Atilius vowed to build a chapel to her, which he performed when created Diiumvir. "The Romans," says Mr. Spence, "seem to have called this deity indifferently by the name of Prudentia, or Providentia. When they used Providentia for human prudence, it was generally distinguished by the words annexed to it. I imagine they sometimes used Mens, or Mens Bona, for the same. The goddess of Prudence, as she is represented on the reverse of a medal of one of the Roman emperors, has a rule or measure in hand, and a globe at her feet, to shew that that emperor, by his prudence, kept the whole world in order. The same idea might be adopted too as easily to lower life, considering, that it is by prudence that all the affairs of human life are regulated and disposed as they ought to be. She was received very early as a goddess amongst the Romans, and had temples dedicated to her, and one on the Capitoline hill in particular. Petronius makes Poverty her sister."

PRYENE, mother of Chenchrius. Diana, during the chace, having one day accidentally shot Chenchrius, Pryene bewailed him so much that she was turned to a fountain.

PRYMNEUS, a competitor in the games of the Odyssey.

PRYMNO, one of the Oceanides.

PRYTANIS, a Lycian chieftain, killed by Ulysses.

Also, a chief under Aeneas, killed by Turnus.

PRYTANITIDES, a name given to these widows, who, at Athens, and throughout all Greece, had the sacred fire of Vesta committed to their care. They had the appellation of Prytanitides from Πρυτανειον, a name common to all places sacred to Vesta. The custom of the Greeks in this respect differed very much from that of the Romans, who allowed none but virgins to tend this sacred fire; whence they were called Vestals.

PSAMATHE, one of the Nereides, and mother of Phocus by Aeacus, king of Aegina.

PSAMATHE, daughter of Crotopus, king of Argos, and mother of Linus by Apollo, hiding her son to conceal her shame, he was found by dogs and torn.

PSAPHO, the Libyan, being desirous to be reputed a god, effected his wish by instructing young birds to articulate *Psapho is a great god*, which, when they could perfectly do, he let them fly abroad. Other birds hearing them, adopted the sounds, upon which the Libyans sacrificed to Psapho.

PSILA, a name of Bacchus among the Amycleans, from the word *Psila*, which, in the Doric dialect, signifies the tip of a bird's wing, to intimate, that man is carried away and borne up by wine, as a bird is in the air by its pinions.

PSYCHE, was beloved by Cupid, whose marriage with her has been celebrated by the poets. Her name in Greek, signifies the *Soul*. Psyche was represented with the wings of a butterfly fixed to her shoulders, for the butterfly was esteemed the emblem of the soul; and therefore, when the Greeks painted a dead body, they represented a butterfly which seemed to have escaped from its mouth into the air. [See *Cupid.*] The marriage of Cupid and Psyche, as exhibited on the celebrated gem in the Duke of Marlborough's collection, is one of the finest remains of antiquity. Mr. Bryant, and M. D'Ancarville have attempted to explain its allegorical meaning, but both in a way more fanciful than solid.

PTERELAUS, son of Taphius, and father of Comaetho, was killed by Amphitryon. See *Amphitryon.*

PTOUS, son of Athamas and Themisto.

PUCTES, name of Apollo, because at cuffs he killed one Phorbus, a cruel robber, who hindered access to his temple.

PUDA, PEXAIOS, AND PES, certain deities or false gods, whom the Malabrians and other Indian idolaters worship as associates to the

god Ixora. Puda is represented under the shape of a squat, thick, and beardless man; he has one serpent upon his left arm in the form of a ring, and two upon his thighs, with a shepherd's crook in his left hand. The Pexaios and Pes are larger, and generally wrought with greater skill than Puda. All of them bear some relation to the rural gods of the Heathens.

PUDICITIA, one of the virtues to which the Romans erected temples and altars. Pudicitia, or Chastity, was honoured at Rome under two names. Into the temple of Pudicitia Patricia none were admitted but ladies of noble birth; but Virginia, daughter of Aulus, having married Volumnius of plebeian origin, so offended these ladies, that they excluded her their assemblies, upon which Virginia called a meeting of the plebeian matrons, in a chapel dedicated to this goddess, by the name of Pudicitia Plebeia. Her speech on this occasion was truly great: "I dedicate," says she, "this altar to Pudicitia Plebeia, and desire you will adore Chastity as much as the men do Honour; and I wish that this temple may be frequented by purer votaries, if possible, than that of Pudicitia Patricia." In both temples no matron was permitted to sacrifice, unless she had an unblemished character, and had been but once married; such matrons being honoured with the Corona Pudicitia, or Crown of Chastity. Pudicitia is represented on medals under the figure of a woman veiled, and pointing to her face, to signify that she had no reason to blush. "Pudicitia," says Mr. Spence, "is represented like a Roman matron: she has her veil, and is in the modest attitude of putting it over part of her face. Juvenal speaks of her personally, and says humourously enough, that he believes she was once upon our earth in the reign of Saturn, but that she quitted it about the time that Jupiter began to have a beard. Even their prose writers speak personally of her too. The Romans made an odd distinction in relation to this goddess; there was one statue of her that was to be worshipped only by the ladies of quality, and others, for the women of lower rank."

PULVINARIA, cushions upon which the statues of the gods were laid in their temples, at the time when thanks were given them for some signal victory.

PURIFICATION, a ceremony common to all religions; it consists in being made clean from some supposed pollution or defilement. The Pagans, before they sacrificed, usually bathed themselves in water; they were especially careful to wash their hands, because, with these they were to touch the victims consecrated to the gods. The Greeks called this Purification which was made before sacrifice, *the washing of the hands*. This ceremony of washing the body and the hands came from the east, and probably descended from the Patriarchs; for it was particularly used by the Oriental nations: the Egyptians practised it in the service of their goddess Isis, and the Persians in the worship of Mithras, or the Sun. It was customary to wash the vessel or cup in which they made libations to the gods.

PURPUREUS. Navius, in his first book of the Punic war, relates, that the Romans found amongst the Carthaginians the vast images of the Titans, giants with two bodies, and of Pupureus and Runcus the sons of the Earth.

PUTEAL. See *Bidental.*

PUZZA, a goddess of the Chinese: her image is seated on the flower lotos. it has sixteen hands armed with knives, swords, halberts, books, fruits, plants, wheels, goblets, vials, &c.—— The Chinese Bonzees gave the following account of this goddess: Three nymphs, they say, came down from heaven to wash themselves in a river. They were scarcely got to the water before the herb, called vesicaria, or the lotos aquatica, appeared on one of their garments, with its coral fruit; nor could they imagine whence it should proceed. The nymph to whom the garment belonged was unable to resist the temptation of tasting so charming a fruit. By indulging her curiosity she became pregnant, and was delivered of a boy, whom she took care of till he was of age, and then leaving him to pursue his own inclinations, she went back to heaven. The child afterwards became a great man, a law-giver, and a conqueror. The nymph, his mother, is worshipped as a goddess under the name of Puzza; but why with so many hands is not easy to be shewn.

PYANEPSIA, an Athenian festival, so called from the *boiling of pulse*, of which Plutarch gives the following account: Theseus, after the funeral of his father, paid his vows to Apollo upon the 7th of the month Pyanepsion, because, on that day, the youths who returned with him safe from Crete, made their entry into the city. These young men putting all that was left of their provision together, and boiling it in a common pot, feasted with great rejoicing. They likewise carried about an olive branch, bound about with wool, and crowned with all sorts of fresh fruits, to signify that scarcity and barrenness were ceased: during this procession they sung. Some are of opinion, that this custom was retained in memory of the Heraclidae. When the solemnity was over, it was usual to erect an olive branch before their doors, as an effectual preservative from want.

PYAS, a character mentioned in the sixth book of Ovid's Metamorphosis, as turned by Juno to a crane.

PYDITES, a Trojan killed by Ulysses.

PYGMALION, son of Belus, king of Tyre, and brother of Dido and Anna Perenna, killed Sicarbes, or Sichaeus, husband of Dido, on account of his large possessions. See *Dido, Anna Perenna.*

PYGMALION, the famous statuary, from a notion of the inconvenience attending marriage, and being offended with the open impudence of the Propoetides, resolved to lead a solitary life; but having formed in ivory a beautiful female, he became deeply enamoured of it, treated it as a real mistress, and continually solicited Venus, by prayers and sacrifices, to animate the statue. His wish was granted, and by this enlivened beauty he had a son, called Paphos, from whom a city in Cyprus was afterward named.

PYLADES, the friend and companion of Orestes. See *Orestes.*

PYLAEA, name of Ceres. See *Pylaia.*

PYLAIA, a Grecian festival at Pylae, otherwise called Thermopylae, in honour of Ceres, surnamed from that place Pylaea.

PYLAEMENES, a Paphlagonian, killed by Menelaus in the war against Troy; as was Harpalion, his son by Meriones.

PYLAEUS. See *Hippothous.*

PYLAMENES, king of Maeonia, who sent Mestes and Antiphus, his sons, to the Trojan war.

PYLAON, son of Nereus and Chloris, killed by Hercules.

PYLARGE, daughter of Danaus.

PYLARTES, a Trojan killed by Patroclus.

PYLAS, king of Megara, having by accident killed his uncle Bias, fled from his kingdom to Pandion his son-in-law, who had himself been driven from Athens.

PYLEUS, a Trojan chieftain, killed by Achilles.

PYLEUS, son of Clymenus, king of Orchomenos.

PYLO, daughter of Thespius.

PYLON, a Trojan slain by Polypoetes.

PYLOTIS, name of Minerva, because her image was set up in the gates; for, as the image of Mars was erected in the suburbs, intimating, that we ought to use our weapons abroad, to keep the enemy from entering our houses, so her images were placed on the city gates to shew, that in the town we must have recourse to Minerva for prudence, counsel, and law.

PYLUS, son of Mars; by whom is not said.

PYRACMON, one of the Cyclops. His name signifies *fire and anvil.*

PYRACMUS, king of Euboea, having, without cause, made war on the Boeotians, was slain by Hercules.

PYRACMUS, one in Ovid, slain by Caeneus.

PYRAEA, PYREIA. See *Chamanim, Fire.*

PYRAECMES, king of Paeonia, who aided the Trojans, and was killed by Patroclus.

PYRAMIDS OF EGYPT. See *Seven Wonders of the World.*

PYRAMUS, a youth of Babylon, being in love with Thisbe, a beautiful Nymph, and his neighbour, contrived the means of discoursing with her through a chink in the wall by which their dwellings were divided, thus eluding the vigilance of parents, who mutually disapproved of their passion. Through this chink they some time indulged in daily converse; but, at length, weary of restraint, and resolved to be free, they appointed to escape by night to a mulberry-tree near a stream, in a scene well known to them both. Thisbe first reached

the place of assignation, but beholding a lioness besmeared with blood slaking its thirst at the spring, she instantly fled, and hastily dropping her veil, it was rent by the bloody jaws of the beast. Pyramus soon after arrived, and observing not only the vestiges of the savage on the sand, but the veil also bloody and torn, concluded at once that Thisbe was devoured. In the agony of despair he plunged a dagger in his bosom, and the blood issuing from it on the tree, changed its berries from a whitish hue to a purple. Thisbe, having escaped the lioness, returned, and perceiving her lover weltering in his blood, seized on his dagger, and joined him in death.

PYRENEUS, a tyrant of Thrace, according to the fifth Metamorphosis. When the Muses fled to Parnassus, they were invited by Pyreneus to his house: being captivated with their beauty, he commanded his court to be shut up, and made a violent attempt on their chastity; but the virgins assuming wings, fled from his criminal embraces in the figure of birds: Pyreneus rudely endeavouring to follow them, fell from the tower of his palace, and was dashed in pieces.

PYRENE, a Nymph, and the mother of Cycnus by Mars.

PYRENE, daughter of Bebrycius, king of Spain, who, being violated by Hercules, brought forth a serpent, at which she was so terrified, that she fled to a forest, and was there devoured by beasts of prey.

PYRES, a Lycian, slain by Patroclus.

PYRGO, nurse of the children of Priam, is noticed by Virgil in the fifth Aeneid.

PYRIPPE, a daughter of Thespius.

PYRO, one of the Oceanides.

PYRODES, son of Cliax, the first who, according to Pliny, struck fire out of flint.

PYROIS, one of the horses of the Sun.

PYRONIA, a surname of Diana.

PYROUS. See *Acamus*.

PYRRHA, daughter of Epimetheus, and wife of Deucalion. See *Deucalion*.

PYRRHICA, a kind of dance so called, the origin of which is by some referred to Minerva, who led up a dance in armour after the conquest of the Titans; by others, to the Curetes, or Corybantes, who were guardians of Jupiter while in his cradle, and leaped up and down clashing their weapons, to prevent Saturn from hearing the cries of his son. Pliny attributes the invention to Pyrrhus, son of Achilles, who instituted such a company of dancers at the funeral of his father. That this dance was very ancient is plain from Homer, who hints at it in several descriptions, and makes the exact form and manner of it to be engraved on the shield of Achilles given him by Vulcan. The manner of the performance seems to have consisted chiefly in nimbly turning of the body, and shifting every part, as if done to avoid the stroke of an enemy; and therefore, this was one of the exercises in which they trained the young soldiers. Apuleius describes a Pyrrhic dance performed by young men and maids together, which alone would be enough to distinguish it from the Ludus Trojae. Julius Scaliger tells us of himself, that while a youth, he often danced the Pyrrhica before the emperor Maximilian, to the amazement of all Germany; and that the emperor was once so surprised at his warlike activity, as to cry out, "This boy was either born in a coat of mail instead of a skin, or else has been rocked in one instead of a cradle."

PYRRHIDAE, a patronymic of the descendants of Neoptolemus in Egypt.

PYRRHUS, son of Achilles and Deidamia, daughter of Lycomedes, king of Scyros, was born in that island a little before the Trojan war: here also he was brought up till Ulysses and Phoenix carried him thence on his father's death, and engaged him in the war of Troy; the Greeks being told, that city could not be taken without the son of Achilles. He was called Neoptolemus, from being very young; and for this foolish reason, as assigned by Pausanias, that Achilles bore arms very early in life. His name Pyrrhus was given him from the colour of his hair, though some affirm that he was so called, because his father, when disguised in a female habit at the court of Lycomedes, king of Scyros, was denominated Pyrrha. Being valiant, fierce, and brutal, Pyrrhus evinced the blood whence he sprung.—One of his noblest encounters before Troy was with Eurypylus, son of Telephus, whom he slew in single combat, and was so elated with

the victory, thas on this occasion he instituted the Pyrrhica, a dance so called. Pyrrhus was one of those intrepid Greeks who shut themselves up in the Trojan horse. The night Troy was taken a dreadful slaughter was made by him, and he murdered even Priam, regardless of his rank, age, or the sacred asylum to which he had fled, which was the temple either of Jupiter or Mercury. With no less barbarity he precipitated Astyanax, the infant son of Hector, from the top of a tower, and then with his own hands sacrificed Polyxena, daughter of Priam, on the tomb of Achilles. Towards Andromache, however, he was less brutal, having reserved her for either his concubine or wife. Authors differ as to the country to which Pyrrhus retired after the sackingof Troy; some affirming it to have been his hereditary kingdom, Phthia, in Thessaly; others, Epirus, where he founded a state. We are told that Helenus, the soothsaying son of Priam, who when the division of the prisoners fell to Pyrrhus, advised him to return over land to avoid the dreadful storms with which he foresaw the Grecian fleet would be buffetted; and it is judged, with some probability, that Pyrrhus followed this advice, because we find, that in his way, he made war against Harpalycus in Thrace, the issue of which will be found in the article *Harpalyce*. Pyrrhus married the beautiful Hermione, daughter of Menelaus and Helena, but lived not happily with her; for she having no child, grew envious of Andromache, who had brought Pyrrhus a son, and stimulated with jealousy, resolved to dispatch both her and her child. The design was however discovered, and Hermione dreading the resentment of her husband, yielded to the solicitation of Orestes, who proposed to carry her off, restore her to her father, and marry her himself, as she had been betrothed to him before. But as to the last point the sentiments of authors are various: some giving her first to Pyrrhus, and then to Orestes; others, to Orestes first, and then to Pyrrhus, when he went to demand from Menelaus the performance of his promise.—Hyginus says expressly, that on this occasion Menelaus took Hermione from Orestes, to whom she had been married, and bestowed her on Pyrrhus, in consequence of which Orestes, being resolved on vengeance, either killed his rival, or caused him to be killed, in the temple of Apollo at Delphi. It is said the blow was stricken by a priest, named Machaereus; but the most common opinion is that Pyrrhus was killed by Orestes himself; Virgil asserts it, and Paterculus and Hyginus confirm the fact. Though it be certain that Pyrrhus was killed in the temple of Apollo, it is not, that he was buried there; for Hyginus reports, that his bones were scattered on the frontiers of Ambracia; whilst Strabo, who declares that his tomb used to be shown in the grove at Delphi, sacred to Apollo, adds, that he was first buried under the temple gate, but that Menelaus caused him to be removed to the grove. Pausanias not only says, that his tomb was seen at the coming out of the temple, but adds, that the Delphians used to perform annually certain funeral expiations to his honour. They indeed treated him for a long time as an enemy, without paying the least attention to his memory, till he appeared in the heat of the battle fighting for them, when the Gauls attempted to take the city and plunder the temple. Dictys Cretensis, and some other authors relate likewise, that he was interred in that place. Pyrrhus had three wives, Hermione, Lanassa, and Andromache; the first brought him no children; but Justin informs us, that Lanassa, grand-daughter of Hercules, whom Pyrrhus stole on meeting her in the temple of Jupiter Dodonaeus, bore him eight, and that he was succeeded by Pialis, one of her sons. Mezeriac, on the testimony of Plutarch, asserts, that Lanassa was grand-daughter of Hyllus, son of Hercules; and he observes on the other hand, that according to Pausanias, the successor of Pyrrhus was named Pielis, or Pialis, but was the son of Andromache. It is not known whether the kings who swayed the sceptre of Epirus descended from the sons of Lanassa, or from the son of Andromache, authors being divided on the subject. In this, however, they agree, that they sprung from Pyrrhus, the son of Achilles.

PYRSON HEORTE, *the festival of torches:* It was observed at Argos, and instituted in memory of the torches lighted by Lynceus and Hypermnestra, to signify to each other, that they had both escaped from danger. See *Lynceus*.

PYTHIA, the priestess of Apollo at Delphi. See *Oracle of Apollo at Delphi.*

PYTHIAN GAMES. See *Games Pythian.*

PYTHIS, son of Apollo. See *Oracle of Apollo at Delphi.*

PYTHIUS, a name of Apollo, not only from his victory over the serpent Python, which he killed, but likewise from *asking* and *consulting*; none of the gods being so much consulted as Apollo, especially at Delphi, whither all nations resorted; so that his oracle there was called the oracle of all the earth.

PYTHO, goddess of persuasion. See *Apollonia.*

PYTHO, one of the seven daughters of Atlas by Aethra, known by the common appellation of *Hyades.*

PYTHON, a monstrous serpent produced by the earth after Deucalion's deluge, and said to have taken up as much ground as a yoke of oxen could plough in a day. Juno being exasperated at Latona, who was beloved by Jupiter, commanded this serpent to destroy her; but flying from the pursuit of the monster, the goddess escaped to Delos, where she was delivered of Diana and Apollo, the latter of whom killed the Python with his arrows; in memory of which victory the Pythian games were instituted. Some mythologists maintain, that the word Python signifies putrefaction, and that this fable signifies no more than that the noxious vapours and exhalations which arose from the earth after the deluge were dispelled, and the air purified by the rays of Apollo, or the Sun.

PYTHONISSA, the name of the priestess of Apollo in the temple of Delphi; who, however, was more usually denominated Pythia.

Q

QUADRATUS, an epithet of Mercury or Hermes, from the square terms erected under his name.

QUADRICEPS. See *Quadrifrons*.

QUADRIFRONS, OR QUADRICEPS, names of Janus. See *Biceps*.

QUANTE-CONG, a Chinese deity, their first emperor and law-giver. He introduced the custom of wearing decent apparel among the Chinese, who before went almost naked. He brought them under some regulation and form of government, and prevailed on them to reside in towns. Such useful and extraordinary inventions entitled this god to a statue larger than that of the generality of mankind, and accordingly they represented Quante-Cong under a gigantic form. He sits by a table on which is a taper and several books, and behind him stands his black squire Lincheon, of as formidable an aspect as his master. In all probability Quante-Cong is the same as Fohi, whom historians generally represent as the first king of China.

QUANWON, a Japanese god: he is called the hundred-handed god, because he has a great number of hands, in each of which he holds some kind of implement. He is seated on a spacious lotos or tarate flower. There are two children, the one sitting, the other standing, upon this idol's head, besides which six other little infants surround it, forming a crown or circle of rays.

QUENAVADY, an idol or god of the Pagan East-Indians. He is seated on a throne behind a curtain, which is drawn back whenever a devotee comes to pay homage. He is represented with the head, the teeth, and the trunk of an elephant, and with a crescent on his forehead.—He has long hair, large eyes, broad ears, and red spots on his face; but the rest of his body, which glisters like gold, is of the human shape. He has four arms, and a belly prodigious prominent and wide. His loins are girded either with a piece of stuff or painted linen, which hanging down before on his thighs, is tied under his navel. He has several gold rings on his feet. In one of his hands he holds a disc or quoit, in another a long staff, in the third a kind of porringer, and in the fourth a rope or a string. This ridiculous deity is the son of Ixora, who begot him in a solitude, to which he had banished himself, for having cut off one of Brama's heads; and the reason of his resemblance to an elephant is, his parents having metamorphosed themselves into those creatures when they begot him. He was but very young when he had the impudence to thrust his trunk under his mother's petticoats, for which offence he was emasculated by his father. The Indian doctors represent Quenavady as an insatiable deity, who devours every thing set before him. They relate, that he dwells in a delicious place, in the midst of a sea of sugar. Two women, who stand by his side, are perpetually throwing this dulcet fluid with ladles down his throat. To Quenavady the Indians offer the first fruits of their works; authors set his name at the head of their writings, and artificers of all kinds invoke his assistance. They say a man must serve Quenavady thirty-six years before he can obtain aught he may pray for; at the end of twelve years he moves his right ear, to signify, that he requires twelve years more worship; after which he moves his left ear, to denote that he expects they should serve him the other twelve years with the utmost strictness. The Indians of Coromandel and Malabar look upon the 4th of the moon of August as a very unlucky day, because of the curse which Quenavady uttered in his anger against the moon, for once laughing at him when he happened to fall. The choleric god protested, that whoever should presume to look on the moon that day should fall into great misfortunes, and be cut off from his cast or tribe. The idolaters, because of this curse, confine themselves in their houses on this inauspicious day, and will not so much as look into any water for fear of seeing the moon by reflexion.

QUERCENS, a chieftain mentioned in the Aeneid.

QUIA-PORAGRAY, an idol or false god of the Banians. In honour of this deity they form a solemn procession, carrying him in a triumphal chariot, attended by four score and ten priests dressed in yellow sattin. His devotees fall prostrate on the ground before him, that his chariot-wheels may run over them; others voluntarily throw themselves upon sharp iron spikes, fastened on purpose to the car, which tear their flesh to pieces, esteeming it a happiness to be mangled and wounded in honour of their god. These martyrs of the idol are very much respected by the populace, insomuch, that some of them endeavour to get as close to them as possible, that the blood of such devout penitents may trickle upon them. The spikes themselves are deemed sacred, and the priests deposit them as holy relicks in the temples.

QUIES, QUIET, OR REST, was deified by the Romans. This goddess was invoked for obtaining quiet and tranquillity. Quies had a temple without the Collina gate, and another, according to Titus Livius, in the Via Labicana.—— There were no public sacrifices to this inactive deity, because, according to St. Augustin, the Romans were an *unquiet* people, more fond of war than of peace; but rather because it was looked upon as slothful to love rest better than labour. Quies seems to have been therefore deified, because life is prolonged and sweetened by a succession of labour and rest.

QUIETUS, name of Pluto, because by death he brings rest to all men.

QUINDECEMVIRI, that is, the *fifteen men*; a college of men among the Romans, whose business it was to preside over sacrifices. Under Tarquinius Superbus but two persons were appointed to this office, who were, therefore, called Duumviri, the *two men*. The Duumviri continued till about the year of the city 388, when the tribunes of the people preferred a law, that there should be ten men elected for this service, part from the nobility, and part from the commons. The Decemviri, or *ten men*, are all met with till about the time of Sylla, the Dictator, when the Quindecemviri, or the *fifteen men*, occur; and though afterwards their number was increased to sixty, yet they still retained the name of Quindecemviri. They were besides, interpreters of the Sibylline books, which, however, they never examined but by a Senatus Consultum, or express order of the Senate. On the eve before any solemn sacrifice, these officers made a procession through the city, carrying, as their ensign, a dolphin at the end of a pole, that fish being esteemed sacred to Apollo; for this reason on ancient medals, a dolphin, joined with a tripod, marks the priesthood of the Quindecemviri.

QUINQUATRIA, festivals celebrated at Rome in honour of Minerva, in much the same manner as the Panathenaea at Athens. They were called Quinquatria, because they lasted five days, beginning on the 18th of March. On the first they offered sacrifices and oblations, without effusion of blood, because it was supposed the goddess's birth-day: the second, third, and fourth, were spent in the shows of the gladiators, because Minerva was a warlike deity; and, on the fifth, they went in procession through the city, and offered sacrifices of victims to the goddess. At this time the young men and women paid their devotions to Minerva, to obtain skill and learning, of which she had the patronage; and the young men carried their masters their fee, or present, termed Minerval. The physicians, likewise, during the Quinquatria, offered presents to this goddess.

QUINQUENNALES LUDI, games celebrated every fifth year by the Chians in favour of Homer.

The *Actian Games* also were so called.

QUINQUEVIRI, the *five men*, an order of priests among the Romans, peculiarly appointed for the sacrifices to the dead, or celebrating the rites of Erebus, as we learn from the following inscription at Metz in Germany: M. ANTONIUS. MARTIAL. PONTIF. CUR. IIIII. VIR. SACROR. EREBI; i. e. *Marcus Antonius Martialis, Pontifex Curiae Quinquevirorum sacrorum Erebi*; "M. Ant. Mort. pontiff of the court of Quinqueviri, or five priests, established for the sacrifices of Erebus."

QUIRINALIA, feasts celebrated among the Romans in honour of Romulus, who was called Quirinus. The Quirinalia, called also Stultorum Feriae, were held on the 13th of the kalends of March, that is, on our 17th of February. See *Quirinus*.

QUIRINUS. Romulus, founder of the Roman empire, was worshipped after his death under the name of Quirinus. When Romulus made a treaty with Tatius, king of the Sabines, it was agreed, that the two people should be united upon an equal footing. As the common city was to retain the name of Romulus, and be called Rome, so the common inhabitants of this city were to assume the name of Quirites, from Cures, the capital city of the Sabines. Quiris, in the Sabine language, signified both a dart, and a warlike deity armed with a dart; but whether the god gave name to the dart, or the dart to the god, is uncertain. The worship of this god Quiris continued in Rome during the reign of Romulus; but after his death, Romulus took both the place and name of the god Quiris, and was honoured under the title of Quirinus. We have in the poet Ennius a prayer, which was made to this new deity: "I invoke thee, O father Romulus! guardian of thy country, descended from the gods, for thou hast produced us into life." A festival was instituted to him called Quirinalia, and a high priest, chosen from among the Patricians, presided over the worship of the new god with the title of Flamen Quirinalis.

QUIRINUS, name of Mars, from Curis or Quiris, a *spear*, which name was afterwards attributed to Romulus, because he was esteemed the son of Mars. Quirinus is the name of Mars when he is quiet, as is Gradivus when he rages; under both he had temples at Rome.

QUIRIS. See *Quirinus*.

QUIRITA, QUIRITIS, OR CURITIS, title of Juno, from a spear represented in her statues and medals, under which Dion. Halicarnassus informs us, a public banquet was prepared for her in each Curia.

QUISANGO, an idol or god of the Guaguas or Jages, an idolatrous people of the kingdom of Metamba in Africa. This deity is represented under the form of a giant, twelve feet high; his image is shut up within a small inclosure made of elephant's teeth, each embellished with the scalp of some slave or captive that has been sacrificed in honour of the god. His offerings are the blood of goats poured at his feet, and libations of palm wine.

QUITZALCOALT, an idol or god of the Mexicans, particularly worshipped by all persons concerned in traffic. Forty days before the feast of this god, the merchants purchased a well shaped slave, who, during that time, represented the deity, to whom he was to be sacrificed on the day of the festival, but they first washed him in the lake of the gods, for so they called the water which was to prepare him for his apotheosis. The poor wretch thus deified, spent his time in dancing and rejoicings, the devotees all the time worshipping him; and, lest he should forget his fatal destiny, two ancient ministers of the idol refreshed his memory with it nine days before his being sacrificed. He was obliged to dissemble mirth, and if he happened to discover any concern at his approaching fate, the priests gave him an intoxicating liquor to render him insensible. The day of the feast being come, they again adored the miserable victim, and several times incensed him. At midnight they sacrificed him, offering his heart to the moon, and then laying it before the idol. This deity was adored after another manner at Cholula, where he was looked upon as the god of the air: he was also considered as the founder of the city, the institutor of penance, and the author of sacrifices. This idol was represented sitting on a kind of pedestal, habited in a cloak powdered, with red crosses. His devotees used to fast, and draw blood from their tongues and their ears, to procure his favour. Before going to war they sacrifice to him five boys, and as many girls, at three years of age.

QUONIN, a Chinese goddess, who presides over all household affairs, and the fruits of the earth. She is represented with a male infant on each side of her, one of which holds a cup, and the other has his hands closed in each other.

R

RABDOU ANALEPSIS, i. e. *The reception or elevation of the rod.* It was an anniversary day in the island of Coos, on which the priests carried a cypress tree.

RAM, a Chinese god to whom a wife is assigned. His image is adorned with golden chains, necklaces of pearl, and all sorts of precious stones. Hymns are sung in honour of him, and his votaries blend their devotions with dances, and the sound of drums, flagelets, cymbals, and other instruments. This Ram, it is said, was a Brachman, or Bramin, who having met with prodigious success in his preaching, was so highly admired, that he was deified after his death. We are told that he passed through fourscore thousand transmigrations, in the last of which he assumed the form of a white elephant. Kircher thought Ram and Fo were the same.

RAPO, a hero in the Aeneid, who killed Parthenius and Orses.

RAPSOIDON HEORTE, a part of the Dionysia, or festivals of Bacchus, at which they repeated scraps of songs or poems as they paraded by the statue of the god.

RATIA, one of the daughters of Proteus by Torone, and sister of Cabera and Idotheta.

RAYMI, a solemn festival celebrated by the Incas, or emperors of Peru at Cusco, in honour of the Sun. This solemnity was performed in the month of June, after the solstice, when all the generals and officers of the army, and all the Curacas, or great lords of the kingdom being assembled in the city, the king, as son of the Sun, and chief priest, began the ceremony in the great piazza of Cusco, where turning to the east, and being all bare-footed, they waited for the rising of the divine luminary, which, as soon as they perceived, the king, holding a great bowl in his hand, drank to the Sun, and then gave it to those of the royal family, who all did the same. The courtiers drank another liquor, prepared by the priestesses of the Sun. This ceremony being finished, they all repaired to the temple of their deity, into which only the Inca and the princes of the blood entering, there offered to the Sun golden vessels, and the figures of animals in gold and silver; after which the priests sacrificed lambs and sheep, and the solemnity concluded with extraordinary festivities.

RECTUS, a title of Bacchus, from having taught a certain king of Athens to dilute his wine with water; whence those, who through much drinking, were accustomed to stagger, by mixing water with their wine, began to walk straight.

REDICULUS, a divinity whose name is derived from the word *redire*, to return. A temple was raised to him by the Romans, on the spot to which Hannibal had retired, when he approached Rome with a view to besiege it.

REDUX, an epithet of Fortune: to *Fortuna Redux* Domitian consecrated a chapel.

REGIA FORTUNA, a title of Fortune. See *Aurea.*

REGIFUGIUM, a feast held in ancient Rome on the 6th of the calends of March, that is, on our 24th of February, in memory of the expulsion of their kings, particularly of Tarquin's flying out of Rome on that day, and the change of the Regal to the Consular state. Some affirm the feast to have taken this name from the Rex Sacrorum, king of the sacrifices, fleeing from the Comitia, or place of assembly, as soon as the sacrifice was over, in imitation of the flight of Tarquin. Some critics and antiquaries will have the Regifugium to have been the same with Fugalia; others hold them to have been different. At this period the Rex Sacrificulus offered bean-flower and bacon, and when the sacrifice was over, the people hasted away with all speed, to denote the precipitate retreat of Tarquin.

REGINA, a title of Juno: she was called Juno

the queen, as being wife of Jupiter, king of the gods. Under this title Camillus, after he had taken the city of Veiae, where Juno had a very rich temple, asked her, if she were willing to go to Rome? and her statue having made a sign that she consented, he built a temple to her on Mount Aventine.

REGINA SACRORUM, the wife of the Rex Sacrorum, so called.

REGNATOR, REX, titles of Jupiter in Homer, Ennius, and Virgil.

REMPHAN, an idol or god, mentioned by the prophet Amos, who, according to the Septuagint, upbraids the children of Israel with "bearing the tabernacle of Moloch, and the star of their god Remphan." The Hebrew word is Chiun. The learned are at a loss to ascertain the meaning of Remphan. Grotius thinks it to have been the same deity as Rimmon, differently written. Capellus and Hammond are of opinion, that Remphan was a king of Egypt, deified by the people after his death; for Diodorus mentions a king of Egypt by the name of Remphis. Some take Remphan to be an Egyptian term signifying the same as Saturn; for in the Coptic alphabet, sent from Rome to Scaliger, that planet is called Rephan; and the Arabic word Reph, which signifies *voracity*, well agrees with the fable of Saturn, who is said to have devoured his children. Vossius takes Remphan and Chiun to signify the Moon. Among such a variety of opinions it is not easy to decide. See *Chiun, Rimmon, Kiion.*

REMULUS, OR NUMANUS, a Rutilian chieftain, who married the youngest sister of Turnus, and was killed by Ascanius, son of Aeneas.

Another of the same name is mentioned also by Virgil.

REMURIA, a festival instituted by Romulus, in memory of his brother Remus, and to appease his manes.

REMUS, brother of Romulus. See *Romulus.*

Also a chief under Turnus, killed by Nisus in the ninth Aeneid.

RESEINTHAS, a title of Juno from a mountain in Thrace.

RESPICIENS, an epithet of Fortune, from the turning of her head.

RETIA, daughter of Proteus, and sister of Cabera and Idotheta.

REX SACRORUM, OR SACRIFICULUS, king of the sacrifices, a sacred officer among the Romans, who had the care of religion, in subordination to the Pontifex Maximus. The first institution of the Rex Sacrorum is ascribed to Lucius Junius Brutus, at the time of that great revolution which changed the Roman monarchy into a republic. Tarquin being driven from Rome, and it being resolved by the heads of the conspiracy to establish a common-wealth, he represented to them that "he was not for abolishing the venerable name of King, which was consecrated by the same auspices wherewith Rome was blessed in her infancy;" he therefore advised to retain it, and give it to that magistrate who should have the superintendency of their religious concerns. Dionysius thus gives the origin of its institution:— "Because the kings had in many respects been very serviceable to the state, the establishers of the common-wealth thought it proper to preserve the regal title in the city; they ordered the augurs and pontifices to chuse out a fit person, who should engage never to have the least hand in civil affairs, but devote himself wholly to the care of the public worship and ceremonies of religion, with the denomination of Rex Sacrorum." Accordingly a king of sacrifices was appointed, and he was always to be chosen from the Patrician families, by the Comitia of the people assembled in the Campus Martius; his office was for life, and he was exempt from all civil services and taxes. His wife was honoured with the title of Regina Sacrorum. Livy informs us, that the office of Rex Sacrorum was inferior to that of Pontifex Maximus, for fear that the name of King, which had been formerly so odious to the people, might, notwithstanding this restriction, be still prejudicial to liberty.

RHADAMANTHUS, son of Jupiter and Europa, and brother of Minos. He was one of the three judges of hell. It is said that Rhadamanthus having killed his brother, fled to Oechalia in Boeotia, where he married Alcmena, widow of Amphitryon. Some make Rhadamanthus a king of Lycia, who, on account of his severity and strict regard to justice, was

said to have been one of the three judges of hell, where his province was to judge such as died impenitent. It is agreed, that he was the most temperate man of his time, and was exalted amongst the law-givers of Crete, who were renowned as good and just men. The division assigned to Rhadamanthus in the infernal regions was Tartarus, where he presided as judge over the Asiatics.

RHADIUS, son of Neleus.

RHAECUS. See *Hamadryads*.

RHAMNUS, a king and augur who assisted Turnus against Aeneas, and was killed by Nisus.

RHAMNUSIA, name of the goddess Nemesis, from Rhamnus, a town of Attica, where she had a temple, in which was a statue of her made of one stone, ten cubits high. See *Nemesis*.

RHANIS, a Nymph in the train of Diana.

RHEA, wife of Saturn. See *Vesta*.

RHEA, a name of Cybele. See *Cybele*.

RHEA SYLVIA, mother of Romulus and Remus. See *Romulus*.

RHENUS, THE RHINE, a river-deity, is spoken of personally by several of the poets. "They describe him sometimes," says Mr. Spence, "as conquered by the Romans, all ruffled and wounded, and sometimes in the low state of a captive; sometimes as yielding, and sometimes as received into favour on his submission, and restored to all his former honours by them; in all which cases it is remarkable, that they never speak of him without putting us in mind, at the same time, of their own conquests and their own vanity."

RHESUS, king of Thrace, came to the assistance of Troy with white horses, but was slain by Ulysses and Diomedes in his tent the first night. Ulysses carried off his horses.

RHEXENOR, son of Nausithous, king of Phaeacia.

RHEXENOR, father of Chalciope, wife of Aegeus, king of Athens.

RHIGMUS, son of Pireus of Thrace, was killed by Achilles.

RHIPHEUS, one of the Centaurs.

RHODE: Both Neptune and Danaus had a daughter so called.

RHODES, COLOSSUS OF. See *Seven Wonders of the World*.

RHODIA, one of the Oceanides, beloved by Apollo, was reported to have given her name to the island of Rhodes.

RHODOPE. See *Mountain Deities*.

RHODOPE. See *Haemus*.

RHODOS, daughter of Neptune and Venus.

RHOEBUS, a horse of Mezentius.

RHOECUS, one of the Centaurs.

Also one of the Giants whom Bacchus slew in the appearance of a lion.

RHOEO, a Nymph beloved by Apollo.

RHOETUS, one of the leaders under Turnus, killed by Pallas, son of Evander.

RIDENS, title of Venus. Homer calls her a lover of laughing. She is said to have been born laughing, and thence called the goddess of Mirth.

RIDICULUS, an imaginary deity of the Romans, to whom that people consecrated a small temple in the way to the gate Capena. [See *Rediculus*.] Authors give different etymologies of the name Ridiculus, though it is universally agreed, that it was taken from a famous event in the Roman affairs, which was this: Hannibal, when arrived very near the city, saw hideous spectres in the air, which so terrified him that he immediately retreated, and left his intended enterprize against Rome unattempted. In memory of this retreat, the Romans built a temple to the god Ridiculus, so called either from the word *risus, laughter*, because this retreat exposed Hannibal to laughter and contempt; or rather, as Festus and Varro tell us, *a redeundo*, from the general's turning back. The latter author calls this god Tutanus, supposing he had protected Rome against Hannibal.

RIMMON, an idol or god of the people of Damascus in Syria. He is mentioned but once in Scripture, in the story of Naaman the Syrian, who confesses to Elisha, that he had often been in the temple of this god with the king his master, who leaned upon his arm while he paid his adoration. Rimmon, in the Hebrew, signifies a *pomegranate*, which fruit being sacred to Venus, some take Rimmon to be the same as Venus. Selden derives the name from *Rum*, which signifies *high*, and supposes Rimmon to

to be the same as Elion, the most high god of the Phoenicians.

RIPHAEUS, son of Ixion and Nephele. See *Ixion*.

RIPHAEUS, an illustrious Trojan, mentioned in the Aeneid.

RISUS. Lycurgus erected an image among the Lacedemonians to the god Risus. The Thessalians, of the city Hypata, annually sacrificed to this god of Mirth or Laughter with great jollity.

RIVERS. Hesiod lays it down as a precept, that no person was to pass a river till he had first washed his hands. The Roman magistrates never crossed the little rivers which were near the Campus Martius till they had first consulted the augurs. But the religious veneration of the ancients for rivers was yet carried much higher; Xerxes, in his way to Greece, and before passing the Strymon, sacrificed horses to that river; and Tiridates offered one to the Euphrates, while Vitellius, who was with him, performed the taurobolic sacrifice in honour of the same river; for bulls were offered to rivers as well as to the ocean and sea. Lucullus made a sacrifice of those animals to the Euphrates while he was pursuing Tymnes. This practice must have been very ancient, since Achilles says to Lycaon, "The rapid river, the Xanthus, to which we offer so many bulls, will not protect you." Indeed this superstition was carried so far, that the young virgins of Troy were obliged, the evening before their marriage, to go and offer their virginity to the river Scamander, in consequence of which we need not be told what sometimes happened. The Grecian youth, according to Pausanias, contented themselves with offering locks of their hair to the river Neda; and Homer informs us, that Peleus consecrated to Sperchius that of his son Achilles.

ROBIGALIA. See *Rubigalia*.

ROBIGO. See *Rubigo*.

ROETHUS, one of the rebel giants.

ROMANA, name of Juno. See *Juno*.

ROMA, OR ROME. As Romulus, the founder of the Roman empire, was placed among the gods, so Rome, the capital city of that empire, was ranked among the goddesses. Rome had temples dedicated to her under the titles of Roma Victrix, Roma Aeterna, Roma Sacra, &c. The inhabitants of Smyrna, we are told, were the first who complimented Rome with a temple, which happened in the consulship of the elder Cato, when Rome was arrived at that eminence to which she attained after the destruction of Carthage, and the conquest of Asia. At several other places temples were afterwards erected to her, particularly in Nicaea and Ephesus. Rome was represented on medals, like a Pallas, dressed in a military vest, having an helmet on her head, a javelin in her hand, and leaning on a shield. This figure of Rome is often seen on Consular medals, and particularly on a reverse of Nero. In a statue of her, she is a large figure sitting on a rock, her head covered with an helmet, and trophies of arms at her feet. When she has by her a sheep and a goat, she figures the peace and tranquillity enjoyed by the nations she had conquered.—When she is accompanied, as sometimes she is, with an old shepherd, and the wolf which suckled Romulus and Remus, it is obvious, that this denotes her origin. Some remains of antiquity exhibit to us Rome triumphant, crowned by Victory, &c. "Rome, indeed," says the Author of Polymetis, "was always a subject for the medallists; and we have more descriptive lines on her, even in the poets, to whose works I have confined my enquiry, than of all the other cities put together. You see her there sitting on a heap of arms, with a sword in one hand, and a little figure of the goddess Victory in the other: she is frequently represented in this manner, only sometimes the Victory has a globe added to its hands. Her look and posture denote dignity; as those attributes of the sword, victory, and globe, say very plainly in the language of the statuaries, that she made herself mistress of the whole world by her achievements in war; accordingly the Roman poets call her the Martial City, the Eternal City, the Mistress of all Cities, and the goddess that presides over all countries and nations.—Ovid describes Roma, or the Genius of the city of Rome, lying at the feet of Brennus, when the Capitol was taken by the Gauls: in another place the same poet says, her face was like that of Augustus Caesar. Silius Italicus describes her with a crown of turrets on her head. In



ROME.

Engraved for BELL'S NEW PANTHEON *by Grignion.*

London, Printed for J. Bell, British Library Strand, Feb.ry 10. 1790.

RELEASED
UNDER THE JOHN F. KENNEDY
ASSASSINATION RECORDS

all the figures I have seen of her she appears always with a helmet; but the other is so proper for all the deities of cities in general, that it is highly probable the artists represented Rome sometimes with it too, especially on some pacific occasion, or in any story that had more relation to the gown than to the sword. However that be, the appearance of this goddess is generally so martial, that it has made some of the most knowing antiquaries mistake the goddess Virtus for her, as Bellori, in particular, has done several times, in speaking of the most celebrated relievos in the Admiranda, and on the triumphal arches. The figure he calls Roma in these is dressed partly like an Amazon: one of her breasts is bare, her garments fall only to the knee; she has buskins half way up the leg, a helmet on her head, a sword or spear in one hand, and a globe in the other.—— This goddess, in the relievos I am speaking of, is generally either going out with their emperors on some expedition or other, or bringing them home in triumph: I should, therefore, rather think, that it is the goddess Virtus than the goddess Roma; and, indeed, her dress agrees much better to the former than to the latter: Rome is generally represented sitting, this appears always standing; Rome is dressed to the feet, this short, and in the Amazonian way; Rome is still and imperial; this, like Virtus, always in action, and dressed fit for it."

ROMULUS, the founder and first king of Rome, was brother of Remus, both sons of Rhea Sylvia, daughter of Numitor, king of Alba. The latter being dethroned by his brother Amulius, his daughter Rhea Sylvia, whom some call Ilia, was placed among the vestal virgins by her uncle, to prevent her having any children.— However, not long after, Sylvia, contrary to the established laws of the vestals, was discovered to be pregnant, and would have suffered the most cruel punishment, had not Antho, daughter of Amulius, interceded with her father for her. Pretending that she had conceived by the god Mars, Sylvia brought forth Romulus and Remus, whom Amulius caused to be exposed under a tree on the banks of the Tyber, where, being found by Faustulus the king's shepherd, he took them up, and carried them to his wife Laurentia, who having been formerly a prostitute, was called Lupa, or a she-wolf, which gave occasion to the fable of these two infants being suckled by a wolf. Romulus and Remus, when grown to maturity, assembled together with their companions, the disaffected citizens, and killing Amulius, restored to Numitor the kingdom of Alba. Romulus soon after commenced the city of Rome, about 752 years before the Christian era; but a quarrel arising betwixt the two brothers relative to its site, Remus was killed in the fray. and some report by Romulus himself; others, that he fell by the hands of Celer, one of his brother's adherents. It is related, that Romulus was so affected at the death of his brother, as to meditate violence on himself, but was over powered. This new city he made an asylum for strangers; and as his subjects were in want of women, he celebrated games, which bringing the Sabines and other nations to the spot, their virgins were seized and carried by the Romans to their houses. Irritated at the outrage, the Sabines attempted a forceable rescue, but at the interpostion of the outraged females, were soon induced to agree to a peace. Romulus afterwards established a senate, enacted wholesome laws, and during a tempest disappeared, whilst reviewing his army near the marsh of Caprea. He is supposed to have been killed by lightning, or murdered by the Senators, who began to dread his authority, about 715 years before the Christian era. Rome took its name from her founder, after whose death one Proclus declared to the Senate, that Romulus had appeared to him as he was travelling, bidding him tell the Romans that he was called back to heaven, whence he had come, and that he would be always assistant to them under the name of the god Quirinus. Proclus added, that the apparition was in glittering armour, and that his stature was taller and exceeded that of a mortal. The people, transported with joy, engaged in devotion to this new divinity, offered him sacrifices, instituted a festival to his honour, called Quirinalia, and appointed the Flamen Quirinalis to preside over his worship. "Romulus, the son of Mars," says Mr. Spence, "is sometimes represented so like his father, that it is difficult enough to distinguish

their figures asunder. I have often thought, in particular, that several of the figures called Mars Gradivus, with a trophy on the shoulder, may really belong rather to Romulus, the inventor of trophies among the Romans. He appears like Mars Gradivus, with his spear in one hand, and holding the trophy on his shoulder with the other. The poets speak of his shaking his arms on his shoulder, call him Armifer, and say he carries the glory of his father Mars in the divine air of his countenance. It is easy to see how Romulus came to be placed in this high class of heroes by the Romans: they could not, they thought, pay too much honour to their founder; they therefore made him the son of a god, and of that god in particular who must have been one of the most respected among them in the first military ages of their state. Their best authors, however, do not treat this as a firm article of their creed; and, indeed, it seems to have made a part in their vulgar religion only, and not in the religion of the wise. The whole story of Romulus's divine birth is represented on a relievo at the villa Mellini in Rome; it is divided into four compartments: the first shews you Mars going to Rhea Sylvia, who lies asleep by the river Tiber: in the second she is sitting with her twins in her lap: Amulius seems to be charging her with the infamy of the fact she has committed, and she is looking up to heaven as justifying her innocence: the third is, the exposing of the two infants on the bank of the Tiber; and the fourth represents their being cherished by the wolf, and the surprise of the honest shepherd Faustulus on finding them in that strange situation. The work of this relievo is but indifferent, and is thought by some to be of Aurelian's time; however, most of the points in it are to be met with in other works of the better ages. The descent of Mars to Rhea is not uncommon, and the infants Romulus and Remus suckled by the wolf is very common: you meet with it on medals and gems as well as in statues and relievos; in some of which you see the wolf in the same attitude that Virgil gives her in his description of this affair, which, by the way, might be given as one instance out of many of Virgil's borrowing strokes from the Roman poets of the first age, and which he did, perhaps, much more frequently than is commonly imagined. This story of Romulus's being received into heaven is well known from the Roman historians. Their poets say, that he was carried thither in the chariot of Mars; and I doubt not but this his assumption was a common subject for paintings of old, though we have none such now remaining. The figures of Romulus, as deified, were of a more august appearance: he was then clad in the trabea, a robe of state, which implied an ecclesiastical dignity as well as a secular, and in consequence of the former character, sometimes held his lituus, or staff of augury, in his hand. This latter mark usually attends the heads of Julius Caesar in the old gems and medals, and when we find it so placed, seems to mean that he was high priest and king, by the same right as Romulus was. All these particulars relating to the appearance of Romulus as deified, I ground solely on the poets, for I have never seen any figure of Romulus under this character that I remember, though there may perhaps be some which may have escaped my observation."

ROMUS, a son of Aemathion.

ROMUS, a son of Aeneas by Lavinia, whom some suppose the founder of Rome.

ROTONDA. See *Temple of the Pantheon*.

RUBIGALIA, OR ROBIGALIA, a festival celebrated by the Romans in honour of the god Robigus, or the goddess Robigo, to induce these deities to preserve the corn from blasting and mildews. The Robigalia were instituted by Numa in the eleventh year of his reign, and holden on the 7th of the calends of May, which is our 25th of April, being the time when the blight or mildew, called by the Latins Rubigo, used to attack the corn. Varro fixes it to the time when the sun enters the 16th degree of Taurus. Indeed, the true time seems rather to have been on the eighteenth day before the equinox; and the true reason, because then Canicula, or the Little Dog, sets, which is esteemed a malific constellation: hence they sacrificed a dog to Robigo; Ovid says, the entrails of a dog, and those of a sheep; Columella, a sucking puppy. Festus insinuates, that the victim must have been red.

RUBIGO, RUBIGUS. See *Rubigalia.*

RUMINA, a tutelar deity of infants, that nourished them whilst at the breast.

RUMINUS, a title of Jupiter, from his giving nourishment to all creatures.

RUNCINA, an inferior rural deity, the goddess of weeding, and invoked when fields required to be weeded.

RUNCUS. See *Purpureus.*

RURAL GODS AND GODDESSES. See *Deities Rural and of the Woods.*

RUSINA, an inferior deity, that presided over rural concerns.

RUTREM. See *Vixna.*

S

SABAZIA, a Greek festival, dedicated either to Jupiter Sabazius, or to Bacchus, surnamed Sabazius, from the Sabae, a people of Thrace. The Sabazia were nocturnal mysteries, in which all the initiated had a golden serpent put into their bosoms, which dropped out at the lower part of their garments, in memory of Jupiter's access to Proserpine in the form of a serpent. It is probable this festival was not originally instituted by the Greeks, but derived to them from the Thracians, among whom, according to Suidas, σαβαζειν was the same as ευαζειν, that is, to *shout*, ευοι, as was usual in the festivals of Bacchus.

SABAZIUS, a surname both of Jupiter and of Bacchus.

SACAEA, an ancient festival of the Persians and Babylonians, so called from a people of Scythia, named Sacae. Strabo gives the following account of the origin of this festival: The Sacae, says he, were a nation of Scythians, inhabiting near the Caspian sea, who often made incursions into Persia, and at last possessed themselves of Bactriana, and the greatest part of Armenia. One day when they were celebrating a feast, the Persian emperor on a sudden attacked, and entirely defeated them. After this victory, the Persians covered over with earth a large stone in the middle of the field, and raised a kind of mountain upon it, which they surrounded with a wall; and having built there a temple, dedicated it to the goddess Anaitis, and the gods Amanus and Anaudatus, divinities of Persia; they established a festival also called Sacaea, in memory of their victory over the Sacaea. Some, according to the same historian, ascribe this victory to the great Cyrus, as related under the article *Anaitis*. This festival continued five days, during which, the masters and their slaves exchanged conditions, as was practised in the Roman Saturnalia. One of the ceremonies of the Sacaea consisted in chusing a prisoner condemned to death, and allowing him all the pleasures and gratifications he could wish before he was carried to execution.

SACRATOR, a leader mentioned in the Aeneid.

SACRED GAMES. The four sacred games of Greece were, the Isthmian, Nemean, Olympic, and Pythian, which see.

SACRED GROVES. Besides temples, chapels, altars, &c. the Pagans had other places devoted to the service of the gods; these were the sacred groves, the institution of which is so ancient, that they are thought to have preceded temples, or even altars. As Lucus among the Romans was the common name of such groves, Servius thinks they applied it, from the light set up to render the rites of them conspicuous; for whether, as was probably at first the case, they chose for their purpose natural woods, or else planted appropriately, as afterwards, their groves were always gloomy, and impenetrable to the beams of the sun. It was in these dark retreats, which imparted to the mind their impending horror, that the first mysteries of Paganism were practised. In such were held the assemblies of our ancient Druids, who, from the oaken groves they frequented, obtained this name. The use of these hallowed glooms, for the celebration of mysteries, was not only of the highest antiquity, but of all others, perhaps, the most universal. At first these groves, without temple or altar, were no more than simple retreats from the sight of the profane, or, such as were not devoted to the service of the gods: afterwards altars and temples were erected within them, or else temples and altars were encompassed by groves. Nor were these groves consecrated only to the gods in honour of whom these structures were reared, but were of themselves sanctuaries to such criminals as sought their protection. As to the antiquity of groves, without adverting to Scripture, wo

learn from Pliny, that trees in old times served for the temples of the gods; Tacitus reports, that they were viewed in the same light by the ancient Germans; Q. Curtius, by the Indians; and almost all writers, by the Druids. The most probable reason for this practice results from the common opinion, that fear amongst the Heathens was their incentive to devotion; and therefore, lonely and darksome retreats overawing them with horror, induced them to imagine, that the divinity of the scene was present to their minds. As these groves were esteemed the peculiar residence of the Deity, they were hung with chaplets of flowers, and various other gifts.—Nor with these ideas is it strange, that the excision of groves should have been deemed such an inexpiable crime.

SACRIFICE, a solemn act of religious worship, which consists in the devoting or offering somewhat, animate or inanimate, on an altar, by the hands of a priest, to acknowledge dependence upon, or conciliate the favour of the deity. Sacrifices differ from oblations; as in a sacrifice there is a real destruction or change of the thing offered, whereas, an oblation is only a simple offering or gift, without any such change. This practice in some sense has been universal, for all religions have had their sacrifices; but in this instance we treat only of the Greeks and Romans. The origin of sacrifices is ascribed by Didymus, in his notes on Pindar, to Melissus, king of Crete; by others, to Phoroneus and Merops; and by some to Chiron the Centaur. The causes and occasions of sacrifices seem to have been four: Either vows or free-will offerings, such as those promised to the gods before, and paid after a victory, as also the first fruits offered by husbandmen after harvest; or, 2. Propitiatory offerings, to avert the anger of some offended deity; or, 3. Propitiatory sacrifices for success in any enterprise; or lastly, such as were imposed or commanded by an oracle or a prophet.

Enquiring in what these sacrifices consisted, we find, that in the more ancient times they were neither living creatures, nor any thing costly and magnificent; no myrrh, frankincense, nor other perfumes; but, instead of them, herbs and plants, plucked up by the roots, and burnt before the gods with their leaves and their fruits. For many ages the Athenian offerings consisted only of the produce of the earth; but no sooner did men leave a vegetable diet, and betake themselves to animal, than they began also to change their sacrifices; it being always usual for their own feasts and the feasts of the gods, for such they thought their sacrifices, to consist of the same materials. This seems to have been the origin of sacrificing animals. The solemn sacrifices consisted of these three parts, *Libation*, *Incensing*, and the *Victim*; but in the less important affairs of life, the favour and protection of the gods was sought by libations of wine, or offerings of incense. The chief part, however, of the sacrifice, was the victim. This was required to be whole, perfect and sound in all its members, without spot or blemish; for which reason it was customary to cull out of the flocks the goodliest of all the cattle, and to put certain marks upon them, whereby they might be distinguished from the rest. As to the animals offered in sacrifice, they differed according to the deities to whom, and the persons by whom they were to be offered. A shepherd would sacrifice a sheep, a neatherd an ox, a goatherd a goat, and so, according to their several employments. To the infernal deities black victims were offered; to the celestial gods, white; to the barren, such as were barren; to the fruitful, those which were pregnant; to the gods, male victims; and to the goddesses, female. They also made choice of animals according to the disposition of the deity to whom they were devoted. Mars was thought to be pleased with the warlike and ferocious, as the bull; the sow, as destructive to seed-corn, was sacrificed to Ceres; and the goat, for browzing upon the vine, to Bacchus. Some animals were more acceptable at one age than another; such was the yearling heifer, a stranger to the yoke, which Diomedes promised to Minerva. Almost the only animal prohibited in early times was the ploughing and labouring ox, he being assistant in tilling the ground, and, as it were, the fellow-labourer of man; but, in after ages, they were used in feasts, and then it was no wonder if they fell before

the gods. Instances of human sacrifices were common in most of the barbarous nations, though not so frequent in Greece and civilized countries; yet examples of this kind occur in their history. Aristomenes, the Messenian, sacrificed three hundred men, among whom was Theopompus, one of the kings of Sparta, to Jupiter of Ithome; Themistocles, in order to procure the assistance of the gods against the Persians, sacrificed some captives of that nation. Bacchus had an altar in Arcadia, upon which young damsels were beaten to death with rods; Achilles, in Homer, butchered twelve Trojan captives at the funeral of Patroclus; his son Pyrrhus sacrificed Polyxena on his father's tomb. Even Aeneas, whom Virgil celebrates for his piety, (though not indeed a Greek) is an example of the same practice, he having sacrificed the four sons of Sulmo to the shade of Pallas. Such sacrifices were frequently offered to the Manes and Infernal Gods.

In respect to the preparatory rites, and appendages at the time of immolation, it was required that he who would perform a solemn sacrifice should purify himself certain days before, during which he was to abstain from all carnal indulgence. So strictly for the most part was this requisite enjoined, that the priestesses of Bacchus at Athens were obliged solemnly to swear, that they were duly purified, and had contracted no pollution by cohabiting with any one. Some, however, made this not an essential; for Theano, an Athenian priestess, being asked when it might be lawful for a woman to go from the company of a man to sacrifice, answered: "From your husband, at any time; from a stranger, never." Every person who came to the solemn sacrifices was purified by water; to which end, at the entrance of temples, a vessel was placed full of holy-water, (in which sometimes a laurel branch was put) for the priest to sprinkle every one that entered; and such a crime was the omission of this aspersion accounted, that a man, named Asterius, is said to have been thunder-struck for approaching the altar of Jupiter without it. Whoever had committed any notorious crime, as murder, incest, or adultery, was forbidden, till purified, to attend on these rites. The same injunction was imposed on those who returned from obtaining a conquest. Before the ceremonies commenced, the public crier, with a loud voice, commanded the profane and unqualified to depart. The habits of the priests who were to do sacrifice varied according to their respective divinities. They who sacrificed to the celestial gods were usually clothed in purple; to the infernal, in black; and to Ceres, in white. At Sparta their habits were neither costly nor splendid, and they prayed and sacrificed with naked feet. On their heads they had crowns composed from the leaves of the tree held sacred to the god: thus, in the sacrifices of Apollo, the garland was of laurel; in those of Hercules, poplar; and so of the rest. Besides this crown, the priest sometimes wore a sacred infula, mitre, or fillet, from which on each side hung a ribband. These infulae, generally of wool, were not only worn by the priests, but put upon the horns of the victim, and sometimes surrounded the altar. As the infula and ribbands adorned the head of the victim, so garlands were wreathed on the neck; and on extraordinary occasions, its horns were spread over with gold. The time of sacrificing varied with the temper of the gods to whom they were performed: to the celestial gods they sacrificed at sun rising, or, at least, in open day; but to the manes and infernal gods, who were thought to hate light, they paid their devotions at sun-set, or at midnight.

All things being prepared, the victim, if a sheep, or of the smaller animals, was driven loose to the altar, but the larger sacrifices were led by the horns; sometimes by a rope, but then it was long and loose, lest the victim should seem to approach by constraint; sometimes certain persons were appointed to fetch the sacrifice, with musical instruments and other solemnities, yet, this was seldom practised, but at the larger sacrifices, especially Hecatombs. The victims being brought, they stood round the altar, and the priest turning to the right, went round and sprinkled each with meal and consecrated water: he besprinkled likewise all who were present. This done, the crier demanded with a loud voice, *Who is here?* to which the people replied, *Many and good.*——

After this they prayed, the priest having first exhorted them to join with him, by the form, *Let us pray.* They usually prayed, that the gods would vouchsafe to accept their offerings, and send them health and happiness, to which general formula they added a petition for whatever particular favour they desired. Prayer being ended, the priest examined all the members of the victim, to see if it had any blemish or external defect; and also, whether it were sound within. This was done by placing food before it, (as barley-meal before bulls, vetches before goats) which, on refusing, they were judged to be unsound. Goats also were besprinkled with cold water, which, if they endured without shrinking, they were thought indisposed. Trial was next made, whether the animal were willing to be offered to the gods, by drawing a knife from the forehead to the tail, at which, if the victim struggled, it was rejected, as not being acceptable; but if it stood quiet at the altar, the gods were deemed pleased: but a bare non-resistance was not enough, unless by a nod it seemed to consent, which, to procure, they poured water or barley in its ears. Prayers immediately followed, after which, the priest taking a cup of wine, and having tasted it himself, presented it to all present, and poured the remainder between the horns of the victim. Frankincense and other perfumes, taken from the censer with three fingers, were next thrown upon the altar, and, according to some, on the forehead of the victim. The beast was then killed by the priest, or the crier, or sometimes the most honourable person present, by either knocking it down, or cutting its throat. If the sacrifice were in honour of the celestial gods, the throat was turned up towards heaven; but if they sacrificed to the heroes, or infernal gods, the victim was killed with its throat downward. If by accident the beast evaded the stroke, leaped up after it, bellowed, fell not prone on the ground, kicked after the fall, stamped, or was restless, as though it expired with pain, if it bled not freely, and were long in dying, it was thought an unacceptable offering; these all being reckoned unfortunate omens, as their contraries were judged the reverse. The victim was flead by the inferior officers, who also kindled the wood, whilst the priest or soothsayer with a long knife, turned over the bowels to make predictions from them; for it was not lawful to touch them with his hands. The blood reserved in a vessel, was offered on the altar to the celestial gods. If the sacrifice belonged to the sea-gods, it was poured into salt water; but if the scene were the shore, the victim was not slaughtered over the Σφαγειον, but over the water, into which also it sometimes was thrown. In the sacrifices of the infernal gods the beast was either slain over a ditch, or the blood poured out of the Σφαγειον into it.—This was followed by an effusion of wine, together with frankincense, upon the fire, to increase the flame; the sacrifice in primitive times being then laid upon the altar, was burnt whole, and thence called an Holocaust. In after ages only part was consumed, and the remainder reserved to the sacrificers. The parts belonging to the gods were the thighs: these were covered with fat, to the end they might consume at once in a flame, and were burnt in honour of the god; for unless they were wholly consumed, it was judged that the victim was not accepted! On these members were cast small pieces of flesh, cut from every part of the beast, as first fruits of the whole. Casaubon relates that the entrails were sometimes offered, but in this he contradicts Eustathius, who informs us that these were divided among those who were present; and Homer, in the descriptions of his sacrifices, mentions that the people feasted upon them. Whilst the sacrifice was burning, the priest, and the donor of the victim jointly prayed, with their hands on the altar. During the time of sacrificing, musical instruments were sometime played on, especially, if the solemnity concerned the aerial powers; for they were thought to delight in music and songs. It was customary on some occasions to dance round the altar, singing sacred hymns in honour of the gods. The sacrifice being ended the priest took his share, consisting of the skin and the feet. At Athens a tenth part of the crifice was due to the magistrates called Πρυτανεις. At Sparta the kings had the first share in all public sacrifices, and the skins of the victims. It was also usual to carry home

some part of the offering for the sake of good luck. The ceremonial being finished, especially if they received any propitious omen, or token of divine favour, they made a feast, for which purpose there were tables provided in all their temples. Athenaeus tells us that the ancients never indulged themselves with any dainties, nor drank any quantity of wine but on such occasions, when they thought by their excess to honour their gods. During the whole of their banquet, the praises of the god were sung, to whom the sacrifice had been made. This banquet, in some places, according to Athenaeus was to end before sun-set, and not in any place to exceed a limited time. After the feast, the votaries returned to the altar, and offered a libation to Jupiter Teleios, or the perfect. The same author reports that the primitive Greeks at the end of the feast were used to offer the tongues of the victims, together with a libation of wine, to Mercury, which they did either by way of expiation for any indecency uttered, or as an appeal to the god as witness of their discourse, which ought never to be after divulged. They were offered to Mercury, because he was the god of Eloquence, and was supposed to delight on that account in the tongue. After having returned thanks to the god for the honour and advantage of sharing with him in the victim, the assembly was dismissed by the crier, in this form, Λαων αφεσις. Such were the Grecian sacrifices, from which those of the Romans differed but little. Among the latter, the priest, and sometimes the person who gave the victim, went before, in a white garment free from spots or figures; for Cicero says that white is the most acceptable colour to the gods. The beast to be sacrificed, if of the larger sort, was marked on the horns with gold; if of the smaller, it was crowned with the leaves of that tree which the respective deity most affected. Besides these, they had the infulae and vittae, a sort of white fillets, twined about their head. The priest prepared himself by continence during the preceding night, and by ablution; before the procession went a public crier, proclaiming *Hoc age*, to give the people notice to cease from their labour and attend the solemnity; then followed the musical performers, who between the intervals of playing, assisted the crier in admonishing the people. The priest on approaching the altar, said, *Far hence, ye profane!* which the Romans expressed by *Procul este profani*. The victim being arrived, the priest laid one hand upon the altar, and ushered in the solemnity with a prayer to all the gods, mentioning Janus and Vesta first and last, as if through them they had access to the rest: During this solemnity the strictest silence was observed; except that a piper played all the time that no unlucky noise might be heard. After his prayer the priest began the sacrifice, by throwing upon the head of the victim corn, frankincense, together with *mola*, that is bran or meal mixed with salt, laying on also cakes and fruit; (though these were not all used for every sacrifice) and this they called immolation. The priest then took wine, which having first tasted, and given to the by-standers, he poured it out, or sprinkled between the horns of the victim: this they termed Libatio. Some of the roughest hairs between the horns being then plucked off by the priest and thrown on the fire, as the *prima labimina*, he turned towards the east, drew a crooked line with his knife from the forehead of the beast to its tail, and then ordered the victim to be slain. The inferior officers having executed this part of their province, the carcase was opened, and after the Haruspex had performed his function, the beast was forthwith cut asunder. The parts most proper for the altar were then selected by the priest, and a public feast was made of the rest. It has been a question among the learned whence sacrifices had their origin, and how it came to pass that in all religions the shedding of blood should have been made an act of religion, and an atonement for sin? To this question no sufficient solution has appeared.

SACRIFICIA. See *Dies Festi.*

SAGARIS, a leader under Aeneas, killed by Turnus.

SAGES, a chief under Turnus.

SAKHAR, an infernal spirit or devil, according to the Jewish Talmud, who became possessed of Solomon's throne. The fable is as follows: Solomon having taken Sidon, and slain the

king of that city, brought away his daughter Jerada, who became his favourite; and because she ceased not to lament the loss of her father, he ordered the devils to make an image of him to console her; which being done, and placed in her chamber, she and her maids worshipped it morning and evening. Solomon informed of this idolatry by his vizier Asaf, broke the image, and having chastised the women, went out into the desert, where he wept, and made supplications to God, who thought it not fit that his negligence should pass without some correction. It was Solomon's custom, whilst he washed himself, to intrust his signet, on which his kingdom depended, with one of his concubines named Amina. One day, when this confidant had the ring in her custody, a devil named Sakhar came to her in the shape of the king, and receiving the ring from her, by virtue of it took possession of Solomon's throne, and made what alterations he pleased in the laws. Solomon, in the mean time, being changed in his outward appearance, and known to none of his subjects, was obliged to wander about, and beg alms for subsistence. At length, however, after the space of forty days, which was the time the image had been worshipped in his house, the devil flew away, and threw the signet into the sea. A fish which immediately swallowed it, being taken and given to Solomon, he found the ring in its belly. Having by this means recovered his kingdom, Solomon instantly seized Sakhar, and clogging his neck with a stone, threw him into the lake of Tiberias,

SALACIA, wife of Neptune, so named from salt water.

SALAMBO, the feasts Adonia sometimes so called.

SALAMINUS, one of the four Dactyli Idaei, according to Strabo. See *Dactyli Idaei.*

SALAMIS, daughter of Asopus by Methone, having attracted the attention of Neptune, was carried by him to an island in the Aegean, which afterwards was denominated from her, and there bore him a son, called Cenchreus.

SALII, priests of Mars, an order among the Romans instituted by Numa, to take care of the sacred bucklers called Ancylia. They had their name Salii, *a saliendo*, from leaping and dancing. They lived in a body, and composed a college consisting of twelve, a like number with that of the sacred bucklers which they preserved. The three seniors governed the rest, of whom the first had the name of *Praesul*, the second, of *Vates*, and the other of *Magister*. Tullus Hostilius afterwards added to the college twelve more Salii, in consequence of a vow he made in the battle with the Sabines; and therefore, for distinction sake, the twelve first were generally called *Salii Palatini*, from Mount Palatine, whence they began their processions; the other *Salii Collini*, or *Agonenses*, from Mount Quirinus, sometimes called Mons Agonalis, where they had a chapel on one of its highest ascents. In the month of March was their great feast, when they carried the Ancylia, their sacred charge, about the city. At this procession they were habited in a short scarlet cassock, having round them a broad belt clasped with brass buckles; on their head they wore a brazen helmet, and in their hands short swords. They also carried a sort of thin plates, worked into the shapes of men and women, which they called *ipsiles*, or *subsiles*, and *ipsulae*, and *subsulae*. In this manner they proceeded with a nimble motion, keeping just measures with their feet, and very pleasingly demonstrating great strength and agility by the various turnings and evolutions of their bodies, striking upon the Ancylia with their swords. As they passed, they sung a set of old verses called *Carmen Saliare*, composed by Numa, their founder. Their chief, the Praesul, led the band, and began the dance, the rest joining in his harmony and motions. Sextus Pompeius mentions Salian maids, *virgines Saliares*, hired for the purpose, and joined with the Salii. Alexander ab Alexandro has observed, that the entertainments of these priests upon their solemn festivals, were exceedingly costly and magnificent; with all the variety of music, garlands, perfumes, &c. and therefore Horace uses *dapes saliares* for delicious meats, as he does *pontificum coenae*, for great regalias! This priesthood was very august, and usually exercised by the chief persons of the empire: thus Appius Claudius, Scipio,

Africanus, and the emperor Titus, were of the college of the Salii. See *Ancyle*.

SALISUBSULUS, a name of Mars from dancing and leaping, because his temper is very unconstant, sometimes inclining to this side, and sometimes to that; unless the conjecture of Vossius be true, that Salisubsulus is a corruption of *Salii ipsulis*; the *ipsulae* being figures carried by the Salii in their processions; whence the name, and not from dancing or leaping.

SALIUS, a chief slain, in the Aeneid, by Nealces.

SALMACIS. See *Hermaphroditus*.

SALMONEUS, king of Elis, was son of Aeolus, (not he who was king of the winds, but another of the name) and Anarete. Not satisfied with an earthly crown, Salmoneus panted after divine honours; and, in order that the people might esteem him a god, built a brazen bridge over the city, and drove his chariot along it, imitating, by this noise, Jupiter's thunder; at the same time throwing flaming torches among the spectators below, to represent his lightning, by which many were killed. Jupiter, in resentment of this insolence, precipitated the ambitious mortal into hell, where, according to Virgil, Aeneas saw him.

SALUS. See *Health*.

SAMIA, a name of Juno, from the city Samos, where she was worshipped in a distinguished manner.

SAMUS, son of Ancaeus and Samia, and grandson of Neptune.

SANCTUARIES. See *Asyla*.

SANGARIS, OR SANGARIUS, a river god in Phrygia, and reputed father of Hecuba.

SANITAS, daughter of Aesculapius, the same with Hygeia. Some think her not his daughter but wife.

SARON, was looked upon as the particular god of the sailors; and the Greeks for that reason, gave him a name from an arm of the sea near Corinth, or the Saronic Gulf. This is what Aristides seems to intimate, when he says, "For they do not always dwell in the sea like Glaucus, Anthedon, and Saron." This Saron, as a divinity, is mentioned by no ancient author known to us, unless he be supposed the same with the Saron mentioned by Pausanias, who was king of Corinth. "Althepus," says this author, "succeeded Saron, the latter, as we are told, built a temple to Diana Saronis, in a place where the waters of the sea form a morass, accordingly they call it the Phoeboean Morass. This prince was passionately fond of hunting: one day in chase of a stag, he pursued it to the sea-coast, and the stag having thrown himself into the water, Saron plunged after him, and in the keenness of his pursuit was carried insensibly on till he found himself in the sea, where his strength being exhausted, and finding himself unable to struggle with the waves, was drowned. His body was brought to the sacred grove of Diana, near the morass, and buried in the court of her temple. This adventure was the cause of changing the name of the morass, which is now called the Saronic Morass." See *Saronia*.

SARONIA, a Grecian festival in honour of Diana Saronia, so named from Saro, or Saron, third king of Troezen, who built a temple, and instituted this festival in her honour. See *Saron*.

SARONIDAE. See *Druids*.

SARPEDON, son of Jupiter by Europa, the daughter of Agenor, after an unsuccessful contest with Minos, his brother, for the kingdom of Crete, withdrew from that island to Caria, there founded Miletus, and thence went to aid Priam, accompanied by Glaucus, in opposition to the Greeks. Having in various rencounters made great havock amongst them, he at last fell by the hand of Patroclus. Some, however, suppose, that Sarpedon, king of Lycia, and ally of Priam, was not the brother of Minos, but a son of Jupiter by Electra, or Laodamia, and brother of Argus; and also, that he was younger by a century than the son of Europa.

SARPEDON, a pirate, and son of Neptune, was killed by Hercules.

SARRITOR, SATOR, inferior rural deities; the gods of sowing and raking.

SATNIUS, son of Enops by Neis, a Trojan chieftain killed by Oilean Ajax.

SATURNALIA, feasts celebrated among the Romans in honour of Saturn. The Saturnalia were not only observed at Rome, but also in Greece, and were in reality much older than

Rome itself. Some ascribe their institution to the Pelasgi, who were cast upon the isle of Delos; others to Hercules, and others to Janus. Goropius Becanus makes Noah the author of them. That patriarch, he tells us, in the ark instituted a feast to be held in the tenth month, because in that month the tops of the mountains began to appear above the water; and this he makes the origin of the Saturnalia: but it is very probable the year then began in autumn, and, of consequence, December, the month in which the Saturnalia are said to have been celebrated, could not have been the tenth month. Vossius goes still higher, and will have it, that the Saturn in honour of whom this feast was instituted, was Adam. The origin of the Saturnalia among the Romans, as to time, is unknown, Macrobius assuring us they were celebrated in Italy before the building of Rome. Among this people, at first, only one day was kept; but the number was afterwards increased to three, four, five, and some say, seven days. They were celebrated in the month of December. M. Dacier observes, that the Saturnalia were not only celebrated in honour of Saturn, but also to preserve the remembrance of the Golden Age, when all the world was on a level. It was a point of religion not to begin any war, or execute any criminal, during this feast. Whilst the solemnity continued, slaves were reputed masters; they were served at table by their masters, and permitted to say any thing to them; mutual presents were sent and received; every thing run out into debauchery and dissoluteness, and nothing was heard or seen in the city of Rome, but noise, tumult, and the giddy disorders of a people wholly abandoned to joy and pleasure. Lucian thus introduces Saturn himself giving an account of the laws and customs of the Saturnalia. "During my whole reign, which lasts but for one week, no public business is to be done: there is nothing but drinking, singing, playing, creating imaginary kings, placing servants with their masters at table, &c. Of all trades, none but cooks and pastry-cooks shall follow their occupation; all exercises of body and mind shall be banished, excepting such as serve for recreation; and nothing shall be read or recited but what is suitable to the time and place: the rich and poor, masters and slaves, shall be equal: there shall be no disputes, reproaches, or injuries, and men shall not be allowed so much as to be angry. No account shall be kept of income or expence, nor any inventory taken of moveables or plate used at my feast. The rich shall take an account before-hand of such as they intend to treat or send presents to; and for that end shall lay aside the tenth part of their income. On the eve of the festival, having cleared the house of all pollution, and expelled pride, ambition, covetousness, in order to sacrifice to good humour, courtesy, and liberality, they shall send their presents by the hands of some trusty persons. When the master of the house treats his domestics, according to custom, his friends shall serve with him at table, and liberty shall be given them to jest, provided the raillery be neat, and that he who is rallied laughs first."

SATURNIA, an epithet of Juno, as the daughter of Saturn.

SATURNIUS, an epithet in common of Jupiter, Neptune, and Pluto, as sons of Saturn.

SATURNUS, SATURN, son of Coelus and Titaea, or Terra, married his sister Vesta, Ops, or Rhea. Vesta, with her other sisters, persuaded their mother to join them in a plot to exclude Titan, their elder brother, from his birth-right, and raise Saturn to his father's throne. Their design so far succeeded, that Titan was obliged to resign his claim, though on condition, that Saturn brought up no male children, and thus the succession might revert to the Titans again. Saturn, it is said, observed this covenant so faithfully, that he devoured, as soon as they were born, his legitimate sons. His punctuality, however, in this respect, was at last frustrated by the artifice of Vesta, who, being delivered of twins, Jupiter and Juno, presented the latter to her husband, and concealing the former, sent him to be nursed on Mount Ida in Crete, committing the care of him to the Curetes and Corybantes. Saturn, notwithstanding, detected the fraud, and insisted on having the child; but Vesta in the stead, delivered him a stone, which being swaddled like a child, he swallowed. This stone had the name of *The Potent Father*, and

received divine honours, as is related under the article *Abadir*. Titan having gained some knowledge of the trick, and finding the compact between him and his brother thus violated, had recourse to arms, and not only defeated Saturn, but having made him and Vesta his prisoners, confined them both in Tartarus. In the mean time Jupiter being grown up, raised an army of Cretans for his father's deliverance, and also engaged the Cecropians as auxiliaries; but, on their refusal to join him, after taking his money, he turned them all into apes. The god then marched against the Titans, and obtained a complete victory. From the blood of the vanquished, who fell in the conflict, proceeded serpents, scorpions, and all venomous reptiles. Having by this success freed his parents, Jupiter caused all the gods to swear fidelity to Saturn on an altar, which, on that account, has been raised to a constellation in the heavens. Jupiter having married Metis, daughter of Oceanus, she is said to have given Saturn a potion which caused him to bring up Neptune and Pluto, with the rest of the children he had formerly devoured: hence, it should seem, that of Saturn's sons Jupiter was youngest. This illustrious conduct of Jupiter, instead of meeting with the gratitude and affection it deserved, served but to rouse the jealousy of his father, whom an oracle had foretold, that his son should dethrone. Jupiter, therefore, being secretly apprized that measures were taken to destroy him, suffered his ambition to overpower his duty, and taking up arms, not only dethroned his father, but, by the advice of Prometheus, bound him in woollen fetters, and threw him into Tartarus, with Iapetus his uncle, there to suffer the same punishment of castration which he had inflicted on Coelus, his father. The manner in which Saturn escaped from his dungeon is not related; but he fled to Italy, where he was kindly received by Janus, then king of that country, who associated him in the government of it. Hence that part of the world obtained the name of *Saturnia Tellus*, and likewise, of *Latium*, from *lateo*, to *lie hid*, because here Saturn found a refuge in his distress. On this occasion money was coined with a ship on one side, to signify Saturn's arrival in Italy, and a Janus with a double head on the other, to denote his sharing the regal authority. The reign of Saturn was so mild and happy, that the poets have given it the name of the Golden Age, and have celebrated it with all the pomp of a splendid imagination. [See *Golden Age.*] Under this reign the people, who before wandered about like beasts, were reduced to civil society; laws were enacted, and the art of tilling and sowing the ground introduced; whence Varro tells us, that Saturn had his name *a Satu*, from *sowing*, as likewise his other name *Stercutius, a Stercore*, from his directing the people how to improve their land by manuring it with dung. The sickle which he used in reaping, being cast into Sicily, gave that island its ancient name of Drepanon, which, in Greek, signifies that instrument; and, indeed, Saturn's sickle may well be supposed to have been deposited in Sicily, from the abundance of corn produced in that island. Historians have given a very different picture of Saturn. Diodorus represents him as a tyrannical, covetous, and cruel prince, who reigned over Italy and Sicily, enlarged his dominions by conquest, oppressed his subjects by taxes, and kept them in awe by garrisons. Like the other deities Saturn was amorous, an instance of which is narrated under the article *Phyllyra*. This divinity, lest he alone might seem cruel in destroying his own children, is said to have been the first who instituted human sacrifices. Certain it is, that the Carthaginians offered young children to Saturn. Originally they sacrificed the offspring of the most eminent persons; but afterwards secretly brought up infants for the purpose. This people, being routed by Agathocles, in order to appease the anger of their god, whom they thought they had neglected, sacrificed two hundred of the sons of their nobility; and three hundred more, liable to be discovered, voluntarily surrendered themselves for the purpose. His statue was of brass, with hands extended, which no sooner received the person sacrificed, than he dropped into a deep fiery furnace. This cruel custom among the Carthaginians was the subject of an embassy to them from the Romans, who, though they much esteemed and honoured this god, yet could not approve

a practice so horrid, and therefore endeavoured to prevent its continuance. In the time of Tiberius, that prince crucified the priests of Saturn for offering infants at his altar. In short, all things belonging to this god had some mark of cruelty; as a planet, he is reputed dry, cold, malignant, and the cause of many evils. Among the Romans his priests were clothed in red; and some say, at his festivals, gladiators were employed to kill each other: at the Cronia, an Athenian festival in his honour, a condemned criminal was sacrificed to him. The feasts of this deity were celebrated with great solemnity among the Romans, as may be found in the article *Saturnalia*. The Romans kept in the temple of Saturn the Libri Elephanti, or rolls containing the names of the Roman citizens, and also, the public treasure; which custom they borrowed from the Egyptians, who, in the temple of Sudec or Chrone, deposited their genealogies of families, and the public money. Saturn's altars were always adorned with abundance of wax tapers, to show that he reduced men from the darkness of error to the light of truth, and the understanding of every beneficial art and science. He was usually represented as an old man, bare-headed and bald, with all the marks of infirmity in his eyes, countenance, and figure. In his right hand they sometimes placed a sickle or scythe; at others, a key, and a circumflexed serpent biting its tail, in his left. He sometimes was pictured with six wings, and feet of wool, to show how insensibly and swiftly time passes. The scythe denoted his cutting down and subverting all things, and the serpent the revolution of the year, *quod in sese volvitur annus*.—"I do not know that the Roman writers ever describe Saturn as driving a chariot," says Mr. Spence, "but what they say of his feet being usually in fetters may possibly have some relation to his planetary character, and to the slowness of his motion in the heavens, for he is longer in making his revolution than any other of the planets, and above three hundred times as long as any one of them. He is old and decrepid, as well as chained, and appears, in all respects, like one who must go on extremely slowly. Saturn was usually represented either with a pruning-hook or scythe in his hand: this relates to a piece of Roman history in their fabulous age: they pretended that Saturn, when he was dethroned by Jupiter, took refuge in Italy, and that he introduced several parts of agriculture there, particularly the art of pruning and managing their vines. Another character of Saturn among the ancients was, that of presiding over time, with which the name given him by the Greeks, (Kronos) more particularly agrees. It is on the account of this character of his that Cicero thinks he was represented in fetters. I take those figures, in particular, to relate to Saturn as the god of Time, in which he has wings to his shoulders, as well as shackles to his feet, which may signify both the swiftness and slowness of time; for Time has the same sort of contrariety in its character, and seems either swift or slow to each man, according to the agreeableness or disagreeableness of the ideas that his mind is employed about. Our modern painters seem to have borrowed their idea of Time from the ancient figures of Saturn; only, perhaps, they have turned his pruning-hook into a sithe, or the particular sort of sithe which he rests on into a common one." In his investigation of the sense of this fable, Macrobius inquires why Saturn was bound with fetters of wool; and adds, from the testimony of Apollodorus, that he broke those cords once a year, at the celebration of the Saturnalia; a circumstance, he understands, as alluding to the corn, which, being shut up in the earth, and detained by chains which are easily broken, springs forth, and annually arrives at maturity. Banier says, that the Greeks looked upon the places situated to the east as higher than those which lay westward; and hence concludes, that by Tartarus, or hell, they only meant Spain. As to the castration of Saturn, M. Le Clerc conjectures it to mean, that Jupiter had corrupted his father's council, and prevailed upon the most considerable persons of his court to desert him. Some learned men, and amongst them Vossius, derive the history of Saturn from that of Adam. Saturn, they say, was the father and king of the Golden Age, and the same may be said of Adam, during his abode in the terrestrial paradise: Adam, after he had sinned, hid him-

self from the sight of God; and Saturn, after he was dethroned, concealed himself in Italy. Saturn was the son of Coelus and Terra, that is, heaven and earth; and Adam was created by God out of the dust of the earth. Others, and some of the best writers, take Saturn to have been the same with Noah, who was the father of all mankind after the deluge, and the king of another Golden Age. But the principal resemblance between Noah and Saturn lies in their immediate posterity, each having three sons: Ham, by the Heathens called Jupiter Hammon, is said to have ascended to the possession of heaven, because he entered upon the hot places of Egypt and Libya, by them thought to have been upon the confines of it. Japhet had his lot in Europe and the islands, and therefore was afterwards stiled Neptune, or the god of the seas. Sem had the name of Pluto, or the god of hell affixed to him, because, among his posterity remained the true belief, that persons who departed this life should not die eternally, but, according to their actions here, would, in another life, receive their rewards or punishments. From this opinion, they were stiled by the Greeks *Athanatoi*, or the Immortal. Again, in the time of Noah, the whole earth spoke one language; and it is said that in Saturn's reign, there was but one language. Noah is called a Man of the Earth, and Saturn may be justly so stiled, having married Vesta or Tellus. Noah was the first planter of vineyards; thus the art of cultivating vines is attributed to Saturn. Noah preserved himself by virtue of a ship; so did Saturn, by his flight into Italy, in such a vessel. Jupiter castrated his father Saturn; so Ham saw his father's nakedness, *and told*, or *cut off*, for so it might in the Hebrew be read.——The above are the principal arguments adduced by the learned Bochart, to prove that Saturn and Noah were one, in which opinion he is joined by many learned men, though Selden imagines Moloch and Saturn to be the same: there are also authors who contend, that Saturn was the same with Nimrod, founder of the Babylonish empire. We shall close this article with the solution of the fable of Saturn offered by the Abbé le Pluche, which, like most other fables, he makes of Egyptian origin. "The annual meeting of the judges in that country," says this author, "was notified by an image with a long beard, and sithe: the first denoted the age and gravity of the magistrates; and the latter pointed out the season of their assembling, just before the first hay-making or harvest. This figure they called by the names of Sudec, "(from *Tsadic*, or *Sudec*, *justice*, or the *just*,) "Chrone" (from *Keron*, *splendour*, the name given to Moses on his descent from the Mount; hence, the Greek *Chronos*) "Chiun" (from *choen*, a *priest*, is derived *keunah*, or the sacerdotal office); and Saterin, (from *seter*, a *judge*, is the plural *seterim*, or the *judges*); and in company with it always exposed another statue representing Isis, with several breasts, and surrounded with the heads of animals, which they called Rhea, (from *rahab*, to *feed*, comes Rehea, or Rhea, a nurse): as these images continued exposed till the beginning of the new solar year, or the return of Osiris, the Sun, so Saturn became regarded as the father of time. Upon other occasions, the Egyptians depicted him with eyes before and behind, some of them open, others asleep, and with four wings, two shut, and two expanded; which figure seems borrowed from the Cherubim of the Hebrews. The Greeks took these pictures in the literal sense, and turned into fabulous history what was only allegorical."

SATYRI, SATYRS, a sort of semi-gods who, with the Fauns and Sylvans, presided over groves and forests under the direction of Pan. The poets usually confound the Satyrs, Sylvans, Sileni, and Fauns. Nonnus makes the Satyrs the offspring of Mercury and a Doric nymph called Phthima, and gives us the names of several of them, as Paeminius, Thyasus, Hypsichorus, Oriastas, Apaeus, Phlegraeus, and Lycon. Memnon derives the Satyrs from Bacchus and the Naiad Nicaea. That they were sons of Saturn or Faunus is not credited. Satyrs made part of the Dramatis Personae in the ancient Greek tragedies, which gave rise to the species of poetry called Satirical. There is a story that Euphemus, passing from Caria, to the utmost parts of the ocean, discovered many desert islands, and being forced by tempestuous weather to land upon one of them, called Satyrida, he found inhabitants covered

with yellow hair, having tails not much less than horses; that they did not speak, but ran directly to the women who were with him, and if not prevented would have laid violent hands upon them. We are likewise told, that in the expedition which Hanno the Carthaginian made to the parts of Lybia lying beyond Hercules' pillars, they came to a great bay called the Western Horn, in which was an island where they could find or see nothing by day-light but woods, and yet in the night they observed many fires, and heard an incredible and astonishing noise of drums and trumpets; whence they concluded that a number of Satyrs abode there. It is pretended there really were such monsters as the Pagans deified under the name of Satyrs; and one of them, it is said, was brought to Sylla, having been surprised in his sleep. Sylla ordered him to be interrogated by people of different countries, to know what language he spoke; but the Satyr only answered with cries not unlike those of goats and the neighing of horses. This monster had a human body, but the thighs, legs, and feet of a goat. If we may believe St. Jerom, St. Anthony met with a Satyr as he was crossing the deserts of Africa: this Satyr presented him with dates, and being asked by St. Anthony who he was? the monster civilly replied, "I am a mortal, and one of the inhabitants of the desert, whom the deluded Gentiles worship under the name of Satyrs: I come ambassador from our whole race, to intreat that you would pray for us to the common God, who we know is come to save the world, and whose sound is gone out into all lands." To the above stories may be added that of the Satyr which passed the Rubicon in presence of Caesar and his whole army. The reader will make his own reflections on forgeries like these. The Satyrs of the ancients were the ministers and attendants of Bacchus; and of a temperature so wanton and lascivious that it was very dangerous for a stray nymph to meet them. Their form was not the most inviting; for though their countenances were human, they had horns on their foreheads, crooked hands, rough and hairy bodies, feet and legs like a goat's, and tails which resembled a horse's. Mr. Spence says, "one of the chief characters of the Satyrs or Pans, for the Romans called them all by that name as well as their chief, is their lasciviousness, which is but too strongly expressed in the famous Satyr instructing a youth to play on the shepherd's reed in the Lodovisian Gardens, whose face only is represented, for a very obvious reason. The poets have an epithet for the Satyrs, Lascivi Satyri, which includes their characters in one word." The shepherds sacrificed to the Satyrs the firstlings of their flocks, but more especially of grapes and of apples; and they addressed to them songs in their forests by which they endeavoured to conciliate their favour. When Satyrs arrived at an advanced age they were called Sileni.

SAURUS, a famous robber of Elis, killed by Hercules.

SCAEA, one of the daughters of Danaus, and wife of Dayphron.

SCAMANDER, son of Corybas and Demodice, conducted a party of emigrants from Crete, and settling with them in Phrygia at the foot of mount Ida, introduced amongst them the worship of Cybele and the Corybantian dances. Not long after being deprived of his reason, he threw himself into the river Xanthus, which thence bore his name. Teucer, his son-in-law, is said to have succeeded him.

SCAMANDRIUS, son of Strophius, and a leader under Priam, fell by the hands of Menelaus.

SCEIRA, SCIRA, OR SCIROPHORIA, an anniversary solemnity at Athens, upon the 12th of the month Scirophorion, in honour of Minerva, or, as some say, of Ceres and Proserpine. The name is derived from Scirus, a town situated between Athens and Eleusis, where there was a temple dedicated to Minerva Sciras, so named from that place; or from one Scirus, an inhabitant of Eleusis, or from Sciron of Salamis, or from *skiros*, *chalk*, or *white plaster*, of which the statue dedicated to Minerva by Theseus, when he returned from Crete, was composed; or from *skiron*, an *umbrella*, which was at this time carried in procession by the priest of Erechtheus, or some of the sacred family of Butas, who, to distinguish them from others pretending to that

kindred, were called Ετεοβουταδαι that is, the *genuine offspring of Butas*. Those who ordered this procession made use of the skins of beasts sacrificed to Jupiter. There was at this solemnity a race called Οσχοφορια, because the young men who contended in it carried in their hands vine-branches full of grapes

SCENIC GAMES. See *Games Scenic*.

SCHEDIUS, son of Iphyton, in conjunction with Epistrophus, led the Phocaean troops in forty ships against Troy.

SCIERA, OR SCIERIA, a festival at Alea in Arcadia, in honour of Bacchus, whose image was exposed under an umbrella, whence, it is probable, the name of this festival was derived. At this time the women were beaten with scourges, in the same manner with the Spartan boys at the altar of Diana Orthia, in obedience to the command of the Delphian oracle.

SCILLON HEORTE, the *festival of sea onions*. It was observed in Sicily, and the chief part of it consisted of a combat, in which youths beat one another with sea-onions. He who obtained the victory was rewarded by the gymnasiarch with a bull.

SCINIS, a barbarous robber, who bound men to the branches of trees forcibly brought together, and by suddenly losening the restriction, dismembered at once the victims of his cruelty.

SCIRA. See *Sceira*.

SCIRAS, a surname of Minerva.

SCIRON, a notorious robber, stiled son of Neptune by Ovid, infested the roads between Megara and Corinth, was slain by Theseus, and thrown down a precipice; he being accustomed to treat in that manner such as fell into his hands. Some report, that he used, out of insolence, to stretch forth his feet to strangers, commanding them to wash them, and while they were so employed, with a kick tossed them from the rock he sate upon into the sea. The writers of Megara, in contradiction to the received opinion, contend, that Sciron was neither a robber, nor a man of an abusive or insolent character, but a punisher of all such, and a friend to all good men; upon which Simonides emphatically observes, that *this is fighting with all antiquity*. Ovid says, the dead body of Sciron, after being tossed about by the waves, was at last stuck on a ledge of rocks, which, after his name, was called Scironides.

SCIROPHORIA. See *Sceira*.

SCOTOPITES. See *Amazons*.

SCYLLA, daughter of Phorcus, or Phorcys, by his sister Ceto, was sister of Thoosa, mother of the Cyclops by Polyphemus, and of the Phorcydas and Gorgons. Homer, however, calls her mother Crateis. Glaucus, being passionately fond of Scylla, after vainly endeavouring to gain her affections, applied to Circe, and besought her, by her art, to inspire the disdainful virgin with the same pangs he endured. On this, Circe disclosed to him her passion, but Glaucus remaining inexorable, the inchantress vowed revenge, and by her magic charms so infected the fountain in which Scylla bathed, that, on entering it, her lower parts were turned into dogs; at which the nymph, terrified at herself, plunged into the sea, and there was changed to a rock, notorious for the shipwrecks it occasioned. Authors are disagreed as to Scylla's form; some say she retained her beauty from the neck downwards, but had six dog's heads; others maintain, that her upper parts continued entire, but that she had below the body of a wolf, and the tail of a serpent. The rock, named Scylla, lies between Italy and Sicily, and the noise of the waves beating on it is supposed to have occasioned the fable of the barking of dogs, and howling of wolves, ascribed to the imaginary monster. This Scylla is often confounded with Scylla, daughter of *Nysus*, whose story is related under that name; and whom Mr. Spence in this manner describes: "The upper part of her figure is like a woman; but it goes off in two fish tails, between which are three dogs: this is the famous Scylla, who is, most generally, said to have been turned into a rock, for her perfidiousness to *her father Nysus*."

SCYLLA, (turned into a lark). See *Nysus*.

SCYTHA, OR SCYTHES, son of Hercules, by a woman who was half a snake, and whom some authors call Echidne, gave name to that extensive tract of land, denominated Scythia. Pliny makes him son of Jupiter. See *Echidne*.

SCYTHON, a man, who, according to Ovid, became a woman.

Plate 6th.



Engraved for BELL'S NEW PANTHEON *by Grignion.*

London, Printed for John Bell, British Library, Strand, May 29th 1789.

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SEA. Antiquity lets us know little or nothing concerning the worship of the ocean. Justin has spoken of it most distinctly; he tells us that Alexander, upon his return to his ships, poured out libations to the ocean, praying he would grant him a happy return into his own country. Aristeus coming in quest of his mother to the grottos of the river Peneus, that nymph having learned his errand, offered a sacrifice to the Sea, the author of all beings. She poured the libation three times, says Virgil, upon the live coals of the altar, and three times a sparkling flame rose up from the sacred fire, and mounted as high as the roof. We know that the horse and bull were the common sacrifices to Neptune; it is needless to quote examples to prove it; history abounds with the fact: but the sacrifices which were offered to the sea were of a different nature. We learn from Homer, that when the sea was troubled, they offered a black bull; but when calm, a hog and a lamb. It was the practice, in this kind of sacrifice, to receive in a patera the blood of the victim, which was afterwards poured into the sea by way of libation. When the sacrifice was offered upon the sea itself, the blood of the victim was let flow into it, and into it also the entrails were thrown. Such was the sacrifice to the sea of Scipio Africanus, when he was departing for Africa. Sometimes to this rite was added a libation of wine, and an offering of fruits, as we learn from Virgil. Thus we see it represented on the pillar of Trajan, where he appears with a patera in his hand to perform a libation to the sea. It is certain, says Cicero, De Natura Deorum, that our captains are wont to sacrifice to the waves before they embark.

SEA GODS. See *Water Deities.*

SEASONS. See *Anni.*

SEBETHEIS. Se *Oebalus.*

SECULAR GAMES. See *Games Secular.*

SECURITAS, SECURITY, in some figures rests her head upon her hand, sitting in an easy and careless posture. "I believe," says Mr. Spence, "she was sometimes represented too, as leaning against a column, an attribute of this goddess which Horace seems to allude to, though neither he nor I believe any of the Roman poets, describe the goddess herself."

SEGETIA, SEIA, an inferior rural deity, called Seia, because she took care of the seed whilst it lay buried in the earth; and Segetia, because she took care of the blade as soon as it appeared above the ground.

SEISACHTHEIA, that is, *a shaking off the burden*, a public sacrifice at Athens in memory of Solon's ordinance, by which the debts of the poor were either entirely remitted, or, at least the interest on them lessened, and the creditors hindered from seizing their persons, as had been customary before that time.

SELEMNUS, a beautiful shepherd of Achaia, with whom the nymph Argyra fell so deeply in love, that she came from the bottom of the sea to enjoy his society; but years having withered the flower of his beauty, the nymph ceased to visit him. Selemnus died of grief, and was metamorphosed by Venus into the river of his name. This change, however, not curing his passion, the goddess was again obliged to interpose, and granted him the favour of forgetting the nymph. It is said, that from that period the river Selemnus possessed the virtue of enabling those of either sex, who bathed in it, no longer to remember the objects of their passion. Pausanias remarks, that if the water of this river had really the effect, it was of more value than gold.

SELENE, daughter of Hyperion and Theia, and sister of Helios. See *Theia.*

SELLI, an appellation given to those who first delivered oracles at Dodona. These, according to Strabo and Eustathius, were men, and the name Selli is said to have come from Sellae, a town in Epirus, or from the river called by Homer, Selleis. See *Oracle of Jupiter at Dodona.*

SEMELE, wife of Cadmus, king of Thebes, and mother of Bacchus. See *Bacchus.*

SEMELE, a Grecian festival mentioned by Hesychius, and observed probably in honour of Semele, mother of Bacchus.

SEMENTINAE FERIAE, annual feasts among the Romans, to obtain of the gods a plentiful harvest. They were celebrated in the temple of Tellus or the Earth, where solemn sacrifices were offered to Tellus and Ceres. Macrobius observes, that they were moveable

feasts, but the time of their celebration was about seed time, usually in the month of January. They had their name from *semen*, seed.

SEMIRAMIS, queen of Ninus, king of the Assyrians, succeeded her husband as regent during the minority of her son Ninias. It is said, that fearing lest so great a people would not submit to be ruled by a woman and child, she took no notice of her husband's death, but pretended herself to be he till her son was of age. Semiramis reigned forty-two years, during which time she subdued most part of Asia, built many cities, of which Babylon was chief, the walls and gardens of which curbed the swellings of the Euphrates, and were esteemed among the wonders of the world. It is said she tarnished the glory of her great actions by her lewdness, and falling from a noble passion to sensual lust, solicited her son Ninias to commit incest with her, upon which the prince caused her to be put to death, about 1200 years before the Christian era. Others report, that Semiramis laid the foundations of the kingdom of Babylon some years before the Trojan war; but there is nothing certain either with respect to the history of Semiramis, or the time in which she lived. Semiramis is said to have been daughter of the Phoenician goddess Derceto or Dercetis.

SEMITALES, among the Romans, a name given to the gods who were protectors of the roads.

SEMONES, gods of a middle nature, between the celestial and terrestrial. See *Dii Minuti*.

SEMOSANCTUS, one of the Roman gods, *indigetes*, or natives.

SENECTUS, OLD AGE, an imaginary deity, supposed to preside over the decline of life.—The Gaditani, a people of Spain, erected an altar to this god. Virgil places Old Age in the entrance of hell, in company with Sorrow, Care, Diseases, &c.

SENNACHAI. See *Druids*.

SENSE. See *Mens*.

SENTA, the same with Bona Dea, which see.

SENTIA, the tutelar deity of infants. She was worshipped, that children might imbibe just and honourable sentiments.

SEPTENTRIO, the Genius of the North wind. He resembles Corus, the North-west wind, in his age and dress, being elderly, and with a beard, but wants the vase of water, which Corus has. Septentrio is so much effected with the cold, that he holds up his mantle close to his eyes, to defend himself from the violence of it.

SEPTERION, a Delphian festival, celebrated every ninth year, in memory of Apollo's victory over Python. The chief part of the solemnity was a representation of Python pursued by Apollo.

SERAPIS, an Egyptian god. The most probable account of the origin of the worship paid to Serapis by that people is as follows. A little before the death of Ptolemy Soter, whilst that prince was busied in fortifying and adorning the city of Alexandria, there appeared to him in a vision a young man of great beauty, who commanded him to send to Pontus, and fetch thence his image to Alexandria, promising that a compliance with his request would make the city famous and happy. The king having upon this consulted Timotheus an Athenian, then at Alexandria, was informed by him, that in Pontus, was a city called Sinope, near which was a temple of Jupiter, where was the image of that god, and another of a woman standing nigh him, which was taken to be Proserpine; on this, Ptolemy sent Ambassadors to the king of Sinope to demand the image; who being ordered in their way to consult Apollo at Delphi, were commanded by the oracle to bring away the father, but to leave the daughter. These ambassadors could not obtain the object of their message; nor were others sent after them yet more successful; till the people of Sinope, grievously afflicted with a famine, were content, upon Ptolemy's relieving them with a fleet of corn, to part with the image of their god. Thus the image was brought to Alexandria, and set up in one of the suburbs of the city called Rhaeotis, where it was worshipped by the name of Serapis; which was the first time this deity was either worshipped or known in Egypt, Many learned men, however, carry the origin of this Egyptian divinity much higher. Some of the ancients, as Julius Firmicus, Ruffinus, and others, fancied that Serapis was no other than the patriarch

Joseph; but all the reason they give for this opinion is, that this god was usually represented by an image with a bushel on his head, which they think denoted the bushel wherewith Joseph measured out corn to the Egyptians in the time of their famine; but it might as well signify the corn with which Ptolemy purchased this deity of the Sinopeans. Vossius will have Serapis to be the same as Apis, another Egyptian deity, and pretends that Serapis is no other than Apis εν Σορω, *Apis in his coffin*; but the misfortune is, the Egyptians did not speak Greek, that language being first introduced among them by the Ptolemies: to which may be added that Herodotus, who is so large in his account of the Egyptian gods, makes no mention of Serapis. Even when his image was first set up in Alexandria, Nicoceron king of Cyprus sent to know what god he was, which he would not have done had he been a deity anciently worshipped by the Egyptians. As Serapis was now a god, so he brought in with him among the Egyptians a new way of worship; for till the time of the Ptolemies the Egyptians never offered any bloody sacrifices to their gods, but worshipped them only with prayers and frankincense; the tyranny, however, of these princes having forced upon them the worship of two foreign deities, Saturn and Serapis, this introduced the slaughter of bloody victims. They notwithstanding always continued so averse to this horrid practice, as not to allow any temple to either of these deities within the walls of their cities. Serapis, besides his temple at Alexandria, had another at Memphis. Though Serapis were an Egyptian deity, yet he was worshipped at Athens and Rome, at which last place he had a temple in common with Isis. His name was reckoned abominable by the Greeks, who esteemed all names composed of seven letters infamous. Eusebius calls Serapis the prince of devils. In his figures he is represented with a flasket or bushel on his head, and near him lay a crea ture with three heads, a dog's on the right side, a wolf's on the left, and a lion's in the middle; a snake with his folds encompassed them whose head hung down by the god's right hand, with which he bridled this terrible monster. There was besides, in almost all the temples where Serapis and Isis were worshipped, an image which pressed its lips with its finger; the meaning of which Varro says was, that no one should dare to say that these deities had been formerly mortals; and the laws inflicted death upon him who said that Serapis had once been a man.

SERESTES, a leader under Aeneas, mentioned by Virgil.

SERGESTUS, a chief mentioned in Virgil, as the founder of the Sergian family.

SERRANUS, a chief under Turnus, slain by Nisus.

SERVATOR, SOTER, *the saviour*, Jupiter so called among the Greeks, because he delivered them from the Medes.

SEVEN WISE MEN OF GREECE, were Thales of Miletus, Solon of Athens, Chilo of Lacedemon, Pittaeus of Mytilene, Bias of Priene, Cleobulus of Lindi, and Periander of Corinth,

THALES was born about 640 years before the Christian era. In order to improve himself in the knowledge of the sciences, he travelled into Egypt, where he discoursed with the priests and other learned men. Some say he married, others that he eluded the solicitations of his mother to marry, by telling her, when young, that it was too soon, and when old, that it was too late. He was the first among the Greeks who foretold eclipses of the sun, and made extraordinary discoveries in astronomy. He was founder of the Ionian sect of philosophers, who were thus called from his being born at Miletus, a city of Ionia. He maintained that water was the principle of which all the bodies in the universe are composed; that the world was the work of God, and that God sees the most secret thoughts in the heart of man. He said, that the most difficult thing in the world is to know ourselves; the most easy to advise others, and the most sweet to accomplish our desires; that in order to live well we ought to abstain from what we find fault with in others; that bodily felicity consists in health; and that of the mind, in knowledge: that the most ancient of beings is God, because he is uncreated: that nothing is more beautiful than the world, because it

is the work of God; nothing more extensive than space, quicker than spirit, stronger than necessity, wiser than time: that we ought never to say aught to any one that can be turned to our prejudice; and that we should live with our friends as with persons that may become our enemies. Diogenes Laertius reports, that Thales leaving his lodging with an old woman to contemplate the stars, fell into a ditch, on which the good woman cried, "How canst thou know what is doing in the heavens, when thou canst not perceive what lies at thy feet?" Thales went to see Croesus, who was marching with a powerful army into Cappadocia, and enabled him to pass the river Halys without making a bridge. He died soon after, about *545* years before the Christian era, aged above ninety. He composed several treatises, but his writings are lost.

Solon, legislator of Athens, son of Execestides, was born at Athens about 639 years before the Christian era. His courage and wisdom having procured him the government of his country, he abolished the severe laws made by Draco, and enacted others more mild and equitable, about *594* years before Christ. He restrained the luxury of his countrymen, and gave them leave to adopt whomsoever they pleased for their heirs, provided they had no children of their own. Being asked why he made no law against parricides, he replied, "It is because I do not believe there are any such monsters." He counterfeited madness, to engage the Athenians to recover the island of Salamis, which they undertook with success. Some time after Pisistratus rendered himself master of Athens, when Solon, unable to counteract his tyranny, retired first into Egypt, and then into Lydia, where Croesus, showing him his vast treasures, asked him whether he knew a happier man? "Yes," says Solon, "I know Tellus, a very poor, but a very virtuous man of Athens, who lives in a little tenement there, and is more happy than your majesty; for neither can those things make us happy which are subject to the vicissitudes of time, nor is any one to be thought truly happy till he dies." For further particulars of Solon, see the article *Croesus*. Solon died in the *559*th year of the Christian era, at eighty years of age. He composed a book of laws, and some other works, which have not been handed down to us.

Chilo, was one of the Ephori of Sparta, where he was born about *556* years before Christ. He was accustomed to say that there were three things very difficult: to keep a secret, to know how best to employ our time, and to suffer injuries without murmuring. According to Pliny, it was he who caused the short sentence, "Know thyself," to be written in letters of gold in the temple at Delphi. He had this saying continually in his mouth, "Desire nothing too much;" yet, when his son had gained the victory at the Olympic Games, it is said the good man died of joy while he was embracing him. All Greece honoured his funeral.

Bias, lived about 608 years before Christ. He was accustomed to say, "It is a sickness of the mind to wish for impossible things." When Priene, his native city, was taken, and the inhabitants, in their escape, carried with them as much of their goods as they could, one advising him to do the same, "so I do," replied Bias, "for all the things that are mine I carry about me;" meaning, that his knowledge and virtue were the only blessings peculiarly his own, since they could not be taken from him. He expired while pleading for an intimate friend.

Pittacus, was born at Mitylene, in the isle of Lesbos. He commanded the army in a war against the Athenians, and to prevent spilling the blood of his fellow-citizens, offered to fight Phrynon, general of the enemy, in single combat, who had often gained the prize at the Olympic Games. The challenge was accepted, when Pittacus caught his antagonist in a net which he had under his shield, and by that means vanquished him. The Mitylenians, out of gratitude, offered him the sovereignty of their city, which he accepted for some time, but at last resigned it, after he had given them laws comprised in six hundred verses. He died in the *57*9th year before the Christian era, at the age of seventy.

Cleobulus, son of Evagoras, was born at Lindus, and distinguished himself by his bravery and good sense. He loved the sciences, and par-

ticularly detested insincerity and ingratitude. He advised the people to do good to their friends in order to preserve them such, and to their enemies, to make them friends. He died about 560 years before Christ, and left a daughter named Cleobulina, who was celebrated for the delicacy of her wit, the solidity of her judgment, and the sweetness of her temper. She had an heroic courage, and wrote very ingenious enigmas, which were admired by the Egyptians.

PERIANDER, tyrant of Corinth and Corcyra, was reckoned among the Seven Wise Men of Greece, though he ought rather to have been ranked in the number of the most wicked men, since he changed the government of his country, deprived his countrymen of their liberty, and usurped the sovereign authority. At the commencement of his reign he behaved with mildness, but after consulting the tyrant of Syracuse on the safest method of government, abandoned himself to cruelty. The latter having heard Periander's envoys, took them into a field, and instead of answering them, pulled up before them some stalks of corn which exceeded the rest in height. This act being related by the envoys to Periander, he guessed at its meaning, and securing himself by a strong guard, put the most powerful Corinthians to death. He now abandoned himself to the most enormous crimes, committed incest with his mother; kicked his wife Melissa, daughter of Procles, king of Epidaurus, to death, notwithstanding her being with child; was so angry with Lycophron, his second son, for lamenting his mother's death, that he banished him into the island of Corcyra; and once on a solemn festival, deprived all the women of their ornaments.—Yet he passed for one of the greatest politicians of his time. He had two favourite maxims, That he ought indeed to keep his word; but yet not so scrupulously as not to break it when what he had promised was contrary to his interest; and that crimes ought not only to be punished, but that punishments ought to prevent the intentions of those who might commit them. He was fond of peace, and in order to enjoy it with the greater safety, built and equipped a great number of ships, which rendered him formidable to his neighbours. He reconciled the Athenians to the inhabitants of Mitylene, and died in the 588th year before the Christian era, after a reign of forty-four years.——If it shall be alleged, that these Wise Men were neither gods nor demi-gods, of whom we profess more particularly to treat, let it be remembered that their history is frequently alluded to in fabulous writings.

SEVEN WONDERS OF THE WORLD: The works thus stiled were, the Colossus of Rhodes, the Temple of Diana at Ephesus, the Mausoleum of Mausoleus king of Caria, the statue of Jupiter in Olympia, the Walls of Babylon, the Pyramids of Egypt, and the Palace of Cyrus.

THE COLOSSUS OF RHODES, was a statue of the sun seventy cubits high, placed across the mouth of the harbour, the thumbs of which one man could not grasp with both his arms. His thighs were stretched out to such a distance, that a large ship under sail might easily pass into port betwixt them. It was twelve years making, and cost three hundred talents, each Rhodian talent being worth 322l. 18s. 4d. English money. It stood fifty years, and at last was thrown down by an earthquake.——From this Colossus the people of Rhodes were named Colossenses; and since, every statue of unusual magnitude is called a Colossus.

THE TEMPLE OF DIANA AT EPHESUS, was a work of the greatest magnificence, and considered as a prodigy by the ancients. Two hundred and twenty years were spent in completing it, though all Asia was engaged. It was supported by an hundred and twenty-seven pillars, sixty feet high, each of which was raised by as many kings. Of these pillars thirty-seven were engraven. The image of the goddess was made of ebony—But see a more particular account in the article *Temple*.

MAUSOLEUM. The Mausoleum, or sepulchre of Mausoleus, king of Caria, was built by his queen Artemisia, of the purest marble, which, however, the workmanship infinitely exceeded. It was from north to south sixty-three feet long, almost four hundred and eleven feet in compass, and twenty-five cubits, that is, about thirty-five feet high, surrounded with thirty-six columns, beautified in a wonderful man-

ner. From this Mausoleum all other sumptuous sepulchres have obtained their name.

STATUE OF JUPITER. The statue of Jupiter Olympus in the temple of that god at Athens, was of prodigious size, and carved with the greatest art by Phidias, in ivory.

WALLS OF BABYLON. The walls of the city of Babylon were built by Semiramis, queen of Ninus, king of the Assyrians, after the death of that prince, and during her regency in the monarchy of her son Ninias: they were sixty miles in circumference, and fifty feet in breadth or thickness, so that six chariots might conveniently pass upon them a-breast.

PYRAMIDS OF EGYPT. Of the Pyramids of Egypt, three remarkable for their height, do still remain. The first has a square basis, is one hundred and forty-three feet long, and a thousand high; that is, equal in height to one hundred floors of modern building of ten feet each. The smallest of the stones measures about thirty feet. Three hundred and sixty thousand men were employed in this building for the space of twenty years. The other two Pyramids, which are somewhat smaller, attract the admiration of all spectators. In these Pyramids, it is said, the bodies of the kings of Egypt lie interred.

PALACE OF CYRUS. The last of these prodigies of art was the royal Palace of Cyrus, king of the Medes and Persians, constructed by Menon with no less prodigality than judgment, for he cemented the stones with gold.

SIBYLLS, virgin-prophetesses, supposed to be divinely inspired, who, in the height of their enthusiasm, delivered oracles, and foretold things to come. Authors are not agreed about the number of the Sybills; Capella reckons but two, Europhyle, of Troy, called the Phrygian Sibyll, and Sinuachia, of Erythrea, called the Erythrean Sibyll. Solinus mentions three, the Cumaean, Delphian, and Erythrean: Aelian makes the number four; and Varro increases it to ten, denominating them from the places of their birth, the Persian, Lybian, Delphic, Cumaean, Erythrean, Samian, Hellispontic or Trojan, Phrygian, and Tiburtine. Of these the most celebrated were the Erythrean, Delphic, and Cumaean Sybills. According to Varro, the first and most ancient one was a Persian by birth; the second was born in Lybia, and of her Euripides makes mention in the prologue to his tragedy, entitled Lamia. The third was of Delphi, as we learn from the book of divination composed by Chrysippus; the fourth had her birth among the Cimmerians in Italy, and Navius speaks of her in his history of the Punic war, as does Piso in his Annals; the fifth was of Erythrea in Ionia, according to Apollodorus, who was of the same country. She foretold the Greeks who went against Troy, the happy event of their enterprise, as also that Homer should one day write a number of fictions on the subject; she removed to Cumae in Italy, and there delivered oracles from a cave or subterraneous vault, dug out of a rock: it was she who conducted Aeneas to hell. Justin Martyr says, she was of Babylonish descent, and adds, that she was daughter of Berosus, who wrote the Chaldaic history, but how she came into Italy no one could tell. The sixth was of Samos, and her history was to be found in the most ancient annals of the Samians, as we learn from Eratosthenes: the seventh, born at Cumae, was named Amalthaea, according to some authors, and, according to others, Demophile, or Hierophile, and was the same that offered to Tarquin the Elder the collection of Sibylline verses in nine books: the eighth was the Hellespontic or Trojan, born at Marpessus in Phrygia, near Troy. Heraclides of Pontus says, she lived in the time of Cyrus and Solon: the ninth, likewise a Phrygian by birth, gave oracles at Ancyra, the place of her residence: and lastly, the tenth, named Albinaea, was of Tibur, or Tivoli, and was honoured as a divinity in the neighbourhood of the river Annis. As to the manner how the collection of the Sibylline verses or oracles, of which we hear so much in Roman history, was made, we know nothing. It is not likely that the Sibylls prophesied in verse, far less that they themselves kept their predictions, and formed them into order. Besides, they lived in different countries, and at different periods of time. How came the world by a collection of their predictions put into Hexameter? In what age did it appear? Who the author or authors?

On these topics antiquity has been silent.—— All we know as to the origin of the Sibylline books is, that in the reign of Tarquin II. a certain woman came to Rome, and brought with her nine books of oracles, which she offered to the king, demanding for them three hundred pieces of gold; Tarquin refusing to give her that price, she burnt three of the nine, and then offered him the remaining six, but at the same rate; being again rejected by the king, who thought the woman mad, she burnt three more of these books, still, however, requiring the same sum as at first. Tarquin, moved at this strange procedure, consulted the Augurs, who, when their divinations were performed, acquainted him of the impiety he had been guilty of, by refusing a treasure sent him from heaven, and commanded him to give whatever the Sibyll might ask. Upon which the purchase being made, and the books delivered, the king was enjoined to keep them safely, for that they contained oracles relating to the future state of Rome. This charge being given, the woman disappeared, and was never afterward seen. Tarquin, putting these books into a stone coffin, laid them up in a vault under the temple of Jupiter Capitolinus, and appointed two of the principal nobility to keep them, with strict orders to let no one peruse them. They could not be consulted without a special permission of the Senate, which was never granted but upon receiving some signal defeat; the rising of a dangerous mutiny or sedition; or upon some other extraordinary occasions, several of which are mentioned by Livy. These guardians of the Sibylline books were at first but two, and were called Duumviri; afterwards they were increased to ten, and called Decemviri; and in the end their number was augmented to fifteen, whose offices are described under the word *Quindecemviri.* It has been said that these prophetesses lived in different ages and countries; and yet, if we believe the common opinion, they foretold the coming of Christ. As to the writing, Dempster tells us it was on linen; but one would think the common phrase of Folia Sibyllae, used by Virgil, Horace, and other credible authors, should argue that they wrote their prophecies on leaves of trees, especially if we compare the great antiquity which is generally allowed them, with the assertion of Pliny that this was the oldest way of writing. These books were carefully kept till the civil wars of Sylla and Marius, when the Capitol being accidentally set on fire, and burnt to the ground, the Sibylline oracles were consumed with it. This was eighty-three years before Christ. Seven years after, the Capitol being rebuilt, the Senate resolved, if possible to restore these oracles; accordingly they sent ambassadors to Erythrea in Ionia, where the Cumaean Sibyll was born, and where many of her oracles were said to be preserved, to take copies of such as they could find. These deputies having collected, from several private persons, about a thousand verses in the Greek language, pretended to be the prophecies of this and other Sibylls, brought them to Rome; and at the same time enquiry being also made at Samos, Ilium, and most cities in Greece, Sicily, Africa, and Italy, for Sibylline oracles and predictions, great numbers professed to be such, were accumulated, and laid up in the Capitol, to supply the loss of those which had perished; but the use which the state proposed to make of these oracles being much defeated by their being vulgarly known, and in many hands, a law was enacted that all who had copies of them should bring them in to the Praetor, every person being prohibited under pain of death from detaining them. But many notwithstanding, who had transcripts, still kept them privately, and the number of transcripts daily increased: for this reason Augustus, when he took upon him the high-priesthood, revived the above-mentioned law, and having found in consequence that the copies brought in amounted to a multitude of volumes, he ordered them to be strictly examined, and having burnt and destroyed all which were disapproved, deposited the rest for the use of the state: these Tiberius afterwards caused to undergo another review, and many more of them to be burnt, preserving only such as were of moment. To these Sibylline oracles, as long as Rome continued Heathen, great recourse was had; and they continued in use to the year of Christ 399, when they were utterly

destroyed; for not long before that time a prophesy being given out by the Heathen Romans, pretended to be taken from the Sibylline writings, which imported that Peter having by magic founded the christian religion to last for the term of 365 years, at which period it was to vanish, and this term expiring in the year of Christ 398; Honorius, then emperor, availed himself of the opportunity to convict these writings of forgery and imposture, and ordered them all to be destroyed. Accordingly the next year Stilico, by virtue of the imperial decree, burnt the Sibylline books, and demolished the temple of Apollo, in which they had been so long deposited. It was out of the Sibylline books that Virgil took that famous prophecy which makes the subject of his fourth Eclogue, as is evident from the introduction, which prophecy the poet, with fine address, applies to the expected son of Pollio; but the ancient christian writers generally understood it to be a direct prediction of the coming of the Messiah; and it was from the same source that Suetonius derived what he says, "that in the time of Vespasian a constant and general opinion prevailed throughout the whole East of its being decreed by fate, that about that time should come forth out of Judea those who should obtain the empire of the world:" which prediction is likewise ascribed by the Christian writers to the birth of Christ, and the propagation of his religion over the earth. Thus the Sibylls are supposed to have foretold the Messiah, and the establishment of the Christian religion. Josephus, in his history, quotes a passage from the Sibylls which mentions the deluge. Clemens Alexandrinus assures us that St. Paul, in his preaching, often quoted the Sibylline Books, and referred the Gentiles to them: and the ancient fathers of the church, as Justin Martyr, Athenagoras, Theophilus of Antioch, Tertullian, Lactantius, Eusebius, St. Jerom, St. Austin, and others, made good use of them against the Pagans, which occasioned these writers to be distinguished by the name of Sibyllists. There is still preserved, in eight books of Greek verses, a collection of oracles, pretended to be the Sibylline. This collection must have been made after the year 138, because mention is made in it of the emperor Antoninus Pius, and before 167, because Justin Martyr several times quotes it: but whether this were a true collection of the Sibylline oracles, or a forgery, occasioned by the pious fraud of some over-zealous christian of those times, is a question among the learned: the generality of critics look upon it as spurious, because it contains such an abstract of the doctrines of the Old and New Testament, as none but a Christian could write: besides which, it carries several other marks of imposture, such as the notion of the Millenarians, which was not broached till the second century; and a succession of all the Roman emperors from Julius Caesar to Antoninus Pius, in such a manner as shews it to have been written rather as a history of things past, than as a prophesy of future events.—Dr. Prideaux having sifted this matter to the bottom, and given his opinion concerning the Sibylls and their books at large, we shall close this article with the substance of what he hath remarked on the subject. "Who," says this author, "or how many the Sibylls were, or when, or where they lived, various authors, as to these particulars, write variously, and most that they say concerning them is manifestly fable and fiction. How much soever they might pretend to prophesy, they could not have it by divine inspiration; for most of the oracles that were produced from them, when consulted by the Romans, directed to the most idolatrous and abominable rites, such as human sacrifices; therefore, if they had the gift of prophecy, they must have received it from diabolical or evil spirits: or, the world being too fond of prophecies, they might take advantage of this weakness to impose false pretences under this name. That some of them were found to be such by the Heathens themselves appears from hence, that Augustus burnt two thousand volumes of these pretended oracles, and Tiberius many more of them. The story of the three books of the Sibylls, sold to Tarquin, was most probably a state-trick, or fetch of politics. None being allowed to inspect the Sibylline oracles, excepting only the sacred college, the members thereof were enabled thereby to counterfeit such answers as

best suited the exigencies of the government: thus when the Romans found it inconvenient for the state to restore Ptolemy Auletes to his kingdom, though they had engaged to do it, an oracle was produced out of the Sibylline books to forbid the thing. The burning of the first Sibylline books, and the earnest desire of the Senate to restore them, was a fruitful source of forgeries of this sort. The prophesies which so plainly point out the coming of the Messiah, might come originally from the Jews themselves; for it is well known that the Jews, at the time of the destruction of Jerusalem, by the Romans, expected a temporal Messiah or Deliverer. After the ruin of their city, being dispersed among the Heathens, and talking much about those prophecies, which seemed to promise them such a prince, these predictions might grow into reputation among the Heathens, and be insensibly engrafted among the oracles of the Sibylls, as if they had come from God; and God might permit this, that the coming of his son might be foreshewn to the Heathens. A collection being made out of the Sibylline oracles, and by some Grecian digested into Greek verses, about the time of our Saviour, and the above-mentioned prophesies having been found therein, this operated much to the advantage of Christianity in the earliest times; and this is the reason why the Christian writers, in their disputes with the Pagans, so often appeal to the Sibylline oracles." We only add, that the veneration of the Romans for the Sibylls themselves was not short of that for their oracles, and if they did not always look upon them as divinities, they at least reputed them of a middle nature between gods and men. Lactantius is positive, that the Tiburtine Sibyll was worshipped as a goddess at Tibur. Another proof of the worship paid to the Sibylls is, that there were statues erected to them, and placed in the temples, and those of which Gallaeus has given us prints were even in the church of Sienna, where probably they had been left at its consecration.

SICELIDES, an epithet given by Virgil to the Muses, because Theocritus, whom in his pastoral poetry he imitated, was a native of Sicily.

SICHAEUS, priest of Hercules, and husband of Dido, was slain by her brother Pygmalion.—Some call him Sicarbas. See *Dido*.

SICINUS, son of the Naiad Oenoea, by Thoas king of Lemnos.

SIDE, the wife of Orion, whom Jupiter threw into hell.——Both Belus and Danaus had each a daughter of this name.

SIDERO, step-mother of Tyro, was put to death by Pelias.

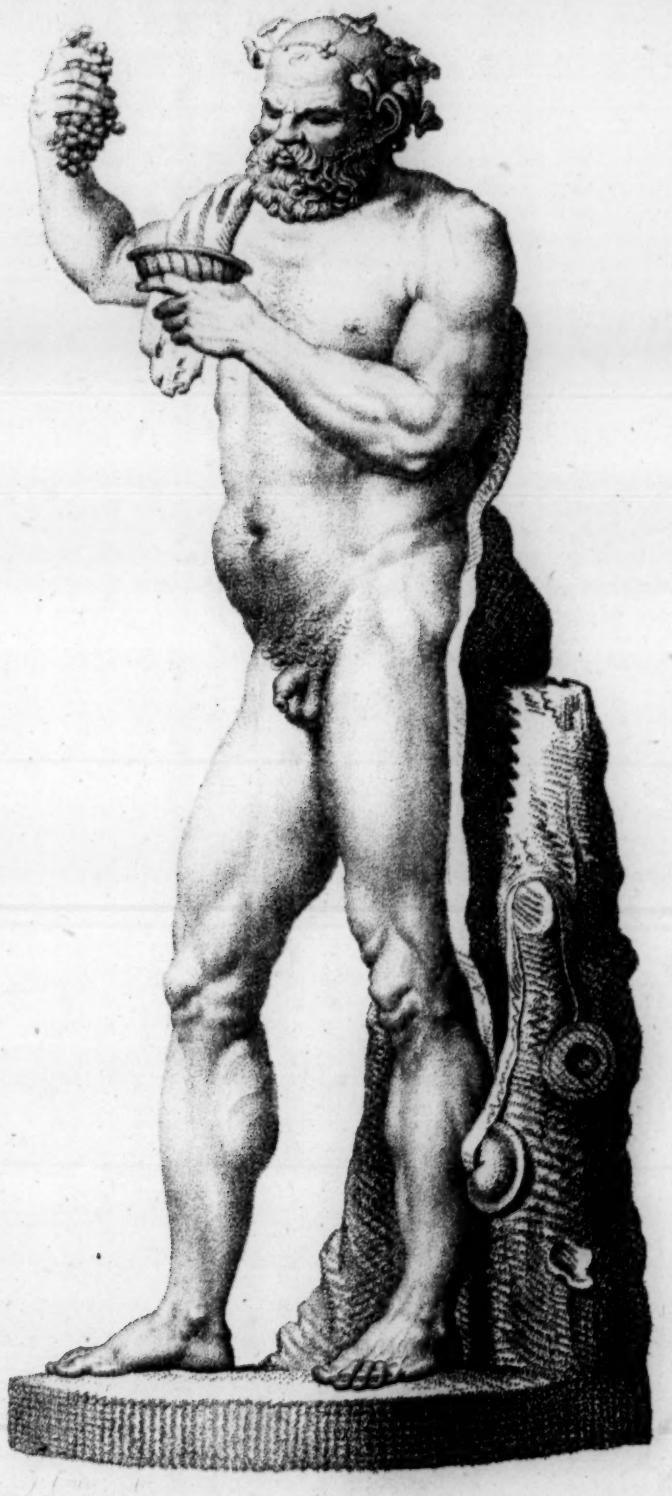
SIGALION, a name of Harpocrates. See *Harpocrates*.

SILENCE, an imaginary goddess of the Romans, called in Latin Dea Tacita, or Dea Muta, according to Ovid, who tells us she had been one of the Naiads, or Water Nymphs, and that her name was Lara. This lady was a great babbler, and her loquacity proved very fatal to her, as may be seen under the article *Lara*. At the festival of the Feralia, the ceremony was always closed with some magical superstitions in honour of the goddess, Tacita, Muta, or Silence. Ovid tells us, that the care of the ceremony was committed to an old woman, who sitting in the midst of a company of girls, took three grains of incense, and placed them in a mouse-hole under the door; then having rolled three black beans in her mouth, made libations of wine, and performed some other ceremonies of the like nature, she assured the company, that it was not in the power of malice or envy to hurt them, she having by these incantations conquered the slanderous tongues of their enemies. Pliny calls Angeronia the goddess of Silence. Both the Romans and Egyptians worshipped the deities of Silence; the latter under the name of Harpocrates, and the former under those of Angeronia and Tacita, whose image stood in the temple of the goddess Volupia, with its mouth tied up and sealed. See *Angeronia, Harpocrates*.

SILENI, a sort of demi-gods, the same with Satyrs, who were called Sileni, when advanced in years. When Bacchus went on his Indian expedition, he left the most ancient of the Sileni in Italy, to cultivate the vines there, which was the reason there were so many statues erected to their honour in that country. The Sileni were thought to be mortal, because there were several of their sepulchres in the region

about Pergamus; but they, with the Fauni Satyri, Bacchi, Tytiri, and Pans, being all of a like nature, were reputed to be demons, and ministers of the deities. They had in general the name of Incubi, being extremely amorous and desirous of the embraces of women.

SILENUS. As Bacchus was the god of good humour and fellowship, so none of the deities appeared with a more numerous or splendid retinue, in which Silenus was the principal person; of whose descent, however, we have no accounts to be relied on. Nonnus makes Silenus son of Tellus, and gives him three sons, Astraeus, Maron or Meron, and Lenaeus; Servius on Virgil, makes him son of Mercury; others, son of Pan and a Nymph; whilst there are those who pretend him to have sprung of the drops of blood issuing from Coelus, when castrated by his son Saturn. Some say he was born at Malea, a city of Sparta; others, at Nysa in Arabia; but the most probable conjecture is, that he was a prince of Caria, noted for his equity and wisdom. But whatever be the fate of these different accounts, Silenus is said to have been preceptor to Bacchus, and was certainly a very suitable one for such a deity, the old man being heartily attached to wine. He however distinguished himself greatly in the war with the Giants, by appearing in the conflict on his ass, whose braying threw them into confusion; for which reason, or because, when Bacchus engaged the Indians, their elephants were put to flight by the braying of his ass, it was raised to the skies, and there made a constellation.—— The Historians tell us, that Silenus was the first of all the kings that reigned at Nysa; that his original is not known, it being beyond the memory of mortals: it is likewise said that he was a Phrygian who lived in the reign of Midas, and that the shepherds having caught him, by putting wine into the fountain he used to drink of, brought him to Midas, who gave him his long ears; a fable intended to intimate that this extraordinary loan signified the faculty of receiving universal intelligence. Silenus purchased his liberty with this remarkable sentence, "That it was best not to be born, but the next degree of happiness was to die quickly." Virgil makes Silenus deliver a very serious and excellent discourse concerning the creation of the world when he was scarce recovered out of a fit of drunkenness, which renders it probable, that the sort of drunkenness with which Silenus is charged had something in it mysterious, and approaching to inspiration. Silenus is described as a short corpulent old man, bald-headed, with a flat nose, prominent forehead, and long ears. He is usually exhibited as over-loaden with wine, and seated on a saddled ass, upon which he supports himself with a long staff in the one hand, and in the other carries a cantharus or jug, with the handle worn out almost with frequent use. Bochart runs a parallel between Silenus and the Messiah; and says, that every thing attributed to this imaginary deity is taken from what the prophets have foretold of Jesus Christ. Thus, it is said, the Messiah shall be the instructor of the people, and Silenus is made preceptor of Bacchus; it is said that our Saviour shall bind his ass to the vine, and his colt to the young vine; so Silenus is made to ride upon an ass: our Saviour washed his garments in blood, as those who trod the wine-press; so Silenus was made to preside over those who pressed the vintage: it is added, his eyes were red by reason of wine; and Silenus was made always fuddled. Bochart advances all this with a deal of distrust: he adds, that the devil invented the fable of Silenus to turn the mysteries of our religion into ridicule. In reply to which it may be observed, that nobody before Bochart, Christian or Idolater, ever saw any thing of Jesus Christ in the fable of Silenus. Others make Silenus only an emblematical character in one of the religious ceremonies of the Egyptians. Among that people, it is said, that the Ben Semele, or Child of Representation, expressed by the figure of Bacchus, was at length represented by a rosy youth; and the feasts or representations of the Egyptians being degenerated into masquerade, this youth was placed in a chariot drawn by actors, dressed in the skins of tygers or leopards, while others, dressed in those of goats, surrounded him; and to shew the dangers they had undergone in hunting wild beasts, besmeared their faces with the dregs of red wine, or the juice of mulberries.



SILENUS.

Engraved for BELL'S NEW PANTHEON *by Conde.*

London, Printed for J. Bell, British Library, Strand, Nov.r 25. 1789.

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These were called Satyrs, Fawns, Thyades, &c. and to close the procession, an old man appeared on an ass, offering wine to the fatigued youth, who had returned from a prosperous chase, and invited them to take some rest. He was called Silen, from a word signifying safety, and his appearance was designed to shew, that old age was exempt from the toils of youth, while they, by extirpating beasts of prey, secured the approaching harvest; and hence, these symbols were, by the Greeks and Romans, adopted in their way; and the actors of masks in Egypt became the real divinities of nations, whose inclination to the marvellous made them greedily embrace whatever flattered that prepossession. Silenus was worshipped after his death as a demi-god, and received the honours due to heroes. Pausanias, speaking of the temple which he had in Elis, says, "There you will likewise see a temple of Silenus, but a temple which is appropriated and peculiar to himself, while Bacchus has no share in the honour of it."

SILVANUS. See *Sylvanus*.

SILVER AGE. The reign of Jupiter not proving so agreeable to his subjects as that of Saturn, gave occasion to the notion of the Silver Age, by which is meant an age inferior in happiness to that which preceded, which was stiled the Golden Age, though superior to those which followed, viz. the Brazen and Iron. See *Ages of the World*.

SIMOISIUS, a Trojan chieftain, son of Anthemion.

SINNIS, a giant living near the Isthmus of Peloponnesus, slain by Theseus. This Sinnis, from the method of murder peculiar to him, was surnamed the Pine-bender. When he had defeated any one, he bent down two pines, till he had brought them to meet together, and having fastened one arm and a leg of his wretched captive to each of them, he let the trees loose, when they severally recoiling to their proper situations, pulled with them the legs and arms which had been thus fastened.—Theseus put this monster to death after his own manner.

SINOE, one of the Nymphs of Arcadia, who educated Pan.

SINON, the son of Sisyphus, accompanied the Greeks to the Trojan war, and there rendered himself conspicuous for his fraud. Having induced Priam to credit his report of the departure of the Greeks, he prevailed on him to admit the fatal horse in which he himself was inclosed, and thus procured the destruction of Troy.

SINOPE, daughter of Asopus and Methone, was carried by Apollo to the borders of the Euxine, where she bore him a son named Syrus, and gave her name to the city so called.

SIPYLUS, one of the sons of Amphion and Niobe, killed by Apollo and Diana. He was slain on horse-back.

SIRENES, SIRENS, a kind of fabulous beings represented by some as sea-monsters, with the faces of women and the tails of fishes, answering the description of a mermaid; and by others said to have the upper parts of a woman, and the under parts of a bird. Some will have them to have been daughters of the river Achelous and the Muse Melpomene, or Calliope; others allege, they sprung from the blood of the wound which Hercules gave Achelous by pulling off one of his horns. Their number is not determined; Homer reckons only two; others five, namely Leucosia, Ligea, Parthenope, Aglaophon, and Mopse; others admit only the three first. Several fables are delivered about the Sirens; the poets represent them as beautiful women inhabiting the rocks on the sea-shore, whither having allured passengers by the sweetness of their voices, they put them to death. Virgil places them on rocks where vessels are in danger of ship-wreck; Pliny makes them inhabit the promontory of Minerva, near the island Capreae; others fix them in Sicily, near cape Pelorus; Claudian says, they inhabited harmonious rocks, that they were charming monsters, and that sailors were wrecked on their coasts without regret, and even expired in rapture. This description is doubtless founded on a literal explication of the fable, that the Sirens were women who inhabited the shores of Sicily, and who, by the allurements of pleasure, stopped passengers, and made them forget their course. Ovid says, they accompanied Proserpine when she was carried off, and that the gods granted them wings to go in quest of that goddess.—

Homer places the Sirens in the midst of a meadow drenched in blood, and tells us that Fate had permitted them to reign till some person should over-reach them; that the wise Ulysses was he who accomplished their destiny, having escaped their snares, by stopping the ears of his companions with wax, and causing himself to be fastened to the mast of his ship, which, he adds, plunged them into so deep despair, that they drowned themselves in the sea, where they were transformed into fishes from the waist downwards. Others, who do not look for so much mystery in this fable, maintain, that the Sirens were nothing but certain straits in the sea, where the waves whirling furiously around, seized and swallowed up vessels that approached them.—— Lastly, some hold the Sirens to have been certain shores and promontories, where the winds, by various reverberations and echoes, cause a kind of harmony that surprises and stops passengers. This probably might be the origin of the Sirens' song, and the occasion of giving the name of Sirens to those rocks. It may not be amiss to consider the Sirens in three periods of time. First, when as beautiful virgins or nymphs who had nothing monstrous, they accompanied Proserpine, and gathered flowers with her in the beautiful fields of Enna. Secondly, after having sought for her by land, without finding her, and their demanding wings from the gods to fly over the seas in search of her, which were granted them; from that time we are to regard them as birds, with the faces of virgins. Lastly, from the moment they threw themselves into the sea, in despair, at Ulysses' having overcome them, we are to look upon them as fishes and divinities of the sea. Some interpreters of the ancient fables contend, that the number and names of the three Sirens were taken from the triple pleasure of the senses, wine, love, and music, which are the three most powerful means of seducing mankind; and hence so many exhortations to avoid the Sirens' fatal song; and probably it was hence that the Greeks fetched their etymology of Siren from σειρα, a *chain*, as if there were no getting free from their enticement. But if, in tracing this fable to its source, we take Servius as our guide, he tells us that it derived its origin from certain princesses who reigned of old upon the coasts of the Tuscan sea, near Pelorus and Caprea, or in three small islands of Sicily, which Aristotle calls the isles of the Sirens. These petty queens were very debauched, and by their charms allured strangers, who were ruined in their court by pleasure and prodigality. This seems evidently the foundation of all that Homer says of the Sirens in the twelfth book of the Odyssey; that they bewitched those who unfortunately listened to their songs; that they detained them in capacious meadows, where nothing was to be seen but bones and carcasses withering in the sun; that none who visit them ever again enjoy the embraces and congratulations of their wives and children; and that all who dote upon their charms are doomed to perish. What Solomon says in Proverbs ix. of the miseries to which those are exposed who abandon themselves to sensual pleasures, well justifies the idea given us of the Sirens by the Greek poets, and by Virgil's commentator. As to the period when the Sirens lived, Ovid informs us it was in the time of Proserpine, and that they accompanied her in the meads of Enna, whence she was forced. Homer makes them contemporaries of Ulysses, after the war of Troy. These various opinions may be reconciled by saying, that the Sirens lived not all at the same time, but at different periods; and that their reign continued till the time of Ulysses, who, perhaps, put to death the last princess on the island of the Sirens. Sculptors and painters usually give the Sirens the upper parts of a woman, and the lower parts of fishes; but on medals we find them represented with the upper parts of women, and the lower parts of birds. In a note subjoined to this article in Spence's Polymetis, that author says, "The figures of Sirens are not uncommon in antiques, and are never represented there with a fish tail, that I know of, but with the upper part human, and the lower like birds. The poets describe them in the same manner, and particularly Ovid in his account of their transformation. The moderns, by some mistake or other, have turned their lower parts into fish, and so made them the very sort of monster which Horace speaks of in the beginning of his Art of Poetry." A

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SYSIPHUS. IXION. TANTALUS.



Engraved for **BELL'S NEW PANTHEON** *by Grignion.*

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modern author observes, that the Egyptians sometimes represented the feasts during the three months in which their country was overflowed, by three figures, half women and half fish, or half women and half lizard: one of them held in her hand a sistrum, which was the symbol of the hymns, dances, and universal joy that appeared throughout Egypt, when the Nile was at that particular height which was the assurance of a succeeding plentiful year; and that to this woman who held the sistrum, they gave the name of Siren, or the Singer of Hymns. It is probable, that the Phoenicians carried these figures into Greece, and that the Greeks and Romans, who were fond of the fabulous, represented them as the images of animated beings. Some say, that the Sirens, presuming to contend with the Muses in song, were stripped at once of their voices and feathers.

SIRIUS, the dog-star, whose rise was supposed by the ancients to be the occasion of pernicious heats.

SISIPHUS, OR SISYPHUS, a descendant of Aeolus, married Merope, one of the Pleiades, who bore him Glaucus. He resided at Ephyra, in Peleponnesus, and was conspicuous for his craft. Some say he was a Trojan secretary, who was punished for discovering secrets of state, whilst others contend, that he was a notorious robber killed by Theseus. However, all the poets agree, that he was punished in Tartarus for his crimes, by rolling a great stone to the top of an hill, which constantly recoiling and rolling down again, incessantly renewed his fatigue, and rendered his labour endless — Ovid, in one passage, seems to describe Sisyphus as bending under the weight of a vast stone; "but the more common way of speaking of his punishment," says the author of Polymetis, "agrees with the fine description of him in Homer, where we see him labouring to heave the stone that lies on his shoulders up against the side of a steep mountain, and which always rolls precipitately down again before he can get it to fix on the top. Lucretius makes him only an emblem of the ambitious; as Horace too seems to make Tantalus only an emblem of the covetous."

SITHNIDES, Nymphs of a fountain in Megara.

SLEEP. See *Somnus*.

SMILAX, a beautiful damsel who loved Crocus, but he slighting her, she died of grief, and was turned, together with her lover, into a vegetable of her own name, bearing liliaceous flowers.

SMINTHEUS, an epithet of Apollo from the Greek Sminthos, a *rat*. There are two different accounts of the origin of this appellation; the first, that in the city of Chrysa in Mysia, was a priest of Apollo called Crinis, with whom that God being offended, sent a herd of rats to spoil all his lands; but Crinis appeasing the deity, he came in person to his assistance, took up his lodgings with Crinis's shepherd, told him who he was, and destroyed all the rats with his arrows, in memory of which Crinis built a temple to his deliverer, under the name of Apollo Smintheus. Clemens Alexandrinus gives us a different story. The Cretans, says he, intending to send out a colony, consulted the oracle of Apollo as to the place: the answer was, that they should fix their colony where those born of the earth should oppose them. Upon their arrival in the Hellespont, the rats in the night time gnawed asunder all the strings of their bows, which they deemed an accomplishment of the oracle, and built a city called Smintha. The worship of Apollo Smintheus was introduced in many places; and we are told a rat was engraved at the foot of Apollo's statue, in his temple at Chrysa in Mysia.

SOCIGENA, a name of Juno, from her introducing the conjugal yoke, and promoting matrimonial union.

SOCUS. See *Charops*.

SODALES. Those who challenged this name by way of eminence were religious officers among the Romans, instituted to take care of the festivals and annual honours of great persons deceased; though the members of any collegiate body, or tradesmen of companies, are often called Sodales. The first of this religious order were the Sodales Tatii, erected to supervise the solemnities in memory of Tatius the Sabine king. Tiberius founded a college of the same nature, and gave the members the title of Sodales Augustales; their business being to inspect the rites paid to Augustus Caesar, after his death, and to perform the same

good offices to the whole Julian family, as the old Sodales Tatii, who preserved the sacred memorials of all the Sabine race. Afterwards we meet with the Sodales Antoniniani, Helviani, Alexandrini, &c. instituted on the like accounts, but so restrained to the service of the particular emperors, that the Antoniniani, for example, were divided into the Pii, Lucii, Marcii, &c. according to the proper name of the prince on whose honours they were appointed to attend.

SOL, Apollo so called by the Latins, because there is but one sun.

SOLANUS, Genius of the East wind, is represented as young, and holds several sorts of fruit in his lap, as apples, peaches, oranges, lemons, and pomegranates; most of which, if not all, were not the natural produce of Greece, but brought thither from the more eastern parts of the world.

SOLON. See *Seven Wise Men of Greece.*

SOLVIZONA, name of Diana; for when women lay in the first time, they loosed their zone, or girdle, and dedicated it to Diana.

SOMMONACODOM, the principal deity of the Siamese, a people of India. According to them, Sommonacodom was born a god, and immediately after his birth, without any master to instruct him, acquired a perfect knowledge of every thing relating to heaven, earth, paradise, hell, and the most impenetrable secrets of nature. In the books which he left, he relates of himself that, having become a god, he was desirous of manifesting his divinity to men by some extraordinary prodigy: immediately he found himself lifted up into the air, in a throne glittering with gold and precious stones, which came forth out of the earth in the place where he then was; and at the same instant of time, the angels descending from heaven paid him the honour and worship due to him. He farther relates, that from the time he began to aspire to divinity, he had returned into the world five hundred and fifty times under different figures, and that in each transmigration he had always been the chief, and as it were prince, of those animals under whose figures he was born; that when an ape, he had delivered a city which was infested by a dreadful monster; that he had been a very powerful king; and that seven days before he should have obtained the sovereign dominion of the universe, he had retired, in imitation of a certain anchoret, with his wife and two children, to a distant solitude, where he died to the world and his passions. He had travelled all over the world, teaching men the true religion, which he left in writing to his posterity. He had gained many disciples, who in quality of priests made it their particular profession to imitate him, wearing the same kind of habit, and observing the same rules of life. Being arrived at the eighty-second year of his age, he died of a violent cholic, and his soul ascended to heaven. His body was burnt, but his bones were preserved, part of which are still kept in the kingdom of Pegu, and the other part in that of Siam. Sommonacodom had a brother named Thevathat, who passed through as many transmigrations as himself, and was always born at the same time with him. Thevathat aspired likewise to divinity, but was always inferior to his brother: however, having a great deal of wit and address, he found means to set up a new sect, and engaged several princes and nations to follow his doctrine; which divided the world into two parties. This opposition to his brother drew a very severe punishment on Thevathat; for when Sommonacodom was become a god, he beheld his brother in one of the regions of hell, nailed to a cross, crowned with thorns, and suffering the cruelest torments; upon which, pitying his fate, he proposed to him, as a condition of his release, three words to be adored by him, namely, Phuthang, Thamang, Sangkhang, that is, say the Siamese, God, the Word of God, and the Imitator of God. Thevathat consented to adore the two first words, but would not comply as to the third, because it signified a priest or imitator of God, protesting that priests were sinful men, and therefore deserved no respect: for which reason, say they, he still suffers, and will continue to suffer, many thousand years punishment in hell. Sommonacodom left the print of his feet in three different countries, in the kingdoms of Siam and Pegu, and in the island of Ceylon. These places are frequented by multitudes of pilgrims, and many miracles are said to be wrought at them. This deity

had two favourite disciples, whose statues stand behind him on his altars. They relate of one of them, that he once turned the earth upside down, at the earnest solicitation of the damned, and took in the hollow of his hand all the fire that was in hell, but notwithstanding he used his utmost endeavours, could never extinguish it; whereupon he humbly intreated Sommonacodom to undertake this charitable office, but the god refused to comply with his request, saying, "Should mankind once shake off the fear of punishment, they would grow abandoned, and most desperately wicked." The Siamese live in constant expectation of a second Sommonacodom, whose coming, they say, was foretold by the first; which expectation makes them credulous and superstitious; and hence they have been deluded by several impostors, pretending to be this second Sommonacodom; particularly we are told of a young Siamese whom the Bonzes dressed up in this fictitious character, and after they had carried on the cheat as long as it would yield them any profit, they gave out that the god intended to burn himself, and accordingly they burnt him in reality, having stupified his senses with some soporiferous potion.

SOMNUS, OR SLEEP, one of the blessings to which the pagans erected altars, was said to be son of Erebus and Night, and brother of Death. Orpheus calls Somnus the happy king of gods and men; and Ovid, who gives a very beautiful description of his abode, represents him dwelling in a deep cave in the country of the Cimmerians. Into this cavern the sun never enters, and a perpetual stillness reigns, no noise being heard but the soft murmur caused by a stream of the river Lethe, which creeps over the pebbles, and invites to slumber; at its entrance grow poppies, and other soporiferous herbs. The drowsy god lies reclined on a bed stuffed with black plumes, the bedstead is of ebony, the covering is also black, and his head is surrounded by fantastic visions. His sons are said to be without number; but three are taken notice of more particularly, Morpheus, Icelos, as he is called by the gods, but Phobaetor by mortals, and Phantasos. Sleep has two gates through which he sends his dreams, one of horn, by which they pass which carry truth along with them; the other of ivory, whence come dreams that carry false appearances, and are dangerous to be trusted. The altars dedicated to this deity were usually placed near those of the Muses. Somnus was sometimes represented with an horn and elephant's tooth in his hand; but his most usual representation is with wings, to denote his universal sway. "Somnus," says Mr. Spence, "is most commonly represented by the artists as a soft youth, stretched at his ease on a couch, resting his head on a lion's skin, and sometimes on a lion, with one arm either a little over, or under his head, and the other dropping negligently by the side of the couch, and either holding poppies, or a horn with the juice of poppies, in it: he is often winged, and extremely like a little Cupid; so like, that he has been frequently mistaken for one, in spite of the lizard by his feet, which has no relation to Cupid, though, as it is one of those creatures which sleeps half the year, it is a very proper attribute of Somnus. I do not know that the poets ever mention the lizard as an attribute of Somnus, and therefore imagine it might be used by the artists merely to distinguish the figures of this god from those of Cupid; though the poppy, one would think, should be sufficient for that purpose, except in some few pieces where we meet with the distinguishing attributes of Somnus, and those of Cupid, blended together. There is scarce any one of the deities that is more fully and particularly described by the poets than this deity of Sleep: they sometimes speak of him as large, and probably he was represented so in some of his figures, to denote his great power, which is signified too by his resting on a lion, which shews that the strongest and most furious of all animals is subdued by him. But the most common way of representing Somnus is young, soft, placid, and resting on his couch. The poets speak often of his wings, and mention their being black: that colour is the most proper for this god, as his empire is chiefly by night; and it is for the same reason, I suppose, that the statuaries so often chose to make his figures of ebony, basalt, or any dark-coloured marble. Such is the fine statue of this god in the Great Duke's gallery, which holds a horn in one of his hands, in such a languid and remiss

manner, that the poppy-juice is running out of it. The poets speak frequently of his horn in general, and sometimes of his virga, but as I have never yet observed a wand in any one of his figures I have seen, I am apt to imagine that the poets, by that word, may mean no more than the poppy on the stalk, which he frequently holds in his hand. The poets supposed that this deity communicated sleep to mortals by pouring out of his horn on them, by touching them with his virga, or by only passing gently by their bed-side. When he intended to give troubled sleep and tumultuous dreams, they seem to say that he made use of water from some of the infernal rivers, mixed with his juice of poppies. Though this deity is generally represented by the artists in a profound sleep, yet the poets now and then give us descriptions of him as engaged in some sort of action; but his very actions should be performed with a great deal of indolence, and should shew his disinclination to action. Statius is more frequent in his descriptions of Somnus, as well as Mars, than any other of the Roman poets. In one place he represents him as taking his stand on the very highest point in all the course of the moon, and hovering down from thence, with his wings spread over the earth, just at midnight; in another he speaks of several relievos relating to this god, in each of which he was joined with some companion or other with much propriety: in the first he was with Voluptas, considered as the goddess of feasts and entertainments; in the second with Hard Labour, represented as tired and inclined to rest; in the third with Bacchus; and in the fourth with the god of Love. This would be a pretty subject for a painter now, and puts one in mind of the ancient paintings on ceilings, in which there often are four little subjects of this kind in so many different compartments, to answer the four angles of the room. They have nothing to do with a fifth subject mentioned by the same poet, of Somnus with a milder kind of Death, for that, as he expressly says, was in a different apartment. All these fine images are in Statius's description of the palace of Sleep, which is a very full one, and seems to be borrowed from one which is yet fuller in Ovid. Statius places it in the unknown parts of Ethiopia, and Ovid in Italy, near the lake Avernus, possibly in the very place which is now shewn there for the descent into hell. We learn from Statius, that the attendants and guards before the gates of this palace were Rest, Ease, Indolence, Silence, and Oblivion; as the ministers or attendants within are a vast multitude of Dreams in different shapes and attitudes. Ovid teaches us who were the supposed governors over these, and what their particular districts or offices were. The three chiefs of all are Morpheus, Phobaetor, and Phantasos, who inspire dreams into great persons only: Morpheus inspires such dreams as relate to men, Phobaetor such as relate to other animals, and Phantasos such as relate to inanimate things. They have each their particular legions under them, to inspire the sort of dreams which belong to their province into the common people and the vulgar of mankind. You see here a well-regulated allegory on a very odd and diffused subject. The artists do not seem to go so deep into it as the poets, and I do not know that I have ever met with a single figure in their works relating to these beings. The poets certainly speak not only of the three chiefs, but even of all the inferior populace of Dreams in a personal manner. Tibullus reckons them among the attendants of the chariot of Nox, and says they are black; and Statius describes them as sticking against the columns and walls in the palace of Somnus, not unlike the bats to which Homer compares the spirits in Ades."

SOPHAX, son of Hercules, and founder of Tingis in Mauritania.

SOURJAS. See *Budha*.

SORTES, OR LOTS, in antiquity, a method of deciding dubious cases, where there appears no ground for a preference, by referring the decision to chance, as in casting of dice, &c. &c. The ancient Sortes or Lots were instituted by God himself; and in the books of the Old Testament we meet with divers standing and perpetual laws, and divers particular commands, prescribing and regulating their use: thus the Scripture informs us that the lot fell on St. Matthias, when a successor to Judas in the apostolate was to be chosen; and our Saviour's garment itself was cast lots for. The Sortes

Praenestinae were famous among the Greeks. The method was to put a great number of letters, or even whole words, into an urn, shake them together, and throw them out; whatever meaning should chance to be made out in the arrangement of these letters, or words, constituted the answer. See *Divination*.

SOSIPOLIS, a deity worshipped by the people of Elis in Peloponnesus; the name signifies *Saviour of the city*. The origin of this god, and the worship paid him, is as follows. The Eleans being at war with the Arcadians, and the two armies being ready to engage, a woman with a young child in her arms appeared in the Elean camp, and promised them effectual assistance; then laying her child upon the ground, she disappeared. The armies having engaged in battle, a prodigious Serpent was seen fighting for the Eleans, in the same place where the infant had been laid; on which the Arcadians, terrified at the sight, fled, and left the Eleans conquerors, who placed the woman and her child in the number of their gods, calling the former Ilithia, and the latter Sosipolis. The Eleans built a temple to these deities, in which were two altars, one for the mother, and the other for the son. The statues of Sosipolis represented a young child, dressed in a robe spangled with stars, and holding in his hand a cornucopia, or horn of plenty.——The name Sosipolis was frequently given to Jupiter, in tho e places of which he was more particularly accounted the preserver, or tutelary deity.

SOSPITA, a title of Juno. She was worshipped under the name of Sospita, or the Salutary Goddess, at Lanuvium. Livy relate , that in the 538th year of Rome, among other prodigies which alarmed the Roman people, the buckler and javelin of Juno at Lanuvium were seen to bleed. Cicero describes Juno Sospita with a goat-skin over her head, armed with a spear and shield, and wearing sandals turned up at the toes.

SOTER, name of Jupiter. See *Servator*.

SOTERIA, sacrifices offered to the gods, in gratitude for their having delivered a person from danger. The word is composed from the Greek σωτερ, *Saviour*. The term is also applied to poetical pieces composed for the same end, of which Orpheus is supposed to have been the first writer.

SOTHIS, an Egyptian appellation of the constellation Sirius, to whom in Egypt divine honours were paid.

SPARTAE, OR SPARTI, the common name of those who sprang up from the dragon's teeth sown by Cadmus. See *Cadmus*.

SPECULATRIX, name of Diana among the people of Elis.

SPERCHIUS, the god of a river in Thessaly, to whom Peleus vowed the hair of Achilles, if he should return safe from Troy.

SPES. See *Hope*.

SPHERUS, the armour bearer of Pelops, son of Tantalus.

SPHINX, a female monster, daughter of Typhon and Echidna. She had the head, face, and breasts of a woman, the wings of a bird, the claws of a lion, and the body of a dog. She lived on Mount Sphincius, infested the country about Thebes, and assaulted passengers, by proposing dark and enigmatical questions to them, which if they did not explain, she tore them in pieces. Sphinx made horrible ravages in the neighbourhood of Thebes, till Creon, then king of that city, published an edict over all Greece, promising, that if any one should explain the riddle of Sphinx, he would give him his own sister Iocasta in marriage. The riddle was this, "What animal is that which goes upon four feet in the morning, upon two at noon, and upon three at night?" Many had endeavoured to explain this riddle, but failing in the attempt, were destroyed by the monster; till Oedipus, allured with the flattering reward, undertook the solution, and thus explained it: "The animal is man, who in his infancy creeps, and so may be said to go on four feet; when he gets into the noon of life, he walks on two feet; but when he grows old, or declines into the evening of his days, uses the support of a staff, and thus may be said to walk on three feet." The Sphinx being enraged at this explanation, cast herself headlong from a rock, and died. Among the Egyptians the Sphinx was the symbol of religion, by reason of the obscurity of its mysteries; and on the same account the Romans placed a Sphinx in the pronaos, or porch of their temples.

SPIO, one of the Nereides.

SPINTHARUS, the architect of the temple of Apollo at Delphi.

SPORTIA, a Grecian festival mentioned by Hesychius, but without any particulars.

STABILITOR, name of Jupiter from his supporting the world.

STAPHYLUS, son of Bacchus and Ariadne, or, as others say, of Theseus.

STATA, OR STATUA MATER, a goddess among the Romans, worshipped in the Forum.

STATA, a title of Fortune on ancient inscriptions.

STATANUS, OR STATILINUS, the tutelar deity of infants. He taught them to stand and walk, and preserved them from falling.

STATOR, name of Jupiter among the Romans. When Romulus engaged the Sabines, his soldiers began to give way; on which he prayed to Jupiter to take away from them their fear, and enable them to withstand the enemy, and at the same time vowed him a temple under the name of Jupiter Stator; the god, granting his prayer, the Romans returned to battle, obtained the victory, and Romulus consecrated the temple he had vowed.

STELLIO. See *Abas*.

STENIA, an Athenian solemnity, in which the women jested and lampooned one another.

STENTOR, a Grecian chief at the siege of Troy, who, according to the fifth Iliad, had brazen lungs, and a voice as loud as the voices of fifty men united.

STEPHANITAE, exercises among the Greeks, where the prize was only a garland.

STEPHANOPHORUS, the chief priest of Pallas. Also a priest that assisted the women in the celebration of the Thesmophoria.

STERCULIUS. See *Picummus*.

STERCUTIUS, a Roman deity, son of Faunus and Fatua. See *Faunus*.

STERNOMANTIS, a designation of the Delphian priestess, more usually called Pythia. The word is applied to any one possessed by a prophesying demon.

STEROPE, one of the Pleiades, daughter of Atlas, wife of Oenomaus king of Pisae, and mother of Hippodamia.

STEROPE, daughter of Parthaon, was by some reputed mother of the Sirens.

Acastus, Cebrion, Cepheus, Danaus and Pleuron, had each a daughter of the same name.

STEROPS, one of the Cyclops.

STHENELE: of this name Acastus and Danaus had each a daughter.

STHENELUS, king of Mycene, husband of Archippe, and father of the labour-inflicting Eurystheus. This Sthenelus appears to have fallen in the Amazonian war conducted by Hercules, according to the second Argonautic of Apollonius, the Argonauts, in their expedition to Colchis, having sacrificed at his tomb. See *Archippe*, *Eurystheus*.

STHENELUS, son of Androgeus and grandson of Minos, had the kingdom of Thrace conferred on him by Hercules.

STHENELUS, son of Capaneus and Evadne, one of the leaders of the Argive troops against Troy, and one of the heroes shut up in the wooden horse. Also son of Perseus and Andromeda. Also the name of one of Aeneas's captains, killed by Turnus in the twelfth Aeneid.

STHENIA, a festival at Argos in Greece, probably in honour of Minerva surnamed Sthenias, from a Greek word signifying strength.

STHENO, one of the Gorgons. See *Gorgons*.

STHENOBOEA, daughter of Iobates king of Lycia, and wife of Praetus king of Argos. See *Bellerophon*.

STICHIUS, a Greek killed by Hector, in the Iliad.

STILBE, OR STILBIA, daughter by Peneus of Creusa, and mother by Apollo of Centaurus and Lapithus.

STIMICON, the name of a shepherd in Virgil.

STIMULA, a Roman goddess who excited to extraordinary actions.

STIPHILUS, one of the Lapithae, killed at the nuptials of Pirithous.

STOORJUNKARE, an inferior deity or idol of the Laplanders: he is supposed to act only as vicar or vicegerent of the god Thor. The word in their language signifies a ruler or governor. Stoorjunkare is a kind of domestic deity; for every family has an idol of him peculiar to itself. He is represented under the form of a large stone, hewn in a very artless manner: sometimes they have no sculpture of him, but content themselves with such unpolished stones as they meet with in the moun-

tains; and they imagine it is not nature or chance, but Stoorjunkare himself, that directs them in their search of these stones. This stone-god is likewise frequently supplied with a numerous family; that is, they range several other stones round about him, one of which they call his wife, others his sons and daughters, and the rest his domestic servants. The Laplanders pretend that all the blessings they enjoy are derived to them through the wise administration of Stoorjunkare: he is the guardian and protector of the beasts of the field, and consequently it is to him they must make their application for success in the chase: they believe they cannot serve him in a more acceptable manner than by resorting to those places where he chuses to reside; these are rocks, marshes, and caverns, where it is said he frequently honours his votaries with his personal appearance.

STOPHEIA, a festival at Eretria in Greece, in honour of Diana Stophea.

STRATIUS, a son of Nestor.

STRATONICE, daughter of Thespius, and also of Pleuron.

STRENUA, the goddess who encouraged to strenuous and bold behaviour.

STRENGTH, daughter of Styx.

STROPHIUS, son of Crisus king of Phocis and husband of Anaxibia, Astyochia or Cyndragora, sister of Agamemnon, was by her the father of Pylades.

Of the same name also was a son of Pylades, by Electra the sister of Orestes.

STRYMNO, daughter of the river-god Scamander, and wife of Laomedon.

STRYMON, son of Mars.

STRYMONIUS, a chief in the Aeneid, whose right hand was lopt off by Halaesus.

STYGIAN JUPITER, name of Pluto.

STYMPHALIA, a festival at Stymphalus in Arcadia, in honour of Diana, named from that place Stymphalia.

STYMPHALIDES, birds so called, the killing of which constituted the fifth labour of Hercules. See *Hercules*.

STYMPHALUS, son of Elatus and Laodice, and king of Arcadia, made war against Pelops, and was killed in a truce.

STYGNE, a daughter of Danaus.

STYRUS, king of Albania, to whom Aeetes, as an inducement to gain his aid against the Argonauts, promised his daughter Medea.

STYX, a river of the Plutonian dominions, and second division of the subterraneous world. It is not agreed whether Styx was daughter of Oceanus, Acheron, or Terra. She was married to Pallas, or Piras, by whom she had Hydra. To Acheron she bore Victory, who, with her daughters Force, Strength, and Zeal, having assisted Jupiter against the Titans, he rewarded her mother Styx with this privilege, that the most solemn oath among the gods should be by her deity, so that when any one of them was suspected of falshood, Iris was dispatched to bring the Stygian water in a golden cup, by which he swore; and if the god afterwards proved perjured, he was deprived for a year of his nectar and ambrosia, and for nine years more separated from the celestial assembly. Some are of opinion that this honour was given to Styx, because she discovered the conspiracy of the gods against Jupiter, when they were going to bind him. Authors are not agreed where the river Styx took its rise; some say near the bay of Baiae, and the lake Avernus, which was thought to be the entrance of hell; others make it a fountain near Nonaeris in Arcadia, of so poisonous and cold a nature, that it would dissolve all metals, and could be contained in no vessel. It is reported that Alexander was poisoned with it at Babylon, and that the water was carried to him in an ass's hoof. This water was of an azure colour, and the fishes in it were little more than shadows and appearances. One of the pictures in the old Vatican Virgil represents the Styx as a torrent pouring down a precipice, and then as rolling on to take its course along the boundaries of Hades. On the banks of the Styx the ghosts of the departed wait in crowds till wafted over that hateful passage by Charon. See *Hell*.

SUADA, one of the nuptial goddesses.

SUADELA, goddess of persuasion, was, according to some authors, daughter of Venus.

SUCCESS, an imaginary deity of the Romans, who had recourse to this god to implore an happy event of any business they took in hand. The famous Praxiteles made a curious statue

of Success, which was placed in the Capitol: it represented the figure of a man holding a cup in one hand, and in the other an ear of corn and a poppy-stalk: the cup signified the joy procured by this god, the ear of corn the benefits he bestowed, and the poppy the ease and quiet of mind which Good Success brings along with it.

SUCCOTH-BENOTH, a god of the Babylonians; for thus we read, "Howbeit every nation made gods of their own, and the men of Babylon made Succoth-Benoth." The Rabbins pretend that Succoth-Benoth was worshipped under the figure of a hen and chickens. Some learned men understand by Succoth-Benoth, not an idol, but an idolatrous and wicked custom, and translate the words, by *tents of the young women*, or places of prostitution, where all young women once in their lives prostituted themselves to strangers, in honour of the goddess Mylitta, or Venus; a custom which, as Herodotus informs us, was practised at Babylon. See *Mylitta*.

SUCRO, a Rutilian, killed by Aeneas.

SUCULAE, *Swine*, a name given by the Latins to the Hyades, from their delighting in wet.

SULFI, certain deities worshipped by the Gauls, as appears from the following inscription, copied from a marble dug up at Maley, near Lausanne; BANIRA. ET. DONINDA. I. DAEDALUS. ET. FATO. ICARI. FILI. SULFIS. SUIS. QUI. CURAM. VESTRA. AGUNT. IDEN. CAPPO ICARI. F. The bad style of this inscription makes it supposed to be that of the fourth or fifth century; and it is no improbable conjecture, that the Sylphs of the Count de Gabalis might be borrowed from these ancient Sulphs or Sulfi. What these deities were, and how they were worshipped, are subjects altogether unknown.

SULMO, a leader under Turnus, killed by Nisus.

SUMMANUS, name of Pluto, because he was prince of the infernal deities, and the principal governor of all the ghosts and departed spirits.

SUN. This glorious luminary was the principal and earliest object of idolatrous worship in the heathen world. After the deluge, men having lost the knowledge of the true God, and natural reason prompting them to look out for and adore a deity, they found nothing more worthy their admiration, and consequently their adoration, than this exhilarating luminary; for observing the regularity of its motions, and the great benefits the world received from its light and heat, they could not conceive that these wonderful effects could be produced without its being animated and informed by some vast intelligence. This was the opinion not only of the more vulgar pagans, but even of the philosophers, and is expressly ascribed by Cicero to the Stoics: it was also the sentiment of Plato's school; and the same notion prevailed likewise in regard to the moon and the stars. From this philosophy Philo the Jew derived his doctrine, that the stars are so many souls incorruptible and immortal. The learned Maimonides, in his treatise upon the origin of idolatry, thinks it began in this manner, and, in his opinion, the practice of worshipping the Sun preceded the deluge. The Sun was for a long time adored in the eastern nations without temples or altars; afterwards both were erected in his honour. Macrobius and other learned men have endeavoured to shew that most of the pagan deities were only the Sun worshipped under different disguises: as to many of them the observation will hold good; but it must be noticed, that there were innumerable deities in the heathen world, whose worship had not the smallest relation to the Sun. All are agreed that Apollo and the Sun are the same. See *Apollo, Baal, Mithra, Osiris.*

SUOVETAURILIA, a solemn sacrifice among the Romans, wherein they offered three victims of three different kinds, a bull, a ram, and a swine. Livy describing it, calls it Suovetaurilia, as composed of *sus, ovis,* and *taurus,* the names of the three victims sacrificed. Dionisius Halicarnasseus describing the same, calls it Solitaurilia, from the necessity of the victims being perfect from every blemish; *sollus,* or *solus,* in the language of the Osci, signifying *integer,* entire. The Suovetaurilia was a solemn lustration or expiatory sacrifice made in name of the whole community every five years, after the survey of the people, and inquisition into their manners had been taken by the Censor in the Forum or Villa Publica. The ceremony of performing it they called *lustrum condere,* and upon this

account the space of five years came to be signified by the word Lustrum.

SURKHRAG, a demon or genius, according to Oriental tradition, who reigned in the mountain of Caf, at the time when the whole earth was under the power of the Gin or Genii. These Genii, they said, were not pure spirits, but had bodies, and were subject to death. God, they subjoined, being exasperated against them, on account of their frequent rebellions, resolved to take the government of the world out of their hands, and give it to another sort of creatures; accordingly he created Adam, and ordered the Genii to be subject to him; however Eblis their chief, refused to submit, but Surkhrag obeyed God, and paid homage to the first man; he even embraced his religion and law, and defended them against the insults of Eblis and his followers. After the death of Adam, Surkhrag engaged in the service of his son Seth, who was now become monarch of mankind, and sovereign pontiff of the law of God; and he desired God to give him Rokhail, surnamed Ben Adam, the son of Adam, a great man, and versed in all sorts of sciences, to govern his kingdom under him in quality of his first minister.

SURMAIA, solemnities at Sparta, the prize in which was a mixture of fat and honey.

SUTERIA, Grecian thanksgivings and sacrifices for deliverances out of danger.

SUWA, a Japanese deity, the god and protector of huntsmen. All who come to the pagoda of Suwa, to pay their adorations to the god, are obliged to pass through a hoop, made of bamboo, with a linen cloth twisted round about it. As the province of Nanguesacque is under the more immediate protection of this deity, he is worshipped there with more fervency of devotion than in any other province. On the festival of this god they form a grand procession, which is led on with two sumpter horses as white as snow: after these come several banners, standards, and colours, which are all hieroglyphics of the deity and his festival: then follow devices of another sort, such as a short and broad lance, all over gilt, a pair of large shoes, and some white paper fastened to the end of a long staff, which last is an ensign of ecclesiastical jurisdiction: two persons hired for the purpose carry a large chest, and during the procession make charitable collections, which are thrown into the chest: next follows several mikosi, or octagonal shrines, varnished all over, and carried on stools: the clergy follow on foot, attended by a great concourse of people: when they are come to the temple of Suwa, they take their places, and four deputies from the governor come and pay his compliments to the superiors. Upon this occasion they set up a tent made of bamboo, and call it a temple: here they place the image of Suwa, that he may be a spectator of their public sports. The plainness of the temple represents the abject condition of the primitive Japanese. Dramatic performances make a considerable part of these religious shows, and the poets usually pitch upon some achievement of the gods for the subject of their dramas.

SYLLIS, a nymph, and mother by Apollo of Zeuxippus.

SYLPHS. See *Aurae*.

SYLVANUS. The descent of Sylvanus is extremely obscure. Some think him son of Faunus, some say he was the same with Faunus, some call him son of Valerius by Valeria his daughter, some give him Saturn for his father, whilst others reckon him the same deity with Pan, which opinion Pliny seems to adopt when he says that the Aegipans were the same with the Sylvans: this is agreed, that he was god of the woods, and boundaries of land. He was unknown to the Greeks; but the Latins received the worship of him from the Pelasgi, upon their migration into Italy, and his worship seems wholly to have arisen out of the ancient sacred use of woods and groves, it being introduced to inculcate a belief that there was no place without the presence of a deity. The Pelasgi consecrated groves, and appointed solemn festivals, in honour of Sylvanus. The hog and milk were the offerings tendered him. A monument consecrated to this deity, by one Laches, gives him the epithet of Littoralis, whence it would seem that he was worshipped upon the sea-coasts. The priests of Sylvanus constituted one of the principal colleges of Rome, and were in great reputation, a sufficient evidence of the fame of his worship. Many writers confound the Sylvani, Fauni,

Satyri, and Sileni with Pan; and Fenestrella expressly says that Pan, Sylvanus, and Faunus, were one and the same deity. Some monuments represent Sylvanus as little of stature, with the face of a man, and the legs and feet of a goat, holding a branch of cypress in his hand, in token of his regard for Cyparissus, who was transformed into that tree. The pine-apple, a pruning-knife in his hand, a crown coarsely made, and a dog, are the ordinary attributes of the representations of this rural deity. Sylvanus appears sometimes naked, sometimes covered with a rustic garb which reaches down to his knees. "Sylvanus, as his name imports," says the Author of Polymetis, "presided over woods, and the fruits that grew in them; agreeable to which (in some figures) he has a lap full of fruit, his pruning-hook in one hand, and a young cypress tree in the other; Virgil mentions the latter as a distinguishing attribute of this god: the same poet, on another occasion, describes him as crowned with wild flowers, and mentions his presiding over the corn-fields as well as the woods."

SYLVIUS, son of Aeneas, from whom the kings of Alba were denominated Sylvii.

SYMA, a nymph, and mother of Chthonius by Neptune.

SYME. See *Syma*.

SYNNALAXIS, a nymph of Ionia, worshipped at Elis.

SYNOECIA, an Athenian festival held in honour of Minerva, patroness of Athens, the rise and institution of which is thus related. During the reign of Cecrops, and all the kings down to Theseus, Attica was divided into several towns or distinct corporations, in which they had courts proper to each town, and a sort of independent magistracy, so that no application was made to the king excepting in cases of danger: but Theseus, when he came to the crown, suppressed the courts and magistracy of the other cities, and transferred all the business of justice and government to Athens; so that the inhabitants of Attica were obliged, if they had any business of law, to resort to Athens: and as Minerva was supposed to have suggested this design to Theseus, for the benefit of her favourite city, therefore the Athenians celebrated this anniversary festival in honour of their tutelar goddess, on the 16th of the month Hecatombaeon, or July.

SYRACUSION HEORTE, Syracusian festivals, one of which Plato mentions: it continued ten days, during which time the women were employed in offering sacrifices. Another we read of in Tully, which was celebrated every year by vast numbers of men and women, at a lake near Syracuse, through which Pluto was said to have descended with Proserpine.

SYRINX, the beautiful Naiad, was beloved by Pan, but she treated his passion with disdain: being closely pursued by the god, and stopped in her flight by the river Ladon, she invoked the Naiads, who changed her into a tuft of reeds, which the disappointed lover grasped in his arms. Contemplating a transformation so unfavourable to his desires, he observed the reeds tremble with the wind, and emit a murmuring sound; and improving this hint, he from them formed the pipe, for which he became so famous.

T

TAAUTES, a Phoenician divinity, supposed the same with Saturn.

TACITA. See *Silence*.

TAENARIA, a Grecian festival in honour of Neptune, surnamed Taenarius from Taenarus, a promontory in Laconia, where was a temple dedicated to him. The worshippers were called Tainaritae.

TAENARUS, son of Apollo by Melia.

TAGES, son of Genius, grandson of Jupiter, was the first who instructed the twelve nations of Etrurians in the science of augury and divination. Tradition relates, that a Tuscan ploughman, while at work, observing a clod to move, had his attention engaged by it, and after looking some time stedfastly upon it, perceived it assume a human form, and gradually become the boy named Tages, by whom the Etrurians were initiated in the arts of augury, &c.

TAGES. See *Aruspices, Demogorgon.*

TALAIDITES, Grecian exercises in honour of Jupiter Talaios, as Meursius conjectures from the words of Hesychius.

TALARIA, the wings of Mercury's feet so called.

TALASSIUS, a god who, according to the Romans, presided over marriage. His origin is thus related: At the time when the Romans ravished the Sabine women, who had come to Rome as spectators of the plays instituted by Romulus, some young men, who carried off a very beautiful virgin, went crying along the streets Talassio! Talassio! intimating that she was designed for the wife of Talassius, a valiant youth who was greatly beloved. This marriage proving fortunate, Talassius was deified after death, and invoked by the Romans in their marriages.

TALAUS, son of Bias, king of Argos, and grandson of Lynceus, one of the fifty sons-in-law of Danaus. Apollonius makes him brother of Areius, and half brother of Leodocus, son of Bias by Pero, daughter of Neleus. Talaus with his two brothers, were in the number of the Argonauts under Jason, as we find from the first book of Apollonius's Argonautics. In the second book of the same poem, Talaus with Castor, assist in arming Pollux for the combat with the Bebrycian king, Amycus. Talaus was father of Adrastus by Lysianassa, daughter of Polybius, king of Sicyon. He is said to have lost his crown and life by the intrigues of Amphiaraus; but some report, that the person dethroned and put to death by Amphiaraus was not Talaus, but Prorax, son of Talaus. The Scholiast on Pindar informs us on what the pretensions of Amphiaraus were founded, viz. that Melampus having cured the daughters of Praetus, king of Argos, of their madness, the king rewarded the soothsayer with half his kingdom of Argos, which he again divided with his brother Bias: now Melampus left a son named Antiphates, who was father of Oiclus, and grandfather of Amphiaraus. See *Pero.*

TALAYRA. See *Phaebe, Castor* and *Pollux.*

TALETUM, a temple on Mount Taygetus in Laconia, sacred to the sun. Horses were the victims offered upon it.

TALOS, a partizan of Turnus, killed by Aeneas.

TALTHYBIUS, a priest and herald in the Grecian camp against Troy, who was sent by Agamemnon to bring away Briseis from the tent of Achilles. Talthybius died at Aegium in Achaia.

TALUS. According to the fourth Argonautic of Apollonius, Talus was descended from giants sprung from oak, or *the hard entrails of stubborn rock*, to use the words of the poet, who gives this giant a form of living brass, and makes him vulnerable only just above the ancle. This formidable monster opposed the landing of the Argonauts in Crete, on their return to Greece, by hurling mountains with

their woods into the bay, and thus interdicting their entrance. Of this island the poet stiles Talus *the fierce guard*, and makes him explore it, thrice every year striding from shore to shore. This brazen monster fell by the incantations of the sorceress Medea, a sudden wound bursting the vein above his ancle as he strode franticly along. This story of Talus, from Apollonius, will appear very extravagant, unless we have recourse to its allegorical meaning. Plato, in his Minos, writes of him thus: "Talus and Rhadamanthus were the assistants of Minos in the execution of his laws: it was the office of Talus to visit all parts of Crete thrice every year, to enforce them with the utmost severity. Talus is fabled to be formed of brass, because the laws, which he carried with him in his circuit, were engraven upon brazen tables. It is not improbable but the fable of the bursting of the vein above the ancle of Talus, by which he died, arose from the manner of punishment practised by him, which was by the opening of a vein above the ancles of criminals, and letting them bleed to death."

TALUS, the same with *Acalus*, [erroneously printed *Acalet*] *Calus*, *Perdix*, and *Taliris*. See *Daedalus*.

TANAIS, a divinity of the Persians and Armenians, who was the patroness of slaves. The noblest votaries of these nations prostituting their daughters in honour of her, she has been supposed the same with Venus. Artaxerxes, son of Darius, first consecrated statues to her.

TANAIS, a leader under Turnus, killed by Aeneas.

TANFANA, a deity mentioned by Tacitus, who tells us, that the Roman legions levelled to the ground the temple of Tanfana, in the country of the Marsi, now Westphalia. What this Tanfana was, is very uncertain; Lipsius derives the name from the German Taenfunk, which in that language signifies the origin of things: Loccenius derives it from the German *tan*, an *oak*, and the old Teutanic, *fan*, a *god*, making Tanfana to be a Sylvan deity; but Sherringham fetches the etymology of the word from the Saxon *tan*, which signifies a *lot*; to confirm which, he tells us, that the ancient Saxons, who inhabited Westphalia, determined most of their affairs, particularly those of war, by lots; so that Tanfana was the god who presided over chances by lots.——It must not, however, be omitted, that a respectable writer asserts Tanfana to have been, not a divinity, but a temple.

TANTALIDES, a patronymic of the offspring of Tantalus.

TANTALUS, king of Phrygia, son of Jupiter and Plota, or of Tmolus, king of Lydia, married Anthemoisia, daughter of Lycus, by whom he had Praetus, Pelops, Bascylus, and Niobe, wife of Amphion. Having invited the deities to a feast, Tantalus not only killed his own son, but served and dressed up his flesh as a banquet for the gods. [See *Pelops*.] Whether it was for this cause, the violation of hospitality, or for his pride, his boasting, his want of secresy, his insatiable covetousness, his imparting nectar and ambrosia to mortals, or for all of them together, since he has been accused of them all, Tantalus was thrown into Tartarus, where the poets have assigned him variety of torments. Some represent a great stone as hanging over his head, which he apprehended to be continually falling, and was ever in motion to avoid it. Others describe him as afflicted with constant thirst and hunger, though the most delicious banquets were exposed to his view; one of the Furies terrifying him with her torch whenever he approached towards them. Some exhibit him standing to the chin in water, and whenever he stooped to quench his thirst, the water as constantly eluding his lip. Others, with fruits luxuriously growing around him, which he no sooner advanced to touch, than the wind blew them into the clouds. Tantalus is sometimes represented as hanging over the waters, says Mr. Spence, "which are always flowing through his hands, and gliding from him. You may see desire and disappointment on his face, and a sort of stupidity, contracted by being baulked so perpetually. I scarce doubt that Horace had some representation of this kind in his thoughts, where he compares the tortures of a miser in this world to those of Tantalus in the other. I said some representation of this kind, because Tantalus was probably represented sometimes in a different

manner, as standing under a tree, and some of the branches, loaded with the finest ripe fruits, hanging down just before his mouth, which, the moment he endeavoured to take, always waved away out of his reach: this I have never seen in any of the works of the artists, any more than a third sort of punishment for Tantalus of quite a different nature," (the stone over his head) "which is only mentioned by some of the elder Roman writers before the Augustan age, and which, therefore, I suppose might possibly be rejected in the latter ages."

TANTALUS, son of Niobe and Amphion, was killed by Apollo and Diana, whilst engaged in the exercise of wrestling with his brother Phaedimus.

TAO. See *Lao-Kium*.

TAPHIUS, son of Neptune and Hippothoe. See *Amphitryon*.

TARANIS, an idol or god of the Gauls; the name signifies the Thundering God. He was the same as the Jupiter of the Greeks and Romans, and was honoured with human sacrifices.

TARAS, son of Neptune, and founder of Tarentum.

TARXIPPUS, an imaginary deity of the Greeks, adored by the people of Elis in Peleponnesus. His origin was as follows: In the Olympic Stadium, where the chariot-races were celebrated, there was placed at the end of the course, a list of a considerable breadth, in the form of a semi-circle, and of a lively bright colour, that the horses in their greatest speed might see it, and so turn back; but it often happened that the horses, coming up to the place, either started at the sight, or those who guided them turned them short too hastily, by which means the chariot was overturned and broken. The Eleans foolishly imagined this was occasioned by some god, who wanted to be worshipped in that place, whereupon they erected an altar to Taraxippus, or the Terror of Horses. We are told by West, in his dissertation on the Olympic Games, that the altar of Taraxippus was of a round form, and erected at the end of the course, and that so great was the consternation of the horses on passing it, that regarding no longer the rein, the whip, or the voice of the drivers, they frequently broke and overturned the chariots, and wounded the charioteers, who therefore failed not to offer sacrifices to Taraxippus, in order to deprecate his wrath, and conciliate his favour.

TARCHO, a Tuscan leader who joined Aeneas against the Rutilians.

TARDIPES, name of Vulcan. See *Kullopodion*.

TARPEIA. After the ruin of the kingdom of Alba, Romulus took upon him the government of Rome, but a war ensuing on account of the capture of the Sabine virgins, the new built city was besieged, and in danger. The gates having been enjoined to be shut, one of them was treacherously opened in the night by the vestal virgin Tarpeia, daughter of Tarpeius, governor of the Capitol, which Venus perceiving, she entreated the Nymphs nearest the temple of Janus to assist the Romans. According to Ovid, a fountain near the gate, where the Sabines were going to make an irruption, immediately unlocked its springs, and changed its quality from cold to hot. The fiery exhalation of this stream effectually prevented the entrance of the enemy till the Romans had time to put on their armour. This Tarpeia bargained with the enemy to deliver up the Capitol if they would give her the ornaments they wore on their left arms, meaning their bracelets.—When the Sabines entered the city, in detestation of her treachery, they buried her under their shields; hence the mountain which was before called Saturnius, received the name of Tarpeius.

TARPEIUS, name of Jupiter, from the Tarpeian rock on the Capitoline hill, where his temple stood.

TARQUITUS, son of Faunus and the nymph Dryope, killed by Aeneas in the tenth Aeneid.

TARTAK, a deity of the Avites, a people of Samaria, mentioned in Scripture: "Every nation made gods of their own, and the Avites made Nibhaz and Tartak." The Rabbins pretend, that Tartak was adored under the figure of an ass; but it does not appear that the ass was ever an object of adoration among the Pagans; on the contrary, it was sometimes sacri-

ficed to their gods. M. Jurieu conjectures that it is a corruption of the word Rathak, which in the Chaldean tongue signifies a chariot; and that Tartak is the chariot of the Sun, or the Sun mounted on a chariot.

TARTARUS, the fourth division of the subterraneous world. See *Hell.*

TAURICA, an epithet of Diana, from her being worshipped in the Tauric Chersonesus.

TAURICEPS, TAURIFORMIS, names of Bacchus among the Latins, of the same import with his name *Bugenes*, which see.

TAUREIA, according to Hesychius, a Grecian festival in honour of Neptune. Perhaps it was the same with that mentioned by Athenaeus, and celebrated at Ephesus, wherein the cupbearers were young men, and called Tauroi.

TAURILIA, among the Romans, certain religious games celebrated to appease the anger of the Infernal gods, instituted on the following occasion. In the reign of Tarquin the Proud, a contagious distemper spread itself in Rome among the women with child, which was ascribed to their eating the flesh of sacrificed bulls, the overplus of which the sacrificers sold; and as this plague was thought to be inflicted by the Manes, or Infernal gods, they appointed games to appease them; and these were called Taurilia, from the flesh of the sacrifices which had occasioned the distemper.

TAUROBOLION, OR TAUROBOLIUM, sacrifices of bulls, which were offered to Cybele, mother of the gods, to render thanks to the goddess of the Earth for her teaching men the art to tame those animals, and fit them for labour. See *Aegiobolium.*

TAUROCHOLIA, a festival at Cyzicum in Greece, mentioned by Hesychius.

TAUROPOLEIA, a Grecian festival in honour of Diana Tauropolos, of which surname there are various accounts; the most probable is that which derives it from Scythia Taurica, where this goddess was worshipped.

TAURUS, a courtier of Minos king of Crete. See *Minotaurus.*

TAYGETA. See *Taygete.*

TAYGETE, daughter of Atlas by Pleione, and one of the Pleiades.

TAYGETUS, son of Jupiter by Taygete, from whom the mountain of that name was so called.

TECHMESSA, daughter of a Phrygian prince whom some name Teuthrantes, was taken captive when the Greeks ravaged the countries in the neighbourhood of Troy. She was captive to Telamonian Ajax, who was so pleased with her that he made her his concubine. She forgot by degrees the fall of her family, and conceived so great a friendship for Ajax, that she was extremely afflicted at his death. He had by her one son named Eurysaces, who reigned in Salamis after the death of Telamon, father of Ajax. Teucer, the second son of Telamon, was inclined to return to Salamis, after he had settled in the isle of Cyprus, but Eurysaces prevented him. The Athenians honoured Ajax and his son in a particular manner; and Pausanias says that the honours which they had decreed them subsisted in his time, when an altar of Eurysaces was still to be seen at Athens. There is nothing to be found concerning another son of Ajax, mentioned by Dictys Cretensis, and called by him Achantides, whose mother's name was Glauca, farther than that he was put into the hands of Teucer, as well as Eurysaces, when the Greeks reimbarked for their own country. Some have said, that the resentment of Telamon against Teucer arose from Teucer's not having brought back with him Techmessa and Eurysaces. Pausanias observes that the posterity of Ajax was not very illustrious.

TECTAMUS, son of Dorus and great-grandson of Deucalion, led a colony of Aetolians and Pelasgians to Crete, and there reigned. Having married a daughter of Cretheus, he, by her, became the father of Asterius.

TELAMON, son of Aeacus and Endeis, daughter of Chiron the Centaur, is one of the principal heroes of fabulous history. He had two brothers, Peleus and Phocus, though the latter had a different mother. Telamon, with Peleus, were in the Argonautic expedition, according to Apollonius. There arose so great a jealousy between Phocus and the two brothers, that these plotted to kill him, and effected their purpose as they were playing together at quoits. Some say Peleus killed Phocus, by throwing a quoit at his head; others that Telamon gave the fatal blow; and it is generally agreed that which ever actually perpetrated the crime, the

other was an accomplice in it, as Aeacus banished them both. Telamon retired to the isle of Salamis, where Cychreus reigned, who gave him his daughter Glauca in marriage, and made him his successor. Others say, that Cychreus, having no children, appointed Telamon his heir. This, at least is agreed, that Telamon reigned in the isle of Salamis. After the death of Glauca, he married Periboea, daughter of Alcathous king of Megara, from whom sprung Telamonian Ajax. A third wife of Telamon is mentioned, by whom he had Teucer; this was Hesione, daughter of Laomedon king of Troy, and sister of Priam, who was given him by Hercules, because Telamon was the first who mounted the walls of Troy when Hercules attacked that city to punish Laomedon for refusing to pay him the stipend he had promised. Telamon distinguished himself on several other occasions while he attended that hero, particularly in the war with the Amazons, in that with the Meropes, and in the fight with the giant Aligoneus. He had been, as was said, in the Argonautic expedition; and if he were not personally present at the siege of Troy, it is probable that old age only prevented him; however, he sent thither his two sons, Ajax and Teucer. Homer expressly introduces Telamon on the theatre before Troy, against which city, according to the second Iliad, he led the Salaminian bands in twelve ships. There was shewn, even in Pausanias's time, near the port of Salamis, the rock whereon Telamon sat, in order to view as long as possible the ship on board of which his sons embarked for the Trojan expedition. He was still living when the Greeks returned from Troy. The death of his son Ajax extremely afflicted him; and he evinced how severely he felt it, by his displeasure at Teucer, for not either preventing or revenging it: he refused to receive him, and banished him with disgrace. It was remarked of him, as well as of Peleus his brother, that each had a son who surpassed their fathers, the Pelean Achilles, and the Telamonian Ajax.

TELAMONIADES, a patronymic of the descendants of Telamon.

TELCHINES, the Galli, priests of Cybele, so called.

TELCHINES, the children of Apollo and Minerva, or according to some, of Saturn and Aliope: they for some time inhabited the island of Rhodes, whence it took the name of Telchine. They caused hail or rain to descend at their pleasure, and taking the water of the river Styx; sprinkled the earth with it, and made it produce sickness and famine, whence the Greeks called them Alastores, or Destroyers. At last Jupiter punished them for their wickedness, by turning them into a rock.

TELCHINIA, name of Juno, from the worship paid her by the Telchinians. Also of Minerva.

TELCHINIUS, a surname of Apollo amongst the Rhodians.

TELEA, a surname of Juno in Boeotia. See *Teleia*.

TELEBOAS, OR TELEBOES. See *Amphitryon*.

TELECLES, a Dolian chieftain killed by Hercules, whilst engaged in the Argonautic expedition.

TELEGONUS, brother of Tmolus, and son of Proteus and Torone. See *Tmolus*.

Another Telegonus, son of Proteus, was killed by Hercules; and a third, king of Egypt, married Io, after she had recovered her shape.

TELEGONUS, son of Ulysses and Circe. He came to Ithaca to see his father, and when the servants of Ulysses refused him access, he slew them. In this scuffle, it is said, Telegonus also killed his father, not knowing him; upon which he went into Italy, and built Tusculum.

TELEIA, name of Juno, in allusion to the time when she became marriageable.

TELEMACHUS, son of Ulysses and Penelope, perceiving, during his father's absence at the siege of Troy, that those who sought his mother in marriage committed great disorders in the palace, and throughout his father's dominions, went in search of Ulysses. Some time after, that prince arriving in Ithaca, he, with the aid of Telemachus, destroyed all those rash pretenders.

TELEMUS, son of Eurymus, a soothsayer among the Cyclops, who foretold Polyphemus the manner in which Ulysses should afterwards treat him.

TELEPHASSA, wife of Agenor, and by him mother of Cadmus, Phoenix, and Cilix, died

in Thrace, whilst seeking her daughter Europa, whom Jupiter had carried away.

TELEPHUS, son of Hercules by Auge, and king of Mysia, denying passage to the Greeks on their way against Troy, was wounded by Achilles, and cured again by the rust of the same spear which had given the wound. Some say he reigned over the Lycians.

TELESPHORUS, OR THELISPHORUS, the god of such as recovered from sickness, and particularly honoured at Pergamus. The Epidaurians called him Acesius, the god who restores health; the Sicyonians called him Euemerion, the deity of good luck, or the author of happiness. Telesphorus is often pictured on ancient medals, and is generally found in company with Aesculapius (whose son he was by Meditrina) and Hygeia, the deities of physic and health. He is represented as a youth, with a cawl upon his head, and wrapped in a cloak, to denote, perhaps, that those who are but newly recovered from a distemper, should keep themselves warm for fear of a relapse.

TELESTAS, a son of Priam.

TELESTO, one of the Oceanides.

TELETHUSA, mother of Iphis by Lygdus. See *Iphis*.

TELLUS, goddess of the Earth. Pliny speaks of Tellus personally, and attributes passions to her. Her figures are frequently to be met with in the remains of the ancient artists; but, says the Author of Polymetis, "I never saw any figure of Tellus which was not in a reclining posture; for much the same reason, I suppose, that river-gods are generally reclined, and the deities of the air flying and alert. The only considerable description I can recollect from the Roman poets relating to this goddess, is in Ovid's account of the fall of Phaeton: Ovid there hints, more than once, at the low posture of her figures; but he has so often dashed the allegory and reality together in that description, that it is difficult enough to distinguish where he is speaking of the earth as an element, and where of Tellus as a goddess. Tellus is sometimes represented with a globe, or the *orbis terrarum*, in her hand, and sometimes the orbis terrarum is personified, and appears under the figure of a man, as on some medals in particular, where you see him quite naked, kneeling on one knee, and the emperor giving him his hand to raise him up."

TELPHUSA, daughter of the river Ladon and a Nymph of Arcadia, gave her name to a celebrated fountain, the waters of which were so cold, that Tiresias died from drinking them.

TEMALEUS. See *Aiora*, where for Temalius read Temaleus.

TEMENITES, a surname of Apollo, from a place near Syracuse, where he was worshipped.

TEMENUS, son of Pelasgus, was appointed to superintend Juno, whilst an infant.

TEMENUS, son of Aristomachus, and the first of the Heraclidae who returned to Peloponnesus. Making himself master of Argos, he expelled the king and usurped his throne.

TEMPERANTIA, TEMPERANCE, was supposed to inspire men with the resolution of bridling their appetites, and it is therefore that she holds a curb in her right hand. Cicero's definition of Temperance is consonant with this emblem. She has a bit in her right hand, and a palm-branch in her left; a camel on one side, and two boys with pitchers (perhaps as pouring water into wine) on the other; and is supported by Chastity.

TEMPESTAS, a goddess of the Romans. All we know is, that to her Marcellus erected a temple at Rome, without the Porta Capena, by way of thanksgiving, for having been delivered from a furious tempest between the islands of Corsica and Sardinia; and this we learn from Ovid, who acknowledges the divinity of storms and tempests.

TEMPLE, a building erected in honour of some deity, wherein the people met to pay religious worship. Clemens Alexandrinus and Eusebius refer the origin of temples to the sepulchres built for the dead: Herodotus and Strabo will have the Egyptians to have been the first who raised temples to the gods: others say, that the portable temple made by Moses in the desert, was the first of the kind, and these hold it to have been the model of all the others. The first temple erected in Greece is ascribed to Deucalion by Apollonius; as the first in Italy is said to have been built by Janus, or Faunus. In antiquity we meet with many who would not build temples to their gods, for fear of confining them to too narrow bounds. They per-

formed sacrifices and other religious rites in all places indifferently, from a persuasion, that the whole world is the temple of God, and that he requires no other. This was the doctrine of the Magi, followed by the Persians, Scythians, Numidians, and many other nations mentioned by Herodotus, Cicero, and Strabo. The Persians, who worshipped the Sun, believed it would be injurious to his power to inclose within the walls of a temple him who had the whole world for his habitation; and hence, when Xerxes ravaged Greece, the Magi exhorted him to destroy all the temples he found. The Athenians would erect no temple to Clemency, who they said was to live within the hearts of men, not within stone-walls. The Bithynians and Germans had no temples but the mountains and woods. But it may be said, that if God has no need of temples, men have need of places to meet in for the public duties of religion; accordingly temples may be traced back even to the remotest antiquity, though it is admitted on all hands, that the first generations of men had neither temples for, nor statues of, their gods, but worshipped in the open air. Temples were built, and adorned with all possible splendor and magnificence; and this partly out of reverence for their respective deities, and partly to create an awe for them in those who came to pay their devotions. The temples were built after that manner, which different votaries thought most agreeable to their gods; for instance, the Doric pillars were sacred to Jupiter, Mars, and Hercules; the Ionic to Bacchus, Apollo, and Diana; and the Corinthian to Vesta; though there are instances of these being used in the same temples; such were some of those dedicated to Minerva, which had pillars of the Doric, Corinthian, and Ionic order. Wherever a temple stood, if the situation of the place would permit, it was so contrived, that the windows, on being opened, might receive the rays of the rising sun. The front was towards the west, and the altars and statues were placed towards the other end, that the worshippers, on entering, might have their faces towards them, it being a custom among the Heathens to worship with their faces towards the east. If the temples were built by the side of a river, they were to look towards the banks of it; if near the high-way, they were to be so ordered, that travellers might have a fair prospect of them, and pay their devotions to the god as they passed: those built in the country were generally surrounded with groves. In the front of the temple was the porch, in which, according to Casaubon, was placed the holy water, in a vessel of stone or brass, with which all who were admitted to the sacrifices were sprinkled; beyond this porch it was not lawful for the profane or polluted to pass; this led into the body of the temple, where was the Adytum, or sacred place, into which none entered but the priests. Belonging to each temple there was a vestry, which seems to have been a treasury both for the temple itself, and for such also as had a mind to secure their wealth in it, which was done by Xenophon, who committed his treasures to the custody of the priest of Diana at Ephesus. Temples are thus described by some of the ancients: first, the whole edifice; secondly, the altar on which their offerings were made; thirdly, the porch in which usually stood an altar, or an image; and lastly, the place upon which the image of the chief god was erected. This idol was originally only a rude stone; and Themistius tells us, that thus they all continued till the time of Daedalus, who first gave them feet. In after ages, when the art of graving and carving was invented, those rude lumps were changed into figures resembling living creatures, and generally men.——The material of these statues among the Greeks was generally wood; and it has been observed, that those trees which were sacred to any particular deity, were thought most acceptable for his statues: thus Jupiter's were made of oak; Venus's of myrtle; Minerva's of olive; Hercules' of poplar, &c. Sometimes they were the work of the lapidary, and consisted of common or of precious stones; at other times, of black stone, indicating the invisibility of the gods: marble and ivory were frequently made use of, sometimes clay and chalk; and last of all brass, silver, gold, and other metals. The place of the images was in the middle of the temple, where they stood on pedestals raised above the height of the altar, and enclosed with rails. The ancient temples, as to their con-

struction, were distinguished into various kinds, as Temple in Antae, Aedes in Antis, which, according to Vetruvius, were the most simple of all temples, having only angular pilasters, called Antae, or Parastatae, at the corners, and two Tuscan columns on each side the doors. The Tetrastyle temple was a temple that had four columns in front, and as many behind. Prostyle temple, that which had only columns in its front or fore-side. Amphiprostyle, or Double Prostyle Temple, that which had columns both before and behind, and which was also Tetrastyle. Peripetre Temple, that which had four rows of insulated columns around, and was hexastyle, *i. e.* had six columns in front. Diptere Temple, that which had two wings, and two rows of columns around, and was octostyle, and had eight columns in front. Pseudo-Diptere Temple, that with eight columns in front, and a single row of columns all round. Hypaethros Temple, was open at top, and exposed to the air. Of these last, some were Decastyle, others Pyconstyle; but they had all rows of columns within, forming a kind of Peristyle, which was essential to this sort of temple. Monoptere Temple, one round, and without walls, having its dome supported by columns. Of these temples some were not to be built within cities, but without their walls, as those of Mars, Vulcan, and Venus, for the reasons given by Vitruvius. "When temples are to be built to the gods," says that author, "especially to those of them who are patrons of the city, if it be Jupiter, Juno, or Minerva, they must be set in places of the greatest eminence, whence one may have a view of the dimensions of the town walls: if to Mercury, they must be set in the market-place, as is observed of those of Isis and Serapis: those of Apollo and Bacchus must be near the theatre: those of Hercules, when there is neither gymnasium nor amphitheatre, should be placed near the circus: those of Mars without the city, in the fields; as those of Venus at the city-gates. We find," continues he, "in the writings of the Tuscan soothsayers, that they have a custom of placing the temples of Venus, Vulcan, and Mars, without the walls, lest if Venus was within the city itself, it might be a means of debauching young people and matrons also: Vulcan was likewise to be without, that houses might not be in danger of taking fire: while Mars is without the walls there will be no dissention among the people, nay, more, he will be instead of a rampart, to secure the walls of the city from the hazards of war. The temple of Ceres was likewise without their cities, in places not much frequented, unless to offer sacrifice to her, that their purity might not be defiled." These distinctions, however, were not always observed.——The idolaters had all possible veneration for their temples. If we may believe Arrian, it was forbid to blow one's nose, or spit there; and Dion adds, that sometimes they clambered up to them upon their knees. In times of calamity the women prostrated themselves in the sacred places, (which were sanctuaries for criminals and debtors) and swept the pavement of them with the hair of their heads. Sometimes, however, it happened, that when public disasters obstinately continued, the people lost all reverence for these sacred buildings, and became so outrageous as to pelt them with stones, an instance of which we have in Suetonius in the life of Caligula. Though, in general, both men and women entered into the temples, yet there were some where the men were forbidden to enter; such particularly, was that of Diana at Rome, in the street Vicus Patricius, the reason of which prohibition is thought to have been owing to a woman who received a most cruel insult there when offering up her prayers. The Romans outdid all nations in temples, which they not only built to their gods, virtues, vices, and diseases, but also to their emperors, and that in their life-time, instances of which we meet with in medals, inscriptions, and other monuments. Horace compliments Augustus upon this, and sets him above Hercules and all the fabulous heroes, those being only admitted into temples after their death, whilst Augustus had temples and altars dedicated to him in his life-time. As the splendour, magnificence, and richness of several temples will appear in the descriptions of some which follow, we pass over particulars in this place, and shall close the article of temples in general with the ceremony of their consecration, a piece of superstition very well

deserving our notice, and which we cannot better apprehend than by the following account given by Tacitus of that solemnity, in reference to the capitol, when repaired by Vespasian; though perhaps the chief rites were celebrated upon the entire raising of the structure.—— "On the 21st of June, being a very clear day, the whole plot of ground designed for the temple was bound about with fillets and garlands. Such of the soldiers as had lucky names entered first with boughs in their hands, taken from those trees which the gods more especially delighted in: next came the vestal virgins, with such boys and girls as had both parents living, and sprinkled the place with brook-water, river-water, and spring-water: then Plautus Aelian, one of the chief priests, followed by Helvidius Priscus, the Praetor, having sacrificed a hog, a sheep, and a bullock, for the purgation of the floor, and laid the entrails upon the green turf, humbly besought Jupiter, Juno, Minerva, and the other deities protectors of the empire, that they would be pleased to prosper their present undertaking, and accomplish by their divine assistance what human piety had thus begun. Having concluded this prayer, Helvidius Priscus put his hand to the fillets to which the ropes, with a great stone fastened in them, had been tied, when immediately the whole company of priests, senators, and knights, with the greatest part of the common people, laying hold together on the rope with all expressions of joy, drew the stone into the trench designed for the foundation, throwing in wedges of gold, silver, and other metals which had never endured the fire."

Temple of APOLLO *at Antioch.* In the suburbs of Antioch Apollo had a temple in the grove, called Daphne, or Laurel Grove. Sozomen describes it to us as a true palace of pleasure, a kind of enchanted place, in which every object solicited the desires of sense, and ministered to carnal delights. Accordingly, he observes, that persons of reputation and gravity scrupled to approach the place, it being destined to the gratification of the passions. In this grove Apollo had a temple, and a statue, which last is thus described by Libanius, quoted by St. Chrysostom: "Notwithstanding the hardness of the marble, it had an admirable air of softness, a surprising tenderness of skin, and yieldingness of form: it was clothed with a golden tunic, one part of which was held up by a girdle, the other hung down. The charming air of this statue could calm men when in the greatest rage. Some have believed it sung a song; others have said, that it has been heard to play upon its lyre. Happy those ears! it was no doubt a song in praise of that earth to which it seemed to offer libations with its golden patera, because it had opened itself to receive the nymph Daphne."

Temple of APOLLO *at Delphi.* If this Temple were not so magnificent in its structure as some others, it was yet richer than any. The first temple which was built being burnt, the Amphictyones, or general council of Greece, took upon themselves the care of rebuilding it; and for that purpose agreed with an architect for three hundred talents, which amounts to forty-five thousand pounds, and the expence was to be defrayed by the cities of Greece: collections were also made in foreign countries. Amasis king of Egypt, and the Grecian inhabitants of that country, contributed considerably towards the service. The Almacomedes, one of the most powerful families in Athens, had the charge of conducting the building, which they rendered more magnificent, by making at their own expence considerable additions that had not been proposed in the model. Although we have no particular description of this temple, it is easy to judge of its extent from the sum expended on the building, and from the concern which so many kings and nations had in completing it. After it was finished, Gyges king of Lydia, and Croesus, one of his successors, enriched it with an incredible number of the most valuable presents; and, after their example, many other princes, cities, and private persons, bestowed upon it a vast number of tripods, tables, vessels, shields, crowns, and statues of silver and gold, of inconceivable value. Herodotus informs us, that the presents of gold made by Croesus alone to this temple, amounted to more than two hundred and fifty talents, or 33,500l. and it is probable, that those of silver were not of less value. Diodorus Siculus, adding these to those of the other

princes, computes them at one million three hundred thousand pounds. If we bring into the account the comparative scarcity of gold at that time, which rendered its real value vastly greater than what it is at present, it will be impossible to form any tolerable idea of the vastness of these sums. Although this temple had been pillaged several times, yet Nero carried off from it five hundred statues, all of brass, partly of the gods, and partly of illustrious men.

Temple of APOLLO *at Didyma.* This place belonged to the Milesians, and here Apollo had an oracle and temple, jointly with Branchus, reputed son of Macareus, but begotten by Apollo. In the time of the Persian war, this temple was plundered and burnt, being betrayed into the hands of the barbarians by the Branchidae, priests who had the care of it; but it was afterwards rebuilt by the Milesians, with such magnificence, that it surpassed all the Grecian temples in size, being of such bulk that they were obliged to let it remain uncovered: for its compass was as extensive as a village, and measured but little less than four or five stadia. See *Branchus, Branchidae.*

Temple of APOLLO *on Mount Palatine.* After the battle of Actium, which decided the fate of the world, and secured the empire to Augustus, this prince not only built a chapel to Apollo on that promontory, and renewed the solemn games to him, but soon after raised a most magnificent temple to his honour, on Mount Palatine at Rome, the whole consisting of Clarian marble. The gates were of ivory, exquisitely carved, and over the frontispiece were the solar chariot and horses of massy gold. The portico contained a noble library of Greek and Latin authors. Within, the place was decorated with the most exquisite paintings, and a statue of the god by the famous Scopus, attended by a gigantic figure in brass fifty feet high. In the area were four brazen cows, representing the daughters of Praetus, king of the Argives, who were changed into that form for presuming to rival Juno in beauty. These statues were wrought by Myron.

Temple, or Tower of BELUS. As the temple of Belus is allowed to be the most ancient of any in the Pagan world, so its structure was also the most curious. The remains of the edifice, after the overthrow which accompanied the confusion of tongues, were set apart for a temple of Belus, who was deified after his death, though it was likely begun as a place of strength against foreign enemies, or against inundations, should such a one as the deluge again happen. This temple, commonly called the Tower of Babel, formed a square at its base, each side containing a stadium, that is, a measure of ground consisting of six hundred and twenty-five feet. The whole work consisted of eight towers, raised one above another, and diminishing gradually from the lowest to the highest. Prideaux remarks, that some authors being misled by the Latin version of Herodotus, allege, each of these towers to have been a furlong, which would make the whole a mile high; but the Greek text says no such thing, nor is any mention made of the height of the edifice. Strabo allows no more than a furlong for its height, and as much for each side. The learned publisher of Prideaux at Trevoux says, that according to the measure of the stadia in the time of Herodotus, the only ancient author who describes the edifice from sight, it could not be more than sixty-nine toises, or thereabouts in height; that is, but a little more than twice the height of the cross on the cupola of St. Paul's. He further remarks, that as the work was framed only of bricks, which men carried on their backs, as we learn both from sacred and profane history, its construction has nothing in it surprising; and though it were higher than the great Pyramid by an hundred and nineteen feet, yet as the latter was built, or at least faced with stones of excessive bulk, which were to be hoisted to so prodigious an elevation, the building of it must needs have been infinitely more difficult. We learn from Herodotus, that the top of this tower was ascended by winding stairs on the outside, the eight subordinate towers composing, as it were, so many stories or floors, each of which was seventy-five feet high. In these were constructed several large chambers, supported by pillars, and others of less extent, where those who went up might rest themselves in ascending. The highest was the most richly adorned, and that for which they had the great-

est veneration. In this chamber, according to Herodotus, was a stately bed, and a table of massy gold, but no statue. Before the time of Nebuchadnezzar, this temple contained nothing but the towers and chambers now mentioned, which were so many private chapels; but, according to Berosus, that monarch enlarged it with considerable edifices, and a wall surrounding the whole with brazen gates, in the founding of which the sea of brass, and other utensils of the temple of Jerusalem, had been employed. This temple was still subsisting in the time of Xerxes, who, as he returned from his unfortunate expedition into Greece, ordered it to be demolished, having first pillaged its immense riches, among which were statues of massy gold; one of these being, as Diodorus Siculus relates, forty feet high, was probably the same which Nebuchadnezzar had consecrated in the plain of Dura: the Scripture indeed gives this colossus ninety feet in height; but this is to be understood of the statue and pedestal taken together. There were likewise in the same temple several idols of solid gold, and a great number of sacred vases of the same metal, whose weight, according to the same author, being five thousand and thirty talents, when added to the statue, amounted to an immense sum. Herodotus says, that in a low chapel of this temple was a large golden statue of Jupiter, that is, Belus, but he gives neither its weight nor dimensions, contenting himself with saying, that the statue, with a golden table, a throne, and footstool, were altogether estimated by the Babylonians at eight hundred talents. He adds, that, without this chapel, was likewise a golden altar, and a larger one on which they sacrificed animals full grown, because it was not permitted to offer upon the golden altar, any but such as were not yet weaned; and that there was yearly burnt upon the great altar incense to the weight of one hundred thousand talents. Lastly, he mentions another statue of massy gold, which he had not seen, but was told it amounted to twelve cubits, or eighteen feet, in height: it is doubtless the same that Diodorus speaks of, though he gives it forty feet in height; which account is the more credible, if it were that of Nebuchadnezzar, as there is great reason to suppose it. It has been observed, that in the higher tower was a magnificent bed, in which Herodotus tells us, no one was permitted to lie, except a woman, whom the priest of Belus chose every day, making her believe, that she was honoured there with the presence of the god. It was from the temple as enlarged by Nebuchadnezzar, that Herodotus, who had seen it, took his description; from him we give it; and his authority ought to be more regarded than that of Diodorus Siculus, who spoke of it only from hear-say.

Temple of CERES *and* PROSERPINE *at Eleusis.* At this city a temple was dedicated to Ceres and Proserpine, in which were three statues, one of Ceres and Proserpine in a standing posture, and one of the Earth, sitting. The temple was built in the Doric order by Ictrius, and was of so wide an extent, that it could contain thirty thousand persons, for there were frequently that number at the mysteries of the goddess-mother and daughter. At first this temple had no columns on the outside, but Philo afterwards added a magnificent portico.

Temple of DIANA *on Mount Aventine.* This temple was at Rome, and built at the joint charge of the Romans and Latins in the reign of Servius Tullus. It was adorned with cow horns, the occasion of which was, that one Autro Coratius, a Sabine, who had a very fine cow, was induced by a soothsayer to offer her in sacrifice to Diana on Mount Aventine, from the promise, that he should never want any thing himself, and that the city of which he should be a resident, should subdue all the other towns of Italy. Coratius, to accomplish his hopes, came to Rome; but a slave of king Servius, acquainting him with the purpose, the king took the opportunity, whilst Coratius was purifying himself in the Tiber, to perform the sacrifice, in memory of which he hung up the horns to Diana in her temple.

Temple of DIANA *at Ephesus.* This temple was reckoned one of the Seven Wonders of the World, and has been always admired as one of the noblest pieces of architecture that art has ever produced, all Asia having conspired for two hundred years to rear and embellish it.

Pindar, in one of his odes, says, it was built by the Amazons when they were going to make war upon the Athenians and Theseus; but Pausanias tells us, that Croesus and Ephesus were the founders of it; and assures us, that the poet was ignorant of the antiquity of the temple, since those very Amazons had come from the banks of Thermodon to sacrifice to Diana of the Ephesians, in her temple, which was known to them some years before, from their having (when they were defeated by Hercules, and antecedently to him by Bacchus), fled thither, as to a sanctuary, for refuge.—— Dionysius, the geographer, informs us, there was one yet more ancient, built by the Amazons, which remarkably declared the simplicity of the first ages, since it consisted only of a niche hollowed out of an elm, where was probably the statue of the goddess. That which we now mean to speak of was not so ancient; but how greatly it surpassed in magnificence the following description by Pliny, will shew. It was built, says he, in a marshy ground, to secure it from earth-quakes, and that the foundations of such a weighty building might stand solid upon this soft and fenny surface, they strewed over it a quantity of beaten coals, laying over them sheep-skins with their wool. This temple, continues he, was four hundred and twenty feet long, and two hundred feet broad. It was supported by one hundred and twenty-seven columns, placed there by so many kings, each of them sixty feet high. Of these, thirty-six were beautifully carved, and one of them by the famous Scopas. The architect who managed this work was Chersiphron, Clesiphon, or Ctesiphon, and it is a wonder how he could sustain architraves of so prodigious a weight. The artifice which this skilful workman made use of for this purpose was singular; he laid great bags full of sand on the top of the columns, then letting the sand gently run out, the architraves sunk insensibly to their proper seat. He found it, however, more difficult to place a stone of greater weight over the gate of the temple, and was nearly in despair of effecting his design, when lo! Diana appeared to him in a vision, exhorting him to courage, and the next morning, says Pliny, the stone was seen to descend of its own accord, and settle in the intended situation. It is credible enough, that the roof of the temple was made of cedar planks, as the same author tells us, but we are hardly to credit what he says of the stair-case, by which they went to the top, that it was made of a single vine stock. Neither Chersiphron, nor his son Metagenes finished this magnificent work; other architects assisted at it, nor was it entirely completed till after a period of two hundred and twenty years. The riches of the temple must have been immense, since so many kings contributed to embellish it, and since nothing was more famous throughout all Asia than this fabric, either for devotion, or the infinite concourse of people resorting to it. The account given by St. Paul in Scripture, of the sedition stirred up by the goldsmiths of Ephesus, who earned their living by making small silver statues of Diana, shews how celebrated and universal the worship of that goddess was. It is probable, that this description by Pliny, respects the temple burnt by Erastratus, on the day that Alexander was born, who did it through the hellish vanity of procuring to himself a name; for that which subsisted in his time had been raised by Cheremocrates, (or Dinocrates) the same who built the town of Alexandria, and who proposed to cut Mount Athos into a statue of Alexander. This last temple, which Strabo had seen, was not inferior in beauty and riches to the former, and in it were the works of the ablest statuaries of Greece, the altar being wholly the production of Praxiteles. Xenophon speaks of a statue of massy gold, of which Herodotus, who had visited it, has taken no notice. Strabo assures us, that the Ephesians were so liberal at repairing the temple, that even the women did not spare their ornaments. Vitruvius tells us, that this temple was of the Ionic order; that there were quite round it two ranges of pillars, in form of a double portico; that it was four hundred and twenty-six feet long, above two hundred and sixteen broad, and contained one hundred and twenty-seven pillars of sixty feet high. This temple was one of the most celebrated asylums, which, according to the author last quoted, extended to one hundred and twenty-five feet of the adjacent ground; Mi-

thridates had limited it to the space of a bow-shot; Mark Antony doubled that extent; but Tiberius, to correct the abuses occasioned by this sort of privileges, abolished its privilege of protecting. Nothing of this stately fabric now remains but some ruins. The Pagans pretended, that the statue of this goddess at Ephesus, was not made by hands, but miraculously descended from heaven; and Isiodorus informs us, that one of the Ptolemies of Egypt, having caused an image of Diana to be made at Alexandria, under the name of αχειρομιαντος, i.e. *not sullied by mens hands*, in order to persuade the people, that no workmen had been employed in making it, invited the several artists to a feast, and putting them into a room under which was a large quantity of water, they were all let down and drowned; but the device spreading, Ptolemy, to take off from the horror of the action, ordered funeral honours to be annually paid them.

Temple of JUNO *near Crotona.* This goddess had a temple dedicated to her under the name of Juno Lacinia, near the Lacinian Promontory, six miles from Crotona. This temple was famous for the concourse of people who came thither from all countries, to pay homage and present offerings. It was surrounded with a thick wood of fir-trees, and in the adjoining pastures were fed a great number of cattle consecrated to the goddess. Out of the large revenues which these cattle produced, the priests of Juno had erected a column of massy gold in her temple. This rich monument, we are told, excited the avarice of Hannibal, and made him resolve to apply it to his own use; but Juno appearing to him in a dream, and threatening to put out the eye he had left, if he presumed to carry his sacrilegious design into execution, Hannibal, terrified with the vision, forewent his purpose, and endeavoured to propitiate the goddess by an offering of a golden cow.

Temple of JUPITER CAPITOLINUS. Of all the Roman temples that of the Capitol was the principal. In the last Sabine war, Tarquinius Priscus vowed a temple to Jupiter, Juno, and Minerva, and the event of the war corresponding with his wishes, the Aruspices unanimously fixed upon the Tarpeian Mount for the destined structure: but Priscus dying soon after, little more seems to have been done in it till the reign of Tarquinius Superbus, a prince of a loftiness and spirit, conforming to his name, who set about it in earnest; having laid out the design with such amplitude and magnificence, as might suit the sovereign both of men and gods, the glory of the rising empire, and the majesty of the situation. The Volscian spoils were dedicated to this service. An incredible sum was expended upon the foundations only, which were quadrilateral, and near upon two hundred feet every way. The length exceeding the breadth not quite fifteen feet, about four acres of ground were occupied by it. When the foundations were clearing, a human head was found with the lineaments of the face entire, and the blood yet fresh and flowing, which was interpreted as an omen of future empire. This was said to have been the head of one Ollus, or Tollus, whence the structure received its compound name; though possibly it might be as well to deduce the name from *Caput* only, and that too upon another account, because it was the commanding part, the head and citadel of Rome, and the chief place of its religious worship. The edifice was not finished till after the expulsion of the kings, the completion being a work, says Livy, reserved for the days of liberty. The consecration of it was performed by Horatius the Consul. It stood the space of four hundred and twenty-five years, to the consulate of Scipio and Norbanus, when it was consumed by fire; but it was rebuilt by Sylla, whose name was inscribed in letters of gold upon the fastigium or pediment. In the midst were formed three cells or temples, separated by thin partitions, in which stood the golden images of the deities to whom it had been devoted: those of Juno and Minerva being on each side of Jupiter.—The three temples were covered by one eagle, with his wings expanded. This wonderful structure seems to have been of the Doric order, in imitation of those raised to the same deity in Greece, and abounded with curious engravings, and every plastic ornament, particularly the fastigium. The spacious entrances or thresholds were composed of brass; and the lofty folding-doors, which being of the same

metal, grated harsh thunder upon brazen hinges. The pannels were most elegantly embossed, and afterwards overlaid with the richest gilding. The tessellated pavements struck the eye with an astonishing assemblage of rich colours from its variegated marble; the beams were of solid brass, and the splendor of the fretted roof was dazzling, where, according to Ovid, the glittering flame played on the burnished gold, and shed around its trembling rays. Without, the covering was of plates of brass, fashioned like tiles: the front to the south was encompassed with a triple row of lofty marble columns, beautifully polished, and brought from the temple of Olympian Jupiter at Athens, by order of Sylla; all the other sides by a double row: the ascent was by an hundred steps, which gently rising, made the passage to it extremely grand and striking. But this temple was likewise burnt in the civil war between Vitellius and Vespasian, and restored by the latter, with some addition of height: it quickly after underwent the same fate, and was raised again with more strength and magnificence than by Domitian, who arrogated the whole honour of the structure to himself. The poets were mistaken when they promised to this last fabric an eternal duration, for not many years intervened before it was fired by lightning, and a great part of it consumed. The left hand of the golden image of Jupiter was melted afterwards under Arcadius and Honorius; the plunder of it was begun by Stilicho, who stripped the valves or folding-doors of the thick plated gold which covered them, in one part of which was found a grating inscription, declaring them reserved for an unfortunate prince.—— Genseric king of the Vandals, carried with him into Africa most of its remaining ornaments, among which was one half of the gilded tiles of brass, and great part of it was destroyed by Totilas the Goth. Theodoric, indeed, made some attempts to repair the capitol, the amphitheatre, and some other of the more splendid buildings of the city, but in vain, the prevailing light of Christianity leaving them for the most part useless and deserted.

Temple of Jupiter Olympius. The temple of Jupiter Olympius at Athens, as well as the admirable statue of Jupiter placed in it, were raised from the spoils which the Eleans took at the sacking of Pisa. The architect was Libea or Libon, a native of Greece. The temple was built in the Doric order, and surrounded on the outside with a peristyle or colonade. In this fabric they made use of the stone of the country, which resembled Parian marble in colour and hardness, but was not so heavy. The height of the temple from the area to the roof was sixty-eight feet, its breadth ninety-five, and its length two hundred and thirty. The roof was covered with pentelic marble, cut in the figure of tiles. From the middle of the roof hung a gilded Victory, and under this statue a golden shield, on which was represented Medusa's head, and at each extremity of the roof hung two golden kettles; on the outside, above the columns, a rope went round the temple, to which were fastened twenty-one gilt bucklers, consecrated to Jupiter by Mummius, after sacking Corinth. In the front pediment was a piece of sculpture, representing, with exquisite art, the contest between Oenomaus and Pelops in the chariot-race. In the middle was a figure of Jupiter; on his right hand stood Oenomaus, and near him his wife Sterope, daughter of Atlas; before the horses, which were four in number, appeared Myrtilus, charioteer of Oenomaus. On the left hand of Jupiter stood Pelops and Hippodamia, the charioteer of Pelops, his horses and two grooms. This piece was the workmanship of Paeonias of Menda, a native of Thrace. The back pedement, the workmanship of Alcamenes, the best artist of his time next to Phidias, represented the battle of the Centaurs and Lapithae at the marriage of Pirithous. In the middle of the piece stood Pirithous; near him, on one side, appeared Eurytion carrying off the bride, and Caeneus coming to the assistance of Perithous; on the other side Theseus with his battle-axe combating the Centaurs. A great part of Hercules' labours were represented upon the inside of this fabric; and over the gates, which were all of brass, were to be seen the hunting of the Erymanthian boar, and the stories of Diomedes and Geryon. Under two galleries raised exceeding high, supported by two ranges of columns, was the way that

led to Jupiter's throne: this throne, and the statue of the god, were the work of Phidias; and antiquity produced nothing so magnificent or so highly finished. The statue, of immense height, was of gold and ivory, so artfully blended, that it could not be looked on but with astonishment. The god wore upon his head a crown which resembled the olive-leaf to perfection; in his right hand he held a Victory, composed likewise of ivory and gold; this Victory holding in her hand a sacred fillet or diadem, and wearing a crown upon her head; in his left hand the god held a sceptre of exquisite beauty, refulgent with all sorts of metals, and bearing an eagle perched upon it. The sandals and mantle of the god were of gold, the latter being wrought over with all sorts of animals and flowers, particularly lilies. The throne was sparkling with gold, precious stones, ebony and ivory, and painted with the forms of divers kinds of animals. About it were many figures in sculpture, particularly four Victories in the attitudes of dancers, round the upper part of each leg of the throne, and two more at each of the feet. On those legs also which supported the fore-part of the throne were carved Sphinxes, plucking the tender infants from the bosoms of the Teban mothers, and under them Apollo and Diana slaying with their arrows the children of Niobe. Between the legs of the throne ran four pieces in the nature of braces, adorned with a great number of figures extremely beautiful; one group exhibited seven conquerors at the Olympic games; the other, Hercules ready to engage the Amazons; the number of personages in both groupes being twenty-nine. The throne, besides its own proper legs, was supported likewise by four columns of an equal height with the legs themselves, and placed between them. A great balustrade, painted and adorned with figures, railed in the whole.—— That part of the wall which faces the gates of the temple was stained with one colour only, a sky-blue; the other parts were painted by Panaeus, brother of Phidias, who, in one piece, represented Atlas bearing up the Heavens, and Hercules standing by, offering to ease him of his load. In others were seen Theseus and Pirithous, a figure of Greece, and another of Salamis, holding in her hand one of those ornaments which are usually placed either on the head or stern of a ship: in others, were represented the combat of Hercules with the Nemaean lion, the violence offered by Ajax to Cassandra, Hippodamia with her mother, and Prometheus bound in chains, with Hercules contemplating him; and numbers of other more famous fables. In the most elevated part of the throne, over the head of the god, were the Graces and Horae, or Seasons, three on one side, and three on the other. The foot-stool was equally adorned with the rest; upon it were golden lions, and the battle of Theseus with the Amazons. The basis, or pedestal, which sustains the whole pile, was enriched with many ornaments and figures in gold, all relating to Jupiter, as the Sun mounting his chariot, attended by Jupiter and Juno, and one of the Graces; next to whom stood Mercury, and next to Mercury Vesta, after whom was Cupid receiving Venus rising from the sea, and the goddess Persuasion placing a crown on her head: here also were the figures of Apollo, Diana, Minerva, and Hercules; and on the lowest part of the basis Neptune and Amphitrite, and Diana or the Moon on horseback. In fine, a woollen veil, of purple dye, and magnificently embroidered, the present of Antiochus, hung from top to bottom. The Eleans tell us, that Jupiter himself bore testimony to the art of Phidias, for that statuary, when he had completed his work, begged of Jupiter to give some token of his approbation, if he was pleased with the performance, upon which, say they, the pavement was immediately struck with lightning in that place upon which a brazen urn was still to be seen as a memorial of the miracle. The preceding particulars are taken from Pausanias; but in order to form an idea of the size of Jupiter's statue in this temple, about which the antients are not agreed, we shall quote Strabo on that point; his words are, "The statue of Olympian Jupiter, made by Phidias, is of bulk so vast, that the artist seems, in my opinion, to have deviated from the rule of proportion; for although the temple be of the largest size, and the god is represented sitting, yet he almost touches the cieling with his head, so that were

he to rise out of his throne, and stand upright, he would carry the roof along with him." Now, as the height of the temple, according to Pausanias, was sixty-eight feet, it appears from the words of Strabo, that the statue, with its throne and pedestal, was near sixty-eight feet in height. The ruin of this temple of Jupiter Olympius consists of prodigious columns, tall, beautiful, and fluted, some single, some supporting their architraves, with a few massive marbles beneath, the remnant of a vast heap, which many ages only could have consumed and reduced to so scanty a compass. The columns are of very extraordinary dimensions, being about six feet in diameter, and sixty in height. The number without the cell was 116 or 120. Seventeen were standing in 1676; but a few years before we arrived, (say those travellers from whom we extract what relates to the ruin), one was overturned with much difficulty, and applied to the building a new mosque in the bazar or market-place. It was an angular column, and of consequence in determining the dimensions of the fabric. We regretted that the fall of this mighty mass had not been postponed until we came, as it would have afforded an opportunity of inspecting and measuring some members which we found far too lofty to be attempted. On a piece of the architrave, supported by a couple of columns, are two parallel walls of modern masonry, arched about the middle, and again near the top. You are told it has been the habitation of a hermit, doubtless of a Stylites; but of whatever building it has been part, and for whatever purpose designed, it must have been erected thus high in air, while the immense ruin of this huge structure was yet scarcely diminished, and the heap inclined so as to render it accessible. It was remarked that two stones of a step in the front had coalesced at the extremity, so that no juncture could be perceived; and the like was discovered also in a step of the Parthenon, Minerva's temple at Athens. In both instances it may be attributed to a concretory fluid which pervades the marble in the quarry, some remaining in the pieces when taken green as it were, and placed in mutual contact, it exsuded and united them by a process similar to that in the bone of an animal when broken and properly set.

Temple of MINERVA *at Athens.* The chief ornament of the Acropolis of Athens was the Parthenon, or great Temple of Minerva, a most superb and magnificent fabric. The Persians had burned the edifice which before occupied the site, and was called Hecatompedon, from its being 100 feet square. The zeal of Pericles, and of all the Athenians was exerted in providing a far more ample and glorious residence for their favourite goddess. The architects were Callicrates and Ictinus, and a treatise on the building was written by the latter and Carpion. It was of white marble, of the Doric order, the columns fluted, and without bases, the number in front eight, and adorned with admirable sculpture. The story of the birth of Minerva was carved on the front pediment, and in the back her contest with Neptune for the country. The beasts of burden which had conveyed up the materials were regarded as sacred, and recompensed with pastures; and one in particular, which had voluntarily headed the train, was maintained during life without labour, at the public expence. The statue of Minerva, made for this Temple by Phidias, was of ivory, twenty-six cubits, or thirty-nine feet high. It was decked with pure gold to the amount of forty-four talents, so disposed by the advice of Pericles, as to be taken off and weighed, if required. The goddess was represented standing, with her vestment reaching to her feet. Her helmet had a sphinx for the crest, and on the sides were griffins. The head of Medusa was on her breast-plate. In one hand she held her spear, and in the other supported an image of Victory about four cubits high. The battle of the Centaurs and Lapithae was carved on her sandals; and on her shield, which lay at her feet, the war of the gods and giants, and the battle of the Athenians and Amazons. By her spear was a serpent, in allusion to the story of Erichthonius, and on the pedestal the birth of Pandora. The Sphinx, the Victory, and Serpent, were accounted eminently wonderful. This image was placed in the Temple in the first year of the 87th Olympiad, in which the Pelo-

ponnesian war, began. The gold was stripped off by the tyrant Lachares, when Demetrius Poliorcetes compelled him to flee. The same plunderer plucked down the golden shields in the Acropolis, and carried away the golden Victories, with the precious vessels and ornaments provided for the Panathanaean festival. The Parthenon remained entire for many ages after it was deprived of the goddess. The Christians converted it into a church, and the Mahometans into a mosque. It is mentioned in the letters of Crusius, and miscalled the Pantheon, and the Temple of the unknown God. The Venetians under Koningsmark, when they besieged the Acropolis in 1687, threw a bomb which demolished the roof, and setting fire to some powder, did much damage to the fabric: the floor, which is indented, still witnesses the place of its fall. This was the sad forerunner of farther destruction, the Turks breaking the stones, and applying them to the building of a new mosque, which stands within the ruin, or to the repairing of their houses and the walls of the fortress. It is not easy to conceive a more striking object than the Parthenon, though now a mere ruin. The roof had been disposed into square compartments. It had been sustained in the pronaos by six columns, but the place of one had been supplied by a large pile of rude masonry, the Turks not having been able to fill up the gap more worthily. The roof of the naos was supported by colonnades ranging with the door, and on each side, consisting of twenty-two pillars below, and of twenty-three above. The odd one was over the entrance, which by that disposition, was left wide and unembarrassed. The columns within the naos have all been removed, but on the floor may be seen the circles which directed the workmen in placing them, and at the farther end is a groove across it, as if for one of the partitions of the cell. The travellers who have given an account of the Turkish mosque, have likewise given a description of the sculpture then remaining on the front of the Temple. In the middle of the pediment was seen a bearded Jupiter, with a majestic countenance, standing, and naked, the right arm broken. The thunderbolt, it has been supposed, was placed in that hand, and the eagle between his feet. On his right was a figure, it is conjectured, of Victory, clothed to the mid-leg, the head and arms gone: This was leading on the horses of a car in which Minerva sat, young, and unarmed, her head-dress, instead of a helmet, resembling that of Venus. The generous ardour and lively spirit visible in this pair of celestial steeds, was such as bespoke the hand of a master, bold and delicate, of a Phidias or Praxiteles. Behind Minerva was a female figure without a head, sitting with an infant in her lap, and in this angle of the pediment was the emperor Hadrian, with his arm round Sabina, both reclining, and seeming to regard Minerva with pleasure. On the left side of Jupiter were five or six other trunks, to complete the assembly of deities, into which he received her. These figures were all wonderfully carved, and appeared as large as life. Hadrian and his consort, it is likely were complimented by the Athenians with places among the marble gods in the pediment as benefactors. Both of them may be considered as intruders on the original company; and it is more than probable that their heads were placed on trunks which before had other owners. They still possess their corner, and are easy to be recognised. The rest of the statues are defaced, removed, or fallen. Morosini was ambitious to enrich Venice with the spoils of Athens, and by an attempt to take down the principal group, hastened their ruin. In the other pediment is a head or two of sea-horses finely executed, with some mutilated figures; and on the architrave beneath them are marks of the fixtures of votive offerings, perhaps of the golden shields, or of festoons suspended on solemn occasions, when the Temple was dressed out to receive the votaries of the goddess.

Temple of MINERVA POLEIA *or* POLIAS, *and of* NEPTUNE ERECHTHEUS. Neptune and Minerva, once rival deities, were joint and amicable tenants of the Erechtheum, in which was an altar of Oblivion. The building was double, a partition-wall dividing it into two temples, which fronted different ways. One was the temple

of Neptune Erechtheus, the other of Minerva Polias. The latter was entered by a square portico connected with a marble screen, which fronts towards the Propylea, an edifice that graced the entry to the citadel of Athens. The door of the cell was on the left hand, and at the farther end of the passage was a door leading down into the Pandroseum, which was contiguous. Before the temple of Neptune Erechtheus was an altar of Jupiter the Supreme, on which no living thing was sacrificed, but they offered cakes without wine. Within it was the altar of Neptune and of Erechtheus, and two belonging to Vulcan and a hero named Butes, who had transmitted the priesthood to his posterity, which were called Butadae.—On the walls were paintings of this illustrious family, from which the priestess of Minerva Polias was also taken. It was asserted that Neptune had ordained the well of salt water and the figure of a trident in the rock, to be memorials of his contending for the country. The former, Pausanias remarks, was no great wonder, other wells of a similar nature being found inland; but this, when the south wind blew, afforded the sound of waves. As for the temple of Minerva Polias, it was dedicated by all Attica, and possessed the most ancient statue of the goddess. The image, which they placed in the Acropolis, then the city, was in after ages not only reputed consummately holy, but believed to have fallen down from heaven in the reign of Erichthonius. It was guarded by a large serpent, which was regularly served with offerings of honied cakes for his food. This divine reptile was of great sagacity, and attained to an extraordinary age: he wisely withdrew from the temple when in danger from the Medes; and, it is said, was living in the second century. Before the statue was an owl and a golden lamp, which continued burning day and night. It was contrived by the curious artist Callimachus, and did not require to be replenished with oil oftener than once a year: a brazen palm-tree reaching to the roof received its smoke. Aristion had suffered the holy flame to expire while Sylla besieged him, and was abhorred in consequence for his impiety. The original olive-tree, said to have been produced by Minerva, was kept in this temple. When the Medes set fire to the Acropolis, it was consumed; but they asserted, that on the following day it was found to have shot up again as much as a cubit. It grew low and crooked, but was esteemed very holy. The priestess of Minerva Polias was not allowed to eat of the new cheese of Attica, and among her perquisites was a measure of wheat, and one of barley, for every birth and burial. This temple was burnt when Callius was Archon, twenty-four years after the death of Pericles: near it was the tomb of Cecrops, and within it Erechtheus was buried. The ruin of the Erechtheum is of white marble, the architectural ornaments of very exquisite workmanship, and uncommonly curious. The columns of the front of the temple of Neptune are standing with the architrave, and also the skreen and portico of Minerva Polias, with a portion of the cell, retaining traces of the partition-wall. The order is Ionic. An edifice revered by ancient Attica as holy in the highest degree, was in 1676, the dwelling of a Turkish family, and is now deserted and neglected; but many ponderous stones, and much rubbish must be removed before the wall and trident could appear: the former, at least, might probably be discovered.

Temple of MINERVA *at Sais.* There were a number of temples in Egypt, and amongst those that of Minerva at Sais, of which we find nothing very remarkable, but the chapel hewn out of a single stone, the most extraordinary thing of its kind in the world, which, by order of Amasis, was excavated in one of the quarries of upper Egypt, and with incredible difficulty carried as far as Sais, where it was designed to have been set up in the temple of Minerva, but left at the gate. Herodotus mentions this work with marks of astonishment: "But what I admire more than all the other works executed by the order of Amasis," says he, "was his causing a house to be brought from Elephantina, an house hewn out of a single stone, which two thousand men were unable to remove thither in less than three years. This house was thirty-one feet in front, or length, twenty-one feet in breadth, and twelve in height." We find that this chapel never entered the temple of Minerva, but was left at

the gate, either because Amasis was provoked to hear the architect who conducted it complain heavily of the labour the work had cost him, or because one of the workmen assisting to convey it along the Nile, was crushed to death, as the same historian relates.

Temple of the PANTHEON. The Panthéon, commonly called the Rotunda, was built by Marcus Agrippa, son-in-law to Augustus Caesar, and dedicated either to Jupiter Ultor, to Mars and Venus, or, more probably, to all the deities in general, as the name seems to imply. The structure, according to Fabricius, is an hundred and forty feet high, and about the same breadth; but a later author has encreased the feet to an hundred and fifty-eight. This noble fabric is entirely round, and without windows, receiving sufficient light from an opening admirably contrived in the centre of the dome, diametrically under which is cut a curious channel to receive the rain. The roof is ingeniously vaulted, void places being left here and there for the greater strength. The rafters were pieces of brass forty feet in length. The walls on the inside are either solid marble or encrusted. The front, on the outside, was covered with brass plates gilt, and the top with silver plates, which are now changed to lead. The gates were brass, of extraordinary work and magnitude. It was richly adorned with the statues of all the gods and goddesses set in niches. The portico, composed of sixteen columns of granite marble, each being a single stone, is more beautiful and more surprising than the temple itself, since these columns are five feet in diameter, and thirty-seven feet high, without mentioning the bases and chapiters. The emperor Constantius the third, stripped it of the plates of gilt brass that covered the roof, and of the beams, which were of the same metal. Of the brazen plates of the portico, Pope Urban VIIIth afterwards formed the canopy of St. Peter; and even of the nails which fastened them, cast the great piece of artillery which is still to be seen in the castle of St. Angelo. This temple is yet standing, with little alteration besides the top of the old ornaments being converted into a Christian church by Pope Boniface III. or, as Polydore Vergil has it, by Boniface IV. dedicated to St. Mary and All Saints, though the general name be St. Mary de Rotonda. The most remarkable difference is, that whereas, originally, they ascended to the entrance by twelve steps, they now descend to it by as many.

Temple of SERAPIS. Strabo informs us that there was nothing finer in the whole Pagan religion than the pilgrimages which were made to Serapis. "When the time," says he, "of certain festivals was near at hand, such a multitude of people came down the canal from Alexandria to Canopus, where this temple stands, as is incredible: day and night there is nothing to be seen but boats full of men and women, singing and dancing with all the freedom imaginable. At Canopus there is a vast number of inns on the banks of the canal, for the refreshment of these travellers, and for accommodating them in their diversions."—The sophist Eunapius, a Pagan, seems to have had a mighty concern for the temple of Serapis, and with gall enough describes its unhappy end. "Men," says he, "that had never heard the noise of war, were mighty valiant against the stones of this temple, but especially against the rich offerings which it was full off; and in these holy places they put useless and infamous monks, who, because they wore a black and slovenly habit, arrogated to themselves a tyrannical authority over the minds of the people, and instead of those gods which the light of our natural reason discovers to us, they set up, for objects of our adoration, the heads of malefactors executed for their crimes, and pickled, to preserve them from corruption." Rufinus informs us, that the temple of Serapis was found to be full of secret passages, and machines contrived for the impostures of the priests: he tells us, that on the east side of the temple there was a little window, through which, at certain times of the day, a ray of the sun fell just upon the mouth of Serapis; at the same time an image of the sun, made of iron, was brought in, which being attracted by a loadstone fixed in the ceiling, ascended to the image of Serapis, on which his votaries exclaimed; That the sun saluted their god; nay, when the iron image fell back, and the sun-beam went off from the

mouth of the divinity, they said that the sun had paid his due compliment to him, and was retired about his own affairs. There is no particular description given of this structure.

Temple of VICTORY. This Temple formed the right wing of the Propylea, a building at Athens, which graced the entry to the Acropolis. The roof of the Propylea, after standing above two thousand years, was probably destroyed, with all the pediments, by the Venetians in 1687, when they battered the castle and took it. The exterior walls, and particularly one side of the Temple of Victory, retain many marks of their hostilities. The idol in this Temple of Victory was styled Victory without wings, because the news of the success of Theseus, who was gone to Crete with the tributary children to be delivered to the Minotaur, did not arrive but with the conqueror; which occasioned the death of his father Aegeus, who standing here viewing the sea, anxious for the return of his son Theseus, and not discovering the concerted signal of the white flag, threw himself headlong from the rock, and perished. The statue had a pomegranate in the right hand, and an helmet in the left, and as it was without pinions, it was hoped the goddess would remain for ever on the spot. This Temple, standing upon an abrupt rock, has its back and one side unencumbered with the modern ramparts. The columns in the front being walled up, you enter it by a breach in the side, within the Propylea. It was used by the Turks as a magazine for powder till about the year 1656, when a sudden explosion, occasioned by lightning, carried away the roof with a house erected on it, belonging to the officer who commanded in the Acropolis, and all whose family, except a girl, perished. The women of the Aga continued for some time to inhabit in this quarter, but it is now abandoned, and in ruins. The cell of the Temple of Victory, which is of white marble, very thick, and strongly cemented, sufficiently witnesses the great violence it has undergone, the stones in many places being disjointed as it were, and forced from their original position. The pediment of this Temple, with that of the opposite wing, is described as remaining in 1676, but on each building a square tower had been erected.

Temple of VULCAN *at Memphis.* The Egyptians, according to Herodotus, are thought to have been the first people in the world who built temples to the gods. Which was the first is not known; and although we have not any very full description of the temple of Vulcan, yet its antiquity and magnificence, as may be gathered from Herodotus, must both have been great. According to that author it was built by Menes, the first king who reigned in Egypt after the gods and demi-gods. Probably this prince gave not all that beauty to the work for which it was afterwards admired, although the author quoted says, that even then it was grand and highly celebrated. The successors of Menes ambitiously vied with one another in embellishing the work of the founder of their monarchy, and in adorning it with statues; for according to the best historians there were no statues in the ancient temples of Egypt, a thing not strange, since Plutarch, who had his authority from Varro, says that the Romans were an hundred and seventy years without statues, Numa having prohibited them by law. Maeris, a powerful prince, and rich, added to this temple a stately porch on the north side; and Rhamsindus, the successor of Proteus, raised, according to the same author, that which fronted the west, and placed over against the porch two colossal statues, each twenty-five cubits, that is, betwixt thirty-seven and thirty-eight feet in height. That which the Egyptians worshipped was called by them Summer, because it looked towards the north; the other, for which they had no regard, was called Winter, and fronted to the south. In fine, Amasis set up before the same temple a statue seventy-five feet high, and upon this Colossus, which served for a foundation, or rather pedestal, he erected two other statues, each twenty feet in height, and of the same marble with the great one. In the mean time the inner part of the edifice, so far from inviting the admiration of those who entered it, only provoked the contempt and raillery of Cambyses, who broke out into an immoderate fit of laughter at seeing the statues of Vulcan and the other

gods like pygmies, which must needs have made a very ridiculous contrast with the Colossal figures in the porches of which we have spoken. This was probably the same temple which Menes had built, the works of the Egyptians being of a style that promised long duration.

TENARIUS, a surname of Neptune, from the promontory of that name in Lucania.

TENES, son of Cygnus and Proclea, and grandson of Neptune, gave his name to the isle of Tenedos, having landed there when his father had committed him in a chest to the mercy of the sea; a measure which Cygnus was induced to adopt from the persuasion of his wife Philonome, daughter of Cranyasus, and step-mother to Tenes. Having complained of the rudest violence being offered her by her son-in-law, and having brought forward the false evidence of a piper in support of the charge, a law was enacted in Tenedos, that no person of that profession should enter the temple. Tenes, who was probably author of this institute, which was extremely proper to perpetuate the hatred due to the subornation of witnesses, shewed himself worthy of government by other laws he enacted, which were severally executed without the least distinction of persons. Adulterers he condemed to be beheaded; and when his own son had been convicted of that crime, pronounced this sentence: Let the law be executed. Hence those medals, which have on one side the figure of an axe, and on the other, upon the same neck, the faces of a man and a woman; whence the Tenedian axe became a proverb, for the greatest severity. Tenes appointed another observance of a singular nature, viz. that there should always stand behind the judge, a man with an axe, to cut off, upon the spot, the head of every person who should be convicted of uttering a falsity.—— Others relate, that he ordered the executioner with his axe lifted up, to stand behind the accusers, in order to decollate those who should be found guilty of false accusation. Aristotle says, in general, that the king of Tenedos, administering justice with an axe, put to death immediately, and without the least delay, all who had injured any one. We are not to be surprised after this that the proverb, *be is a man of Tenedos*, should signify a man of formidable aspect. Tenes extended his inflexibility even to his father: Cygnus discovering the calumny of his wife, was desirous of repairing the injury he had done to his son, and went to the isle of Tenedos to make him satisfaction. He fastened his ship to a tree or rock, but Tenes being angry, with his axe severed the rope.— We are not told how Cygnus behaved after this rude action; but we learn, that the father and son were killed by Achilles during the Trojan war, the former when the Greeks landed, and the latter when Achilles went to ravage Tenedos: for Tenes, coming to assist his beloved sister Hemithea, was pursued by Achilles in consequence, and met with his death. Achilles, discovering that it was Tenes whom he had killed, was extremely vexed, and ordered him to be interred, at the same time destroying a servant given him by Thetis, who had ill executed her orders; for Thetis had not only recommended it to her son not to kill Tenes, but likewise charged that servant to remind Achilles of the injunction, lest he should inadvertently disobey his mother. Plutarch assigns no other reason for this care of Thetis, but that Tenes was beloved by Apollo: others, however, say, he was really his son, and that Cygnus was only the reputed father. According to the decree of the Fates, Achilles was to die as soon as he had killed a son of Apollo. After his death, Tenes was honoured as a god in the isle of Tenedos, the inhabitants of which conceived so great a resentment against Achilles, that they forbad his name to be pronounced in the temple of Tenes.

TENTHREDON. See *Prothous*.

TERAPHIM, certain images or superstitious figures mentioned in Scripture; thus it is said in Genesis, that Rachael had stolen the images, (Teraphim) that were her father's. The Septuagint translate this word by oracle, and sometimes vain figures. Aquila, generally by *figures*. Some Jewish writers tell us, the Teraphim were human heads placed in niches, and consulted by way of Oracles; others think they were talismans, or figures of metal, cast and engraved under certain aspects of the planets, to which were ascribed extraordinary effects: all the eastern people are much ad-

dicted to this superstition, and the Persians still call them Telefin, a name nearly approaching to Teraphim. It is asked why Rachel stole the Teraphim of her father Laban? Some think it was to indemnify herself for the wrongs she pretended to have received from him; others imagine that she thought to deprive him of the means of discovering their flight, by taking away his oracles: others say that with the Teraphim she thought to take away the prosperity of her father's house, and transfer it to that of her husband. Lastly, it is alleged, that being addicted to this kind of superstition, she had a mind to continue it in the land of Canaan; Jacob however obliged her to discard these idols, which he buried under an oak. We read, in the book of Judges, that one named Micah "had a house of gods, and made an ephod, and Teraphim, and consecrated one of his sons, who became his priest." These Teraphim were taken away by the men of Dan, and set up in Laish, and continued there till the captivity of Israel. Whatever the form of these images were, it is probable they were looked upon and consulted as oracular. The learned Spencer makes the word Teraphim to be the same as Seraphim, by a change of the S into T; whence it follows, that these images were representations of those angels called Seraphim. M. Jurieu supposes them to have been a sort of Dii Penates, or household gods. The Rabbins pretend, that when the Teraphim were once set up and dedicated, they spoke and gave answers at certain hours, and under certain constellations. Rabbi Eliezer describes the method of making Teraphim: he says they killed a first-born child, then clove his head open, and sprinkled it with salt and oil; and having written the name of some unclean spirit on a plate of gold, they put it under the tongue of the dead child; and setting this head within a niche in the wall, they lighted up lamps, prayed to it, asked it questions, and it spoke.

TEREAS, a chief under Aeneas, killed by the heroine Camilla.

TEREUS, son of Mars by the nymph Bistonis, was king of Thrace, and a cruel and wicked prince. He married Progne, daughter of Pandion king of Athens, by whom he had Itys, and ravished his sister-in-law Philomela. Tereus was changed into a lapwing. See *Progne, Philomela, Itys.*

TERGEMINA, TRIFORMIS, Diana so called on account of her triple character of Luna in heaven, Diana on earth, and Hecate in hell; though the actions of the first and last are ascribed to her under the second name. Hesiod makes Luna, Diana, and Hecate three distinct goddesses.

TERMERUS, a cruel despoiler killed by Theseus, who fractured his scull, whence, it is said, the proverb of a Termerian mischief is derived; for this Termerus killed all the passengers he met with by running his head against theirs.

TERMINALIA, feasts celebrated among the Romans in honour of the god Terminus. Varro is of opinion this feast took its name from its being at the term or end of the year; but Festus derives it from the name of the deity in whose honour it was held. The Terminalia were held upon the 22d or 23d of February, and were sacred to Terminus, the guardian of boundaries and land-marks, the usual offerings to whom were cakes and fruits, and sometimes sheep and swine, notwithstanding the ancient prohibition of bloody sacrifices, the reason for which Plutarch supposes to have been, lest the tokens of peace and agreement should be violated by staining them with blood. Some say that the Terminalia, or feast of boundaries, was held in honour of Jupiter, considered in the capacity of conservator of land-marks or bounds. Dionysius Halicarnasseus tells us that it was Numa Pompilius who first consecrated land-marks to Jupiter; and adds, that the same prince appointed an anniversary day, wherein the country people assembling together on the boundaries of their respective lands, should offer sacrifices in honour of their tutelary gods.

TERMINALIA, an epithet of Jupiter from his superintending the preservation of boundaries, paid to the worship of Terminus.

TERMINUS, was a very ancient deity among the Romans, whose worship was first instituted by Numa Pompilius, he having erected in his

honour on the Tarpeian Hill a temple which was open at top. This deity was thought to preside over the stones or land-marks, called Termini, which were so highly venerated, that it was sacrilege to move them, and the criminal becoming devoted to the gods, it was lawful for any man to kill him. The Roman Termini were square stones or posts, much resembling our mile-stones, erected to shew, that no force or violence should be used in settling mutual boundaries; they were sometimes crowned with a human head, but had seldom any inscriptions, though Spon gives us one, which he saw at Rome, to this effect :—— "Whoever shall take away this, or shall order it to be taken away, may he die the last of his family." Ovid relates a tradition, that when the capitol was built, all the gods gave place to Jupiter, excepting only Terminus, who stood his ground, and continued to share the same temple with Jupiter himself.

TERPSICHORE; that is, *the sprightly*, one of the Muses. Some attribute her name to the pleasure she took in dancing; others represent her as the protectress of music, particularly the flute; and add, that the chorus of the ancient drama was her province, to which also logic has been annexed. She is further said to be distinguished by the flutes which she holds as well on medals as on other monuments. It appears, however, that most authors have confounded Terpsichore, in their accounts of her, with her sister Erato. "Terpsichore," says the author of Polymetis, "has nothing to distinguish her. Ausonius give sher the cithæra, and it is said that she was the inventress of that instrument. On the medals of the Pomponian family, there are three of the Nine Muses with stringed instruments in their hands; and just the same number in the famous relievo of the apotheosis of Homer; but the mischief is, that we do not know these instruments from one another, and are used to call the cithara, barbitos and testudo, all indifferently by the name of lyres, or rather fiddles, in downright English. These three Muses, which are so often represented with stringed instruments, and which are therefore so difficult to be known, are Terpsichore, Erato, and Polyhymnia, the other six being easily distinguishable by their different sort of attributes."

TERPSICRATE, one of the daughters of Thespius.

TERRA, the same with Titaea, mother and wife of Coelus. See *Coelus, Titaea.*

TERRESTRIAL GODS AND GODDESSES. See *Deities Terrestrial.*

TESCALIPUCA, a deity worshipped by the Mexicans before the conquest of their country by the Spaniards: his festival began to be celebrated on the 19th of May, when the priests granted the people a remission of their sins. The gates of Tescalipuca's temple were set open, and one of the chief ministers of the god appeared to the people, and blew a horn, turning himself to the four winds, as calling all the earth to repentance; after which he took up dust, and carried it in his mouth, pointing at the same time to the heavens: every one imitated the priest, and immediately no sound could be heard but sighs and groans: they rolled themselves in the dust, and called upon their gods for mercy; and at the same time sacrificed a captive to Tescalipuca. The festival continued ten days, on the last of which Tescalipuca was carried in procession, seated in a machine shaded with curtains: the ministers of the idol walked before, and incensed the people. During this ceremony the penitents scourged themselves with ropes. After the procession they made oblations of jewels, gold, silver, incense, &c. The poor offered quails, and these the sacrificers, after having cut off their heads, threw at the foot of the altar. The whole concluded with a feast in honour of the god.

TESSERACOSTON, the fortieth-day after childbirth, upon which the Grecian women went to the temples, and paid some grateful acknowledgments for their delivery.

TETHLA, a name of Juno from a town in Plataea.

TETHYS, sister and wife of Oceanus. See *Oceanus.*

TEUCER, king of Phrygia, and son by Idea of the river-god Scamander, is said to have first introduced amongst his subjects the worship of Cybele and the Corybantian dances. The district he governed was called from him Teu-

cria, and his subjects Teucri. Dardanus, a prince of Samothrace, having married Batea, succeeded Teucer her father on the throne.

TEUCER, son of Telamon, king of Salamis, and Hesione, sister of Priam, was brother of Ajax, went with twelve ships to the siege of Troy, and there displayed proofs of his courage; but as he neither revenged the affront offered to his brother, nor prevented his violent death, he rendered himself so hateful in the eyes of his father Telamon, [see under the article *Tecmessa*] that he was forbidden to return to Salamis. Roving therefore abroad in search of fortune, he landed in the isle of Cyprus, to which he gave the name of his father's kingdom, whence he found himself excluded; an oracle of Apollo having promised him, that his new Salamis should be no less illustrious than the former. When he was informed of his father's death, he resolved to seize his dominion, but Eurysaces, son of Ajax by Tecmessa, prevented him. This opposition inspiring Teucer with a fresh desire of roving and adventure, he sailed for Spain, and landing where New Carthage was built, went as far as Gallicia and settled. Justin asserts this, but it is more probable that Teucer settled in the isle of Cyprus, since, if he had proceeded to Spain, Asclepiades of Myrrha, who taught grammar in that country, would not have omitted to mention it in the description he wrote of the people its inhabitants, especially as he forgot not to observe, that some of them who had borne arms under Teucer settled in Gallicia. Teucer built a temple to Jupiter in Salamis, and ordered a man to be sacrificed to that deity, which inhuman sacrifice was not abolished till the time of the emperor Adrian. The descendants of Teucer reigned there several ages; Pausanias says, till the time of Evagoras; and others, much longer. They reigned also in Cilicia. A passage in Pausanias leads us to think, that Teucer married a daughter of Cinyras. He was assisted by the king of the Tyrians in confirming his new dominions; Virgil informs us of this, and his commentator Servius does not deny but that several writers have affirmed it: others say, that Teucer made himself master of the country without that assistance. Homer represents Teucer as the best archer in the army of the Greeks.

TEUTAMIAS, king of Larissa, instituted games in honour of his father, at which Persius killed his grandfather Acrisius with a quoit.

TEUTAMIS: the same with Teutamias.

TEUTAMUS, the same with Tithonus, father of Memnon.

TEUTALES, a name under which the ancient Gauls worshipped Mercury, to whom they offered human victims.

TEUTAS, the same with Teutales.

TEUTHRAS, sovereign of Mysia, adopted, or else married Auge, daughter of Aleus, when she fled from the resentment of her father, who sought to revenge himself upon her for an illicit intercourse with Hercules. Mysia being afterward invaded by Idas, son of Aphareus, Teuthras offered both Auge and his crown to any one who should expell the invader, and restore peace to his subjects. This achievement was accomplished by Telephus, who was discovered to be the son of Auge.

TEUTHRAS, a Greek slain by Mars, or Hector, in the Iliad.

Also a chief in the Aeneid.

TEUTHRAS. See *Thestiadae*.

THALASSA, OR THE SEA, parent of the Telchines, priests of Cybele.

THALASSIUS. See *Talassus*.

THALES. See *Seven Wise Men of Greece*.

THALIA, one of the Muses. She presided over comedy, and whatever was gay, amiable, and pleasant. She holds a mask in her right hand, and on medals she is represented leaning against a pillar. "Thalia," says Mr. Spence, "was the Muse of Comedy, of which they had a great mixture on the Roman stage in the earliest ages of their poetry, and long after. She is distinguished from the other Muses in general by her mask, and from Melpomene the Tragic Muse, by her shepherd's crook, not to speak of her look, which is meaner than that of Melpomene, or her dress, which is shorter, and consequently less noble, than that of any other of the Muses." See *Muses*.

THALIA, one of the three Graces or Charities, and so called because kindness ought never to wither, but remain ever flourishing in the receiver's memory. See *Graces*.

THALIA, a nymph by some called Aetna, mother of the Palici by Jupiter. See *Palici.*

THALPHIUS, OR TALPIUS, son of Eurytus, one of the leaders of the Epeans against Troy. He commanded, according to Homer, ten vessels.

THALSINIA, daughter of Ogyges and Thebe, sister of Cadmus, &c. See *Ogyges.*

THALYSIA, a Grecian sacrifice offered by the husbandmen after harvest, in gratitude to the gods by whose blessing they enjoyed the fruits of the ground. Some will have it to have been instituted in honour of Ceres and Bacchus, as being the deities who peculiarly presided over the fruits of the earth; but Eustathius affirms, that there was also a solemn procession at this time in honour of Neptune; nay, he adds farther, that all the deities had a share in the offerings at this festival. This appears to have been the case also from Homer's words, who tells us, that Diana's anger against Oeneus proceeded from his neglecting to sacrifice to her at this festival, in which all the other deities had been remembered by him. Some have supposed this a general name for all the festivals in which it was the practice to carry green boughs.

THAMYRAS OR THAMYRIS, was son of Philammon and Arsia, or rather of the nymph Agriopa. As Thamyras grew up he became extremely beautiful, and excelled in every art which was commendable, but as his chief excellence lay in music, it is said that the Scythians, for this reason, elected him king. His verses were composed so harmoniously, that they were said to have the Muses themselves for their authors. He is reported to have been the third who won the prize of singing at the Pythian games, and to have been in love with the same Hyacinthus, who was afterwards beloved and killed by Apollo. He composed a poem concerning the wars of the gods with the Titans, which for sublimity exceeded any thing that had preceded it. Yet his talents were spoiled, and his glory tarnished, by vanity and arrogance; for he became so insolent as to challenge the Muses, and offered to contend with them for pre-eminence in music, the condition being that if he proved victorious he should enjoy them all; but if defeated, should abandon himself to their mercy. They accepted the challenge, and obtaining the victory, deprived him of his sight and his musical skill. Some report, that he was afterwards thrown into hell, where he was condemned to a more lasting punishment for his impiety. Plato pretended that his soul passed into the body of a nightingale. Plutarch and some other old writers say, that Thamyras was more ancient than Homer by eight degrees of consanguinity, though others confine him to five. Thamyras is represented with a broken lyre, and blind.

THAMYRIS, a leader under Aeneas killed by Turnus.

THARGELIA, an Athenian festival in honour of the Sun and his attendants the Horae or Seasons; or, as some think, of Apollo and Diana. It was celebrated upon the 6th and 7th of the month Thargelion, which took its name from this festival. Thargelia, in the Greek language, signifies in general *fruits of the earth,* and this festival was so called, because one of its chief ceremonies consisted in a processional carrying of the first-fruits, in pots. The chief solemnity was upon the latter day, the former being employed in making preparations for it, at which time it was customary to lustrate the city: this was done by two persons distinguished by the general name of *Pharmakoi,* a term applied to all who purified cities. Some say they were both men, others a man and a woman, one of which represented the male, the other the female sex, and offered a sacrifice for each. The man bore about his neck, figs of a blackish, the woman figs of a whitish colour. These offered sacrifice in the name of the people, and having burnt their offering on the altar, scattered the ashes over the sea; which were as described by Tzetzes, the ordinary rites in purifying cities. Poetic story tells us that the *Pharmakos* was so called from one Pharmacus, who stole part of the consecrated vessels of Apollo, and being apprehended in the fact by some of Achilles' soldiers, suffered death. Of this crime and punishment the Athenians had always a representation in the course of the festival. A tune upon the flute was played as the Pharmakoi went to perform their office.

It was further customary for a choir of singing men to contend for victory, and the conqueror to dedicate a tripus in the temple of Apollo. At this festival the Athenians enrolled their adopted sons in the public register, as they did their natural children at the feast of the Apaturia. During the solemnity, it was unlawful to give or to receive pledges; offenders of this sort being arraigned before an assembly held in the theatre of Bacchus. The Milesians had a festival of the same name, which they celebrated with various expressions of mirth, and jollity, feasting and entertaining one another.

THAROPS, son of Oeager, to whom Bacchus gave the kingdom of Thrace after the death of Lycurgus.

THASIUS, a surname of Hercules from the worship paid him at Thasos.

THASUS, was son of Agenor king of Phoenicia, and brother of Cadmus and Europa. Jupiter having carried off Europa, Thasus and Cadmus were dispatched with different fleets in search of her, and injoined not to return without her under pain of banishment. Thasus settled in an island of the Aegean sea, then called Plate, but which afterwards took his name.

THAUMANTIAS, the patronymic of Iris, the messenger of Juno.

THAUMANTIS: the same with Thaumantias.

THAUMUS, son of Neptune and Terra, supposed father of Iris and the Harpies, by Electra.

THEA. See *Theia*.

THEANO, daughter of Cisseus, wife of Antenor, and mother of Iphidamas, &c. Being priestess to Minerva, she was supposed to have betrayed the palladium to the Greeks.

THEANO, wife of Amycus and mother of Minas, mentioned in the Aeneid.

THEBE, daughter of Jupiter and Iodamia, was wife of Ogyges, and bore to him two sons, Cadmus and Eleusinus, and three daughters, Alalcomene, Aulis, and Thalsinia, which three daughters were worshipped as divinities. See *Praxidician Goddesses*.

Another Thebe was daughter of Asopus.

THEIA, OR BASILEIA, daughter of Coelus and Terra, succeeded her parents on the throne: she was remarkable for her virtue and chastity, but being desirous to leave heirs, married her brother Hyperion, to whom she bore Helios and Selene, (the Sun and Moon) as also a second daughter called Aurora (the Morning): but the other brothers of Theia conspiring against her husband, caused him to be assassinated, and drowned her son Helios in the river Eridanus. Selene, who was extremely fond of her brother, on hearing his fate, procured her own death by precipitating herself from a high tower. Helios afterwards appeared to his mother in a dream, and told her that he and his sister were deified, and that thenceforth the holy fire in heaven, should be called Helios, that is the Sun, and that which was before named Mene, or the Moon, should receive the name of Selene. Theia, after wandering distracted, at last disappeared in a tempest of thunder and lightning. After the death of Hyperion and Theia, the children of Coelus, the most famous of whom were Saturn, Japetus, and Atlas, divided the kingdom amongst them.

THEIAS, son of Belus.

THELEPHASSA, OR TELEPHASSA, the second wife of Agenor.

THELPHUSA, the same with Telpusa, a nymph of Arcadia.

THELXION, son of Apis.

THELXIOPE, according to some, the name of a Muse, in addition to the original three. See *Muses*.

THEMIS, was daughter of Coelus and Terra: she was mistress of oracles, laws, and sacred ceremonies. The first oracles were delivered by the Earth to Jupiter, but Themis gave him counsel in his wars with the giants to take the skin of the goat Amalthea for a shield. She likewise foretold Atlas that a son of Jupiter should deprive him of his kingdom; and it was she who instructed Deucalion and Pyrrha how to re-people the world after the universal deluge. Jupiter is said to have married her, and the Seasons are said to have sprung from the union. These daughters, according to Hesiod and Orpheus, were but three, Spring, Summer, and Autumn, represented by a rose, an ear of corn, and an apple, or bunch of grapes: they had, however, a sister, called As-

traea, who was the divinity of Justice. Though Themis is accounted only an allegorical personage, whose name in the Hebrew language imports *perfection* or *uprightness*, and her pretended marriage with Jupiter is but an emblem of justice, as producing laws, and regulating the conditions of mankind, yet she appears to have been a real personage, and one of the principal Titanides: Hesiod, who has given her genealogy in his Theogony, says, she was daughter of Coelus and Terra, or of Uranus and Titaea. "Terra," says he, "by her commerce with Coelus, had Oceanus, who dwells deep engulfed, and with him Theia, Creus, Hyperion, Japetus, Rhea, *Themis*, Mnemosyne, Phoebe, Tethys, and Saturn." Hence we see the fiction of her pretended commerce with Jupiter vanishes, since she was even older than Saturn, who was her brother, and the father of Jupiter himself. Themis distinguished herself by her prudence and regard to justice; and if we may rely on Diodorus, was foundress of divination, sacrifices, the laws of religion, and whatever serves to maintain order and peace: whence it is not to be wondered, that she was accounted the goddess of Justice, and that those should have been stiled from her Thesmophylaces and Thesmothetae, whose employment it is to preserve the worship of the gods, and the laws of society: hence also it comes, that when Apollo delivers oracles, he is said to perform the office of Themis, who was inventress of divination. Themis had for her lot a part of Thessaly, where she governed with so much integrity and judgment, that she was ever afterwards looked upon as the divinity of rectitude. After her death she had a temple where oracles were delivered: Ovid mentions that which she gave forth upon Mount Parnassus to her descendant Deucalion, relative to the deluge, though it happened not till several years after her death. Themis is commonly represented holding a balance, and blindfolded, to evince her impartial attachment to right.

THEMISTA, OR THEMISTIS, the same with Themis.

THEMISTO, daughter of Hypseus, and third wife of Athamas, king of Thebes, to whom she bore Petous, Lucon, Schoeneus, and Erythroes; in endeavouring to kill the children of Ino, her husband's former wife, by the contrivance of Ino, who lived with her under the disguise of a servant, became the cause of death to her own.

THEMISTO, the traditional name of Homer's mother.

THEOCLYMENUS, a sooth-sayer of Argolis, and descendant of Melampus, predicted to Penelope and Telemachus the speedy return of Ulysses.

THEODAMAS, father of Hylas, the friend and companion of Hercules. Theodamas having refused the rites of hospitality to Hercules and his wife Deianira, by declining to supply them with victuals, Hercules seized upon one of his oxen. A furious battle ensued betwixt them, and Hercules, reduced to the last extremity, was obliged to arm his wife, who received in the scuffle a wound on her breast. At length, however, the hero was victorious, and having slain Theodamas, carried away his son Hylas, who afterwards approved himself his faithful friend.

THEODOTION. See *Candiope*.

THEOGAMIA, that is, *the marriage of the gods*, a Sicilian festival in honour of Proserpine, which seems to have been instituted in memory of her marriage with Pluto, the chief part of the solemnity consisting in an imitation of the nuptial rites.

THEOGONIA, THEOGONY, that branch of the Heathen theology which taught the genealogy or descent of their gods. Dr. Burnet observes, that among the ancient writers, Theogony and Cosmogony, *the rise or birth of the world*, signified the same thing. Indeed, the gods of the ancient Persians, fire, water, and earth, are apparently no other than that of the primary elements. The elements of the ancient theogony are preserved by Hesiod in a poem so stiled.

THEOINIA. See *Dionysia*.

THEONOE, daughter of Thestor, and sister of Calchas, was seized by pirates, and sold to Icarus king of Caria.

THEONOE, daughter of Proteus, fell in love with Canobus, the pilot of a Trojan ship.

THEOPHANE, the same with *Bisaltis*.

THEOPHANIA, that is, *the appearance of the god*,

a festival observed by the Delphians upon the day whereon Apollo first manifested himself to them.

THEORIA, a solemn annual voyage to the temple of Apollo in the isle of Delos, performed by the Athenians in the same ship in which Theseus went. The ministers of this solemnity were called Theori.

THEORIUS, i. e. *clear-sighted*, an epithet of Apollo.

THEOXENIA, a festival common to all the gods, and celebrated in several cities of Greece, but especially at Athens. Pausanias observes, that the Pellenaeans instituted solemn games, called by this name, in honour of Apollo Theoxenios, that is, *the God of Hospitality*, or, as the Scholiast in Pindar reports, of Apollo and Mercury. The victors, according to Pausanias, were rewarded with a piece of plate; according to the Scholiast on Pindar, with a garment. The same Scholiast reports, that the Dioscuroi instituted a festival of this name in memory of an honour done by the gods in coming to one of their entertainments.

THEOXENIUS, a surname of Apollo.

THERA, one of the daughters of Amphion.

THERAPNATIDIA, a Laconian festival, of which no account is transmitted.

THERAS, son of Autesion, a Lacedemonian, conducted a colony to Calista, which took his name. After his death divine honours were paid him.

THERITAS, an epithet of Mars in Laconia.

THERMION-HEORTE, a public festival, mart, and assembly of the Aetolians, holden in a town of that country, called Thermi.

THERO, that is, *Fierceness*, was said to have been nurse of Mars.

THERODAMAS, a Scythian king, is said to have fed lions on human blood, that they might become more ferocious.

THERON, a gigantic chief among the Latins, killed by Aeneas.

THERSANDER, son of Polynices and Argia. See *Alcmeon*.

THERSANDER, son of Sisyphus.

THERSILOCHUS, a Poeonian chieftain, son of Antenor, killed in the Trojan war by Achilles.

THERSIPPUS, son of Agrius, who expelled Oeneus from the throne of Caldyon.

THERSITES, the most deformed and slanderous of all the Greeks who went to the siege of Troy. Ulysses chastised him for his insolence of tongue; and at last Achilles, being provoked at his raillery, struck him dead with a blow of his fist. The mental and personal deformities of Thersites afterwards became proverbial.

THERTERIA, a Grecian festival mentioned by Hesychius, but of which no particulars are preserved.

THESEIA, feasts celebrated by the Athenians in honour of Theseus. They were celebrated upon the 8th day of every month, because he was the reputed son of Neptune, to whom these days were sacred; or because, in his first journey from Troezen, he arrived at Athens upon the 8th of Hecatombaeon; or, in memory of his safe return from Crete, which happened upon the 8th of Pyanepseon; for which reason the festival was observed with greater solemnity upon that day than at any other time. Some will have the Theseia to have been first instituted in memory of Theseus, having united the Athenians into one body, they before living dispersed in little hamlets over the whole of Attica; but others have given a different account. According to these Theseus, in spite of the important services he had done his country, being banished by the Athenians, retired to Scyros, under protection of Lycomedes, king of that island, who slew him out of jealousy. The gods irritated at the disgraceful treatment of Theseus by his countrymen, afflicted the Athenians with a famine, which the oracle assured them should not cease till they had revenged his death. Upon this they slew Lycomedes, brought back the bones of the hero to Athens, placed them in a temple erected to him, and instituted the *Theseia*. Whatever may have been the origin of this festival, it was celebrated with sports and games, mirth and banquets; while such as were poor, and unable to contribute, were entertained at free cost from the public tables. The sacrifices were called *Ogdodia* from *Ogdoos*, *the 8th*, because they were offered upon the 8th day of the month.

THESEUS, was son of Aegeus, king of Athens, by Aethra, daughter of Pittheus. His lineage, on the side of his father, ascends as high as Erechtheus, and the first inhabitants of Attica; by his mother he was descended from Pelops, the most powerful of all the kings of Peloponnesus, not only on account of his great riches, but the multitude of his children. One of his sons named Pittheus, was founder of the small city of the Troezenians, and was reputed the most wise and learned man of his time. Aegeus, desirous of having children, consulted the oracle of Delphi, and received that celebrated answer which forbad him commerce with any woman before his return to Athens; but the oracle being so obscurely expressed as not to satisfy him of its real meaning, he went to Troezen, and communicated to Pittheus the answer of the god, which was this:

"The mystic vessel must untouch'd remain,
"Till thou to Athens shalt return again."

Pittheus, on hearing the oracle, either by persuasion or deceit, prevailed on Aegeus to lie with his daughter Aethra. Aegeus, discovering her to be the daughter of Pittheus, on the idea that she might be with child by him, left a sword and a pair of sandals, hiding them under a large stone in which was a cavity exactly fitting them, making Aethra alone privy to what he had done, and commanding her, that if she had a son by him, who, when grown up should be able to lift the stone, and take away what he had deposited under it, she should send him with them as secretly as possible to him; for he was much afraid lest some plot should be formed against him by the Pallantidae, who were fifty brothers, all sons of Pallas, brother of Aegeus, who despised their uncle for want of children, and who, for this reason, looked upon the kingdom of Athens as their rightful inheritance. In due time Aethra was delivered in a place called Celenderis, near the haven of Troezen, which was contrived on purpose by Pittheus, that the world might more easily be persuaded to believe, the infant was the son of Neptune. The place where the child was born was for a long time after called Genethlium, *the place of the birth.* Some report, that the infant was instantly named Theseus, from the tokens which his father had put under the stone; but others say, that he received his name afterwards at Athens, when Aegeus acknowledged him.—Theseus was brought up under his grandfather Pittheus, who appointed him a tutor named Connidas, to whom the Athenians afterwards sacrificed a ram, on the day preceding the feast dedicated to Theseus. Aethra for some time concealed the true parentage of Theseus, and a report was spread by Pittheus, that he was begotten by Neptune. Theseus, in his youth, discovering great strength of body, joined to extraordinary understanding and magnanimity, his mother Aethra, conducted him to the stone, and informing him who was his true father, commanded him to take thence the tokens that Aegeus had deposited beneath it, and sail with them to Athens. He raised the stone without difficulty, but refused to go for Athens by sea, though pressed to it by his mother and his grandfather, in consideration of its being safer than to travel by land, the country from Peloponnesus to Athens, being infested with banditti. But Theseus having been long fired by the fame of Hercules, (by whom many of these savages had been slain) and whom he held in the highest esteem, thought it an insupportable disgrace to avoid the course that might lead him to equal renown, especially as similar adventures allured him to exertion. In this disposition he set forward over land, resolving to injure no one, but to repel force by force, should violence be ever offered him. [The encounters he met with in this expedition may be seen under *Periphetes, Perigune, Sinnis, Sciron, Cercyon, Busiris, Antaeus, Cycnus,* and *Termerus.*] About this period there was at Crommyon, a borough in the territory of Corinth, a ferocious sow called *Phaea,* and according to Strabo, mother of the Calydonian boar. Her Theseus encountered and slew, going out of his way purposely to engage her, that he might not seem to perform all his exploits from mere necessity. Some report that this Phaea was a woman of Crommyon, and professedly a robber, remarkable for cruelty and lust, to whom the name of *sow*

had been given from the beastliness of her life and manners. Theseus continuing his progress, came to the river Cephisus, where he met a favourable reception, and the first instance of hospitality during his journey. [See *Phytalidae*.] It is said that on the 8th of the month Cronius, now called Hecatombaeon, he arrived at Athens, where he not only found the city, from the prevalence of factions in it, full of confusion, but also the family of Aegeus in great disorder; for Medea having fled from Corinth, and promising, by her art, to restore the capacity to Aegeus of becoming a father, was entertained by him and admitted to his bed. Having discovered Theseus, whom as yet Aegeus did not know; and he, being not only old but suspicious, of the factions which prevailed, was easily persuaded by her to poison his son, at a banquet to be given him, as a civility to a stranger. Theseus coming to the entertainment, thought it not fit to make himself known, but being desirous that his father should discover him first, when the banquet was set on the table, drew his sword, as if he had designed to carve with it, and thus shewed it his father: Aegeus immediately perceiving the token, threw aside the poison, and after asking some questions embraced his son, assembled the citizens, owned him publicly before them, and they from his valour joyfully received him. The Pallantidae being thus frustrated in their hopes of success, lay in ambush to attack Theseus, but one Leos, a herald of their party, having discovered to the Hero their designs, he immediately fell upon, and cut them all off, whilst Pallas, their father, with those in his train, immediately made their escape. Theseus now discovering much impatience to be in action, and being withal desirous to render himself popular, left Athens to fight the bull of Marathon, from which great mischief had been done to the inhabitants of Tetrapolis. Having overcome this furious animal, and brought him alive through the city, he afterwards sacrificed him to the Delphian Apollo.—Not long after, arrived the third time from Crete, the collectors of the tribute which the Athenians paid to the Cretans, as a fine for the death of the son of Minos, [See the article *Androgeus*] which tribute was seven young men, and as many virgins of the first families. On this occasion lots were usually drawn for those who were destined to the Minotaur; but Theseus, though exempted from submitting to the chance, thought he ought not avoid, but rather share in the sufferings of his fellow-citizens, and therefore freely offered to go. All admired this instance of generosity, and Aegeus, after every dissuasive, finding his son inflexible, proceeded to the choice of the rest by lot. As the fate of the former victims afforded no hopes of safety or return, the ship weighed anchor under a black sail, as if bound to unavoidable destruction; but Theseus encouraging his father by his confidence of success, Aegeus gave the pilot another sail, which was white, commanding him to hoist it on his return, if Theseus escaped, but if not, to use the black sail, as a signal of his misfortune. Nausitheus of Salamis was pilot, and a sailor named Phaex assisted him in conducting the ship. The lots being now cast, Theseus went to the Prytaneum, took with him those upon whom the lots fell, resorted to the Delphinian temple, and there offered to Apollo for a safe return, the bough of a consecrated olive, bound about with white wool. Having thus performed his devotion, he embarked the 6th day of the month Minichion, our April, on which day, even to the time of Plutarch, the Athenians sent their virgins to the same temple to make supplication to the gods. It is said he was commanded by the oracle of Delphi to make Venus his guide, to invoke her as the companion and conductress of his voyage, and that as he was sacrificing to her a *she*-goat by the sea-side, it was suddenly changed to a *he*, on which account that goddess had the name of Epitragia, from *tragos*, which signifies a *goat*. When Theseus arrived in Crete, as most of the poets and historians of antiquity write, Ariadne, daughter of Minos, fell in love with him; and giving him a clue of thread, with instructions how to use it, he by means of it passed through the windings of the Cretan Labyrinth, in which the Minotaur was confined, slew this monster, and sailed back with Ariadne, and the Athenian captives. Pherecydes adds, that he bored

holes in the bottoms of the Cretan ships to hinder their pursuit; and Demon writes, that Taurus, who had the command of them, under Minos, was slain in a naval combat by Theseus in the mouth of the haven, immediately before his sailing for Athens. Philorchus gives the story a different turn, and relates that at exhibiting the annual games which Minos caused to be celebrated in honour of his son, it was thought Taurus would have come off conqueror, as he had done on former occasions; but every one grudging him this honour, as his power became grievous and insupportable, and he besides, being accused of too great a familiarity with Pasiphae the queen, Minos, on the demand of Theseus to encounter the champion, readily granted his request: and as it was a custom in Crete for the women to be admitted to the sight of these games, Ariadne, being present, was wonderfully captivated with the beauty of Theseus, and the vigour and address, he displayed. Theseus proving victorious, Minos was extremely gratified at the disgrace of Taurus, and as the reward of the conqueror not only surrendered to Theseus the companions of his voyage, but remitted in future to the Athenians the tribute. For still different accounts of this history the article *Ariadne* may be read. Theseus, on his return from Crete, put in at Delos, and having sacrificed to Apollo, and dedicated in his temple an image of Venus carved in wood by Daedalus, which Ariadne had given him, danced with the young Athenians. This dance, which in memory of him was long preserved by the inhabitants of Delos, imitated by its various turnings and involutions the intricate windings of the Cretan labyrinth; and as Dicaearchus relates, was called among the Delians the *Crane*: it was performed round the Ceratonian altar, so named from its being built entirely with horns, taken only from the left side of the head. They add that Theseus instituted games also at Delos, where he was the first who began the custom of giving a palm to the victors. When the ship in which the hero had embarked drew near on its return to the coast of Attica, the joy of all on board was so great, that neither Theseus nor his pilot thought of the sail, which Aegeus had furnished as the signal of their happy success. The anxious father overcome with despair, threw himself from a rock and perished in the sea. Theseus, being arrived at the port of Phalerum, offered the sacrifices, for his prosperous return, and instituted *The festival of boughs*, an account of which hath been given in the article *Oschophoria*.—After the funeral of his father, Theseus paid vows also to Apollo on the 7th of Pyanepsion, (our October) that being the day on which the youth who returned with him safe from Crete, made their solemn entry into the city. The ship in which Theseus and his associates embarked and returned, had thirty oars, and was preserved by the Athenians, even to the time of Demetrius Phalareus; a period of almost a thousand years; for, as the old planks decayed they were replaced by new; whence this ship became a standing example among the philosophers, when they disputed upon the question of identity in respect to those bodies whose parts are continually changing, one side holding that the ship remained the same, and the other maintaining the reverse.—To Theseus a place was consecrated, a temple built, and those families out of which the tribute of the youth would have been paid, were obliged to commute for it by supplying this temple with victims. Theseus conferred the honour of managing the sacrifices on the house of the Phytalidae, in recompense for their hospitality to him when journeying from Peloponnesus to Athens. This Hero having projected an important reformation, gathered all the inhabitants of Attica into one town, and made one people and one city of those who before were dispersed. He then dissolved all the distinct courts of justice, and corporations, and built one common Prytaneum. Out of the old city also called Asty, he reared the new one, which he named Athens, ordaining a common feast and sacrifice to be for ever observed, which he called Panathanaea, or the sacrifice of all the Athenians united. He instituted also another sacrifice called Synoecia, which was celebrated on the 16th of the month Hecatombaeon or July. Designing yet further to enlarge his city, Theseus invited all strangers to partici-

pate in its privileges with the natives; and some are of opinion that the form of proclamation sometimes used in Athens, *Come hither all ye people!* were the words used by Theseus when he formed his commonwealth, consisting in an assemblage out of all nations. This commonwealth he regularly formed into three distinct ranks, nobility, husbandmen, and artificers. That Theseus was the first who, as Aristotle says, out of an inclination to popular government parted with regal power, Homer also seems to prove in his catalogue of the ships, which sailed against Troy, where he gives the name of *people* to the Athenians only. He likewise coined money, and struck upon it the figure of an ox, either in memory of the Marathonian bull, or Taurus, the general of Minos; or else to remind his people that industry was the fittest occupation for a young colony. From this coin came the expression so frequent among the Greeks, of a thing being worth ten or an hundred oxen. Having also made a secure acquisition of the country about Megara to the territory of Athens, he erected that famous pillar on the isthmus of Peloponnesus, which bore upon it inscriptions marking the bounds of the two countries which meet there. On the east side was written, *This is not Peloponnesus, but Ionia*; and on the west, *This is Peloponnesus, not Ionia.* He also first instituted annual games in emulation of Hercules, his great exemplar, being ambitious that as the Greeks, by that hero's appointment, celebrated the Olympic games to the honour of Jupiter, so, of his institution, they should celebrate the Isthmian games in honour of Neptune; though some say that Theseus instituted these games in memory of Sciron, and to expiate his murder, on account of the propinquity of blood betwixt them, Sciron being the son of Canethus, and Heniocha, daughter of Pittheus; though others say that Sinnis, and not Sciron, was their son, and that to his honour, not to the others, Theseus instituted these games. Hillanicus and Andron of Halicarnassus relate, that at the same time he made an agreement with the Corinthians, among whom these games were celebrated, that they should allow the people of Athens who came to the celebration of them as much space to behold their exhibition as the sails of the public ship which brought them thither, stretched to their full extent, could cover, and that in the first and most honourable place. According to Philochorus and some other writers, the voyage of Theseus into the Euxine sea against the Amazons, was undertaken in company with Hercules, to whom he offered his service in the war against that nation, and that Antiope was given him by Hercules, in reward of his valour; but the greater number, among whom are Pherecydes, Hellanicus, and Herodotus, say, that he made this voyage many years after Hercules, with a fleet under his own command, and took Antiope prisoner: Bion mentions that he stole her by deceit, and fled; for, according to him, the Amazons being naturally lovers of men, were so far from flying from Theseus when he first touched upon their coasts, that they entertained him with great civility, and sent presents to his ship, which Antiope having brought him, he invited her on board, immediately set sail, and thus carried her off. This, says Plutarch, whose relation we follow, was the ground of the war with the Amazons, which appears to have been no slight or womanish enterprise; for it is impossible they should have placed their camp in the heart of the city of Athens, and joined battle close by the Pynx and the Museum, unless they had first conquered the country round, and then advanced boldly to the city. Both armies being in sight, a long pause ensued, and each side hesitating which should give the onset, at last Theseus having sacrificed to Fear, in obedience to the command of an oracle he had received, began the attack. This battle happened in the month Boedromion, our September, in which month the Athenians ever afterwards kept the feast called Boedromia. Clidemus says, that a great number of Amazons fell in this battle; and that at length, after four months, a peace was concluded between them by Hippolyta, (for so this historian calls the Amazon whom Theseus married, and not Antiope) though others write that she was slain with a dart by Molpadia, fighting with Theseus, and that the pillar which stands by the temple of the Olympian Earth was erected to her honour.

The account which the ancient author of a poem called Theseis exhibits of this invasion is, that Antiope to revenge herself upon Theseus for quitting her and marrying Phaedra, came down upon Athens with her train of Amazons, the slaughter of whom by Hercules, is nothing but fable, and the pure invention of a poet. It is true, indeed, that Theseus married Phaedra, but that was after the death of Antiope.——There are also accounts of some other marriages of Theseus, of which neither the beginnings were honourable, nor the events fortunate. He is said to have violated Anaxo the Troezenian, and, after he had slain Sinnis and Cercyon, their daughters; to have married Periboea, mother of Ajax, and next Iope, daughter of Iphicles. He is further accused of deserting Ariadne, as before related, for the beautiful Aegle, daughter of Panopeus, an action neither just nor honourable; and lastly, of the rape of Helen, which filled Attica with war and blood, and was in the end the occasion of his banishment and death. Herodotus is of opinion, that though there were many famous expeditions undertaken by the bravest men of his time, yet Theseus never accompanied any of them, but once, when he joined the Lapithae against the Centaurs; but others say, that he attended Jason to Colchis, and assisted Meleager in killing the Calydonian boar, whence came the proverb, *Not without Theseus*. However, it is allowed that Theseus, without any assistance, did himself perform many great exploits; and that from the high esteem the world set upon his valour, it grew into the proverb: *This is another Hercules*. He was also very serviceable to Adrastus in recovering the bodies of those who were slain before Thebes, but not as Euripides represents him, by beating the Thebans in battle, but by persuasion and mutual agreement, for so the greater part of historians write. The friendship between Theseus and Pirithous is said to have begun thus: The fame of the strength and valour of Theseus was so great, that Pirithous was desirous to try what he had heard so much celebrated; to this end he seized a herd of oxen belonging to Theseus, and was driving them away from Marathon, when news was brought that Theseus pursued him in arms; upon which he turned back to meet him; but as soon as they had viewed one another, each so admired the other's gracefulness, beauty, and courage, that they laid aside all thoughts of fighting; and Pirithous first stretching out his hand to Theseus, desired him to be judge in this case himself, promising to give whatever satisfaction he should demand: Theseus not only forgave him all the damages he had sustained, but entreated him to become his friend and companion in arms; upon which a mutual and inviolable friendship was sworn. Theseus was fifty years old, as Hellanicus reports, when he offered violence to Helen; but as this was an action very unsuitable to his age, some writers have endeavoured to exculpate him from the charge, denying that he carried off Helen himself, but that Idas and Lynceus, sons of Aphareus, were the ravishers, by whom she was consigned to his care, and that therefore he refused her to the demand of her brothers, Castor and Pollux. Others maintain, that he received her from her own father Tyndarus, who sent her to be kept by him, for fear of Enarsphorus, son of Hippocoon, who would have carried her away by force when she was yet a child: but the most probable account, and that which has most authorities on its side is, that Theseus and Pirithous going to Sparta, seized her as she was dancing in the temple of Diana Orthia, and thence fled with her. A party in arms were dispatched after the ravishers, but they pursuing no further than Tegea, Theseus and Pirithous escaped. Being now out of danger, they agreed to cast lots for Helen, previously determining, however, that he to whom she might fall, should assist his friend in procuring a wife. The lot fell to Theseus, who conveyed the bride, she being as yet not marriageable, to Aphidnae, and placing his own mother Aethra with her, committed them to Aphidnus, one of his friends; charging him to keep them so secretly, that none might know where they were. This being done, he returned to fulfil his engagement to Pirithous, and accompanied him in his journey to Epirus, for the purpose of stealing the daughter of Aidoneus, king of the Molossians, whose wife, Hippodamia, was dead. This

king, who had named his wife Proserpine, his daughter Core, and a tremendous dog which he kept, Cerberus, ordered all who came as suitors of his daughter, on the promise of bestowing her upon the victor, to contend with this dog; but being informed that the intention of Pirithous and his companion was not to solicit, but force away Core, he caused them both to be seized, and exposing Pirithous to the monster, threw Theseus in prison. Not long after this event, Menestheus, son of Peteus, grandson of Orneus, and great-grandson of Erechtheus, availing himself of the absence of Theseus, strove by public harangues to exasperate the Athenians against him; and whilst he was thus assiduous in exciting the general odium, an event happened which materially contributed to foment it. This was, the war made by Castor and Pollux upon the Athenians, whose territories these brothers are said to have invaded at the suggestion of Menestheus himself. At first they committed no acts of hostility, and only demanded their sister; but on the declaration of the Athenians, that they neither had her among them, nor knew where she was, the heroes prepared their assault.—Acadamus, however, having discovered the place of Helen's abode, communicated the intelligence to them, in consequence of which they set out for Aphidnae. The brothers no sooner arrived, than hostilities commenced, and having vanquished their opponents in a pitched battle, they assaulted and conquered the town. Hereus relates, that Alycus, son of Sciron, of the party of Castor and Pollux, was here slain by Theseus; but it is far from probable that Theseus was present, when the city and his mother were taken. Some say that Aethra was carried to Lacedemon, and thence with Helen to Troy. It happened that Hercules, about this period, passing through the country of the Molossians, was entertained by Aidoneus the king, who in conversation having mentioned Theseus and Pirithous, and the purport of their enterprize, together with their punishment. Hercules was extremely concerned. In respect to the inglorious death of Pirithous, it was now too late to expostulate, but as his friend was still in confinement, he begged his release as a favour to himself, and this at length he obtained. Theseus was no sooner set free than he immediately hastened to Athens, where finding his party, not entirely suppressed, he dedicated to Hercules all, except four, of the lands which the city had assigned him, (changing their names from Thesea to Heraclea) and resumed once more the government. He soon, however, found himself embarrassed by factions, as those who had long hated him, now added to their hatred of his person, contempt of his authority, and so generally were the minds of the people corrupted, that instead of obeying in silence, they expected to be flattered and soothed into duty. He attempted to reduce them by force, but was overpowered by the prevalence of the faction which opposed him. At last despairing of success, he sent his children privately to Euboea, consigned them to the care of Elphenor; and himself, after solemnly cursing the people of Athens in Gargettus, where the Araterion, or *place of cursing* remains, sailed for his paternal estate in Scyros, under the persuasion of his interest with the people of the island. Lycomedes was at this time king of Scyros, Theseus therefore addressed himself to him, and desired to have his lands restored into his possession, for the purpose of settling upon them. Some however report, that the purpose of this excursion was to solicit assistance against the Athenians. Lycomedes, either through jealousy of the glory of so great a man, desirous to gratify Menestheus, or, as others affirm, from a discovery that Theseus was not only forming cabals against him, but likewise attempting the seduction of his wife, led Theseus on pretence of shewing him the lands he desired, to the highest cliff of the island, and thence threw him headlong and killed him.—Some pretend, in vindication of Lycomedes, that Theseus fell by a slip of his foot, as he was walking after supper, according to his custom. No notice being taken at that time, nor concern shewn by any one for his death, Menestheus possessed himself in quiet of his kingdom. The sons of Theseus were brought up privately in Euboea, and accompanied Elphenor to the Trojan war; but after the death of Menestheus, which happened in the same expedition, they returned to Athens, and re-

covered the government. In succeeding ages several circumstances arose which induced the Athenians to honour Theseus as a demi-god; among the rest, in the battle of Marathon, many of the soldiers fancied they beheld him in arms and rushing at their head upon the foe. Also at the conclusion of the Median wars, in the year when Phaedon was Archon, the Athenians consulting the oracle at Delphi, were commanded to collect the bones of Theseus, and laying them in some honourable place, to keep them as sacred in the city. These relicks it became difficult to recover, or even, so great was the inhospitality of the people of Scyros, to find. Conon, however, afterwards taking the island, and being solicited to discover where Theseus was buried, sought long and in vain for the spot, till chance pointed out to him an eagle upon a rising ground, pecking the earth, and scratching it with his talons. Here Conon resolved to dig, and after some time found a man of more than ordinary size, the brass head of a lance, and a sword lying by it, all which he carried to Athens. The Athenians, greatly transported, went out to meet and receive the sacred relics in a splendid procession, and sacrificed to them as though Theseus himself had been come back and alive. These remains were interred in the middle of the city near the Gymnasium, and his tomb became a sanctuary for servants, and those of mean condition, who fled the persecution of such as were in power; for Theseus, whilst alive, was a protector of the distressed, and never refused the petitions of the afflicted. The chief and most solemn sacrifice which they celebrated to him was on the 8th of Pyanepsion, (our November) on which day he returned with the Athenian youths from Crete. Besides this, they sacrificed on the 8th of every month, either because he returned from Troezen the 8th of Hecatombeon, (our July) as Diodorus, the geographer writes; or else, from supposing that day most acceptable, he having been reputed the son of Neptune, to whom the 8th of the month was sacred, as the number eight, being the first cycle of an even number, and the double of the first square, apparently being an emblem of the immoveable power of this god, who, from that attribute, had the names of *The* ESTABLISHER *and* SUPPORTER *of the Earth.*

THESIDES, a patronymic of the children of Theseus, and of Hippolytus in particular.

THESMOPHORIA, a Grecian festival in honour of Ceres, surnamed Thesmophoros, *the law-giver*, that goddess being supposed the first who taught mankind the use of laws. The institution of this festival is variously reported, some attributing it to Triptolemus, some to Orpheus, and others to the Danaides, daughters of Danaus. It was celebrated in many of the Grecian cities; by the Spartans and Milesians, among whom the solemnity lasted three days; by the Drymeans in Phocis; the Thebans in Boeotia, and the Megarians; by the Syracusians, who are charged with the infamous practice of carrying in procession at the time of the solemnity, a representation of the female pudenda; by the Eretrians in Euboea, who had a custom at this festival of roasting their meat by the heat of the sun; and the Delians who baked loaves of a large size, which they ushered in with great solemnity. But the Athenians observed the festival with the greatest show of devotion: the worshippers were only women, and those free-born, (whose husbands defrayed the charges of the solemnity) it being unlawful for any of servile condition to be present. These women were assisted by a priest called Stephanaphoros, because his head was adorned with a crown whilst he executed his office, as also by certain virgins who were straitly confined, kept under severe discipline, and maintained at the public charge in a place called Thesmophorion. The women were clad in white garments, to denote their spotless innocence, and were obliged to the strictest chastity for three or five days preceding, as well as during the whole time of the solemnity, which lasted four days, the better to preserve which, they strewed their beds with such herbs as were thought to destroy all inclination to sexual pleasures, such as agnus-castus, flea-bane, and vine branches, which last were used by the Milesian women. It was held unlawful to eat the kernels of pomegranates, or to wear garlands, every thing being conducted with the greatest appearance of serious-

ness and gravity, and nothing tolerated that bore the least shew of wantonness, or immodesty, or even mirth or jollity, the custom of jesting upon one another excepted, which was always permitted, in memory of Iambe, who by a well-timed taunt, extorted a smile from Ceres when she was pensive. Three days were spent in making preparations for the festival upon the 11th of Pyanepsion, the women carrying books upon their heads, wherein the laws were contained, and in memory of Ceres having invented them, went to Eleusis, where the solemnity was holden, whence this day was called *the ascent:* upon the 14th the festival began, and lasted till the 17th: upon the 16th they kept a fast, sitting upon the ground in token of humiliation. It was usual at this solemnity to pray to Ceres, Proserpine, Pluto, and Calligenia, which Calligenia some pretend to have been the nurse of Ceres, others her priestess, others her waiting-maid, whilst some suppose her the goddess under a different name. This custom of praying was omitted by the Eretrians alone of all the Grecians.——There was likewise a mysterious sacrifice, from which the men were excluded and banished, because in a dangerous war the prayers of the women were so prevalent with the gods, that their enemies were defeated, put to flight, and pursued as far as to Chalcis. Another sacrifice was offered as an expiation of any irregularities that might have happened during this solemnity. During the festival all prisoners for smaller faults were released, and upon the third day all courts of justice were shut.

THESMOPHOROS, or the Legislatress, a title of Ceres, either because she was the inventress of laws, or because husbandry, first introduced by her, taught the use of land-marks, and the value of ground, the source of all property and law.

THESPIADAE, the sons of the Thespiades.

THESPIADES, a name common to the Muses, from Thespia, a town in Boeotia.

THESPIS, a poet of Attica, and the reputed inventor of Tragedy, whose exhibitions made in a cart, were very imperfect and gross.

THESPIUS. See *Thestiadae*.

THESPROTUS, son of Lycaon king of Arcadia.

THESSALUS, son of Hercules and Chalciope, daughter of the king of Coos, whom with his sons the Hero put to death for their injustice and cruelty. Thessalus gave his name to Thessaly.

THESSALUS. See *Antiphus*.

THESTIADAE, the fifty daughters of Thestius, who are said to have become pregnant by Hercules in one night. Bayle asks, how it could be that Hercules, who was only a hero, should have exhibited such proofs of his prowess in the space of a night, whilst his own father, the chief of the gods, took three nights to beget him. Some authors speak of these females as the daughters of Teuthras.

THESTIADES, sons of Thesti us, Agenor, Toxeus and Plexippus, and brothers of Althaea, were slain by their nephew Meleager.

THESTIUS, father of the Thestiadae.

THESTIUS, son of Parthaon, was father of Althaea, mother of Meleager, and of the Thestiades, Agenor, Toxeus and Plexippus.

THESTOR, son of Apollo by Aglaia.

Also, a Trojan chief slain by Patroclus in the Iliad.

THETIS, daughter of Nereus and Doris, the children of Oceanus and Tethys. Some historians make Thetis daughter of Lycomedes king of Scyros. Thetis was a sea-nymph, and excelled all others in beauty. Jupiter fell in love with, and resolved to espouse her, but being informed by the Destinies, by Prometheus, or, according to Ovid, by Proteus, that she would bring forth a son who would be greater than his father, Jupiter desisted, and resigned her to Peleus. To their nuptials all the gods and goddesses being invited except the divinity of Discord, she, in revenge of this contempt, threw a golden apple into the assembly, with this inscription, *Let it be given to the fairest.* Juno, Pallas, and Venus, disputed for this prize of beauty, and the decision being left to Paris, he adjudged it to Venus. From the marriage of Peleus and Thetis sprung Achilles.——"I have a drawing of Thetis," says Mr. Spence, "which you would not take to be a sea-deity at first sight, she having a helmet in one hand, and a coat of mail in the other. It is copied from a medal, on which she is called the mother of

Achilles; and so, no doubt, is carrying him the arms she promised him. It is therefore too, I suppose, that she is in a long vest, contrary to the custom of the sea-deities, who are usually naked: but the artist has taken care not quite to conceal her feet, the beauty of which are so perpetually mentioned by Homer, and not forgot by Ovid.—Thetis is one of the Sea-nymphs of the fourth class, one of those whom the poets call Neptunines, as descendents of Neptune; it was therefore the greater honour for Peleus to obtain her in marriage. Peleus was one of the heroes who accompanied Jason in the Argo, supposed to be the first ship that ever ventured on the sea, in that famous expedition for the Golden Fleece. So great a novelty as a vast hollow of wood with several men in it floating over the surface of the water, called all the sea-nymphs immediately from their lowest habitations to gaze upon it: Thetis was among the spectators of so strange a sight. All these ladies of the water, as our ladies on land are generally apt to be, were extremely charmed at the novelty of the sight, and the hardiness of their enterprise: they looked on these heroes with admiration, and from admiration they were easily led to love. Thetis fixed her chief regard on Peleus, and it is therefore with a great deal of propriety that Valerius Flaccus names her, in particular, as one that hastened to the assistance of the ship, when first it was in danger of being lost. Catullus tells all the story of the marriage of Thetis to Peleus very much at large; and Valerius Flaccus gives us a short picture of her when going to be married, and of the marriage-feast, which was honoured with the presence of all the chief deities of the sea: he says she went on a dolphin, with a veil over her face, as the brides usually had of old, but not with that melancholy face which the brides of those days used to affect to the greatest excess: he seats Peleus at the feast among the gods of the sea, and near him is his friend Chiron, to celebrate their nuptials with his lyre."

THEVATHAT. See *Sommonacodom.*

THEUTIS, an Arcadian prince, who going to the Trojan war, had a dispute with Agamemnon at Aulis. Minerva interposed to appease them, but was audaciously struck by Theutis for interfering. He thence returned home, and soon after died, in consequence of being shewn by the goddess the gash he had made in her thigh.

THIA, the mother by Hyperion of the Sun, Moon, and Dawn.

THIODAMAS, OR THEODAMAS, the father of Hylas.

THIRD JUPITER. Pluto was so called.

THISBE. See *Pyramus.*

THISOA, a nymph, and one of the three who fostered Jupiter in Arcadia.

THOAS, king of Taurica: Orestes slew him, and took from him his sister Iphigenia, who was priestess of Diana Taurica. See *Orestes.*

THOAS, king of Lemnos. Sir Isaac Newton, who confounds this Thoas with Vulcan, hath explained the fable of his fall from heaven very ingeniously. "Thoas," says he in his Chronology, "wedded Calicopis, the same Venus who was reckoned the mother of Aeneas, and daughter of Othreus, king of Phrygia. Thoas got the name of Cinyras from his dexterity in playing upon the lyre, which gave a handle to say, that he had been beloved by Apollo or Orus. Bacchus falling in love with the wife of Thoas, was surprised in an intrigue with her, but he found a way to appease the husband, by making him drink wine, and made up the affair by creating him king of Byblos and Cyprus; after which he passed the Hellespont with his arms, and conquered Thrace. It is to all these events," continues Sir Isaac, "that the poets allude, in feigning that Vulcan fell from heaven into the island of Lemnos, and that Bacchus, after having pacified his wrath by making him drink wine, got him to be recalled to heaven. He fell from the heaven of the gods of Crete, when he departed from Crete to Lemnos to forge metals; he was re-instated in heaven when Bacchus made him king of Byblos and Cyprus; for the courts of the princes of those times, in imitation of that of Jupiter, were looked upon as heaven." Thoas reigned to a great age, lived in the time of the Trojan war, and was immensely rich.

THOAS, son of Andracmon and Gorge, led the Aetolians against Troy in forty vessels. Vir.

gil represents him as one of the heroes inclosed in the Trojan horse.

Of this name also was a Trojan, slain in the Iliad by Menelaus.

Also one of the leaders under Aeneus killed by Halaesus:

A son of Jason and Hipsipyle:

Likewise a son of Ornytion and grandson of Sisyphus:

And, the father of Adonis and Myrrha.

THOE, one of the Nereids:——

One of the Amazons, and one of the steeds of Admetus.

THOON, one of the Giants who warred against Jupiter, killed by the Parcae, or Fates.

THOON, son of Phaenops and brother of Xanthus, both slain by Diomedes.

THOOSA, daughter of Phorcus or Phorcys, by his sister Ceto. By Thoosa Neptune had the Cyclops Polyphemus.

THOR, an idol of the ancient Saxons, worshipped at present by the idolatrous Laplanders. His image is made of birch wood, being a rough mis-shapen trunk, the top whereof has some resemblance of a man's head, in which is driven a large nail, with a flint stone fastened to it, that he may make himself a fire whenever he sees convenient. He carries a large hammer, (the handle of which passes through his body.) This serves as the instrument with which he punishes the impious race of man. This idol is raised upon a kind of table, which is erected about a bow-shot from their houses, and serves in the capacity of an altar. To give it the air of a temple, it is surrounded with pines and birch-trees. The sacrifices of the Laplanders are usually rein-deer, and sometimes lambs, dogs, rats, and hens. Thor in the Swedish language, signifies *thunder*, whence this deity is supposed to be the same as the Jupiter of the Greeks and Romans.

THOTH, the Egyptian name of Mercury.

THOUS, a Trojan chieftain.

Also the appellation of one of the dogs of Acteon.

THRACIA, daughter of Oceanus and Parthenope. Some say she gave her name to Thrace. See *Thrax*.

THRACE, daughter of Titan.

THRASIUS, a Paeonian leader slain by Achilles.

THRASYMEDES, one of the sons of Nestor.

Also a Lycian chieftain slain by Patroclus.

THRAX, son of Mars and Nerione. Either from him, or from Thracia, daughter of Oceanus and Parthenope, the country called Thrace received its name.

THRESIPPAS, the son of Hercules by Panope.

THRIAMBUS, one of the appellatives of Bacchus.

THRIO, a Grecian festival in honour of Apollo. The name seems to have been derived from Apollo's three nurses, who were called Thriae.

THUISTO, one of the divinities of the ancient Germans. See *Tuiston*.

THURIUS, a name of Mars, denoting his impetuosity in battle.

THYA, daughter of the river god Cephisus.

THYADES, nymphs and priestesses of Bacchus. See *Maenades*.

THYAS. See *Thoas*, king of Taurica.

THYESTES, son of Pelops and Hippodamia, and brother of Atreus. See *Atreus*.

THYIA, a Grecian festival in honour of Bacchus, observed by the Eleans, in a place distant about eight stadia from Elis, where it was confidently reported that the god himself was present in person, the ground of which story was as follows: There was a certain chapel into which the priests conveyed three empty vessels, in presence of the whole assembly, which consisted as well of foreigners as natives; this done, they retired, and the doors being shut, themselves, with as many others as pleased, sealed them with their own signets: on the morrow the company returned, and after every man had looked upon his own seal, and seen that it was unbroken, the doors being opened, the vessels were found full of wine.

THYLLA, a Grecian festival in honour of Venus, mentioned by Hesychius, but without particulars.

THYMBER, OR THYMBRUS, son of Daucius, and brother of Larides, both killed by Pallas, the son of Evander.

THYMBRAEUS, a Trojan chief, killed by Ulysses; and a leader in the Aeneid who killed Osiris.

THYMBRIS, a favourite of Jupiter, and reputed mother of Pan.

THYMOETIS, said to have been the son of Laomedon, who, to revenge himself on Priam, for having put to death both his wife and son, persuaded the Trojans to receive the wooden horse. Of this name also was a chief in the Aeneid, who was slain by Turnus.

THYMOETIS. See *Apaturia*.

THYNNAIA, a Grecian festival, so called from Θυννος, a *tunny* fish, which fishermen offered to Neptune after a plentiful draught.

THYONE, the appellative of Semele, after she had been rendered immortal.

THYONEUS, name of Bacchus, from Thyo his nurse, and also from his mother Semele, who was sometimes called Thyo.——Also, the name of one of Bacchus's sons by Ariadne. This son was transformed into a huntsman by Bacchus, as he fled from the shepherds, who pursued him for stealing an ox, which ox was also changed by the god into a stag.

THYOTES, a priest of the Cabiri, in Samothracia.

THYREUS, son of Oeneus, king of Calydon—and of Lycaon, king of Arcadia.

THYRSUS, the sceptre which the ancient poets put into the hand of Bacchus, and wherewith they furnish the Maenades in their Bacchanalia. The Thyrsus was originally a lance or spear wrapped up in vine leaves, wherewith Bacchus is said to have armed himself and his soldiers in his Indian wars, to amuse and deceive the unpractised Indians, and make them suspect no hostilities; hence it was afterward borne in the feasts and sacrifices of that god; and as the Satyrs, who were the soldiers of Bacchus, were supposed to have fought with it, it became a custom to represent them bearing it.

TIASA, daughter of the river god Eurotas.

TIBER, TIBERINUS, a river-deity: in the statues of him he is exhibited in a reclined posture, and leaning on his urn. "Just by the figure of the god," says Mr. Spence, "lay the wolf and twin founders of Rome: the creature seemed to have lost all the savageness of her nature, and in particular was drawing in one of her feet, that it might not hurt one of the infants who was stretching out its little leg towards it: her head, too, was turned with an air of regarding them, as they lay smiling and playing together about the feet. The god himself was crowned with fruits and flowers, of a large size, and with a venerable look, as lord of all the rivers of the province, through which he leads his waters to the sea. In this reclined posture is the figure of Old Father Tiber, as the Roman poets so often call him, and which, in their language, signified the same as Tiber the majestic, or Tiber the governor of many rivers, does in ours. His countenance shews dignity and command. He was sometimes represented, too, with horns, which were of old a known emblem of power, and might signify, that he presided over several streams. If the paintings of the ancients remained to us in as great numbers as one could wish for in enquiries of this kind, we should have several other lights as to this river deity, who was so much celebrated, and so highly worshipped among the Romans: their poets, indeed, tell us the colour of his skin, of his beard, and of his robes, which is every thing almost that is necessary towards drawing a picture of him; but then the Latin names for colours are very doubtful, and very ill understood at present, whereas a painting would be clear and indisputable. We meet with several descriptions of him in the poets too, on particular occasions, as when amazed at some extraordinary incident, or when under a deep and uncommon concern, which are picturesque enough to have been drawn originally perhaps from some paintings which are now lost; but this is a misfortune which I have often lamented." Tacitus gives us a little piece of history, which shews the great respect the old Romans paid to this divinity. On some frequent inundations of the Tiber, it was proposed in the Roman Senate, whether they might not divert the course of some of the lesser rivers that fell into it: the deputies of the Florentines, Interamnates, Reatini, and others, were heard against the question, who brought their devotions, and the majesty of the Tiber in particular, as an argument on their side.

TIBURTUS, according to Pliny, son of Amphiaraus and Eriphyle.

TI-CAN, an idol of the Chinese, considered as the supreme director of their treasures, and dispenser of their riches. He is elevated on a

very high altar, having a crown on his head, and a sceptre in his hand, and being wholly gilt from head to foot. Eight ministers, gilt like himself, attend on him as assistants. On the walls of his temple are delineated the torments of hell, with the several punishments of the damned, and over them an inscription to this effect: "He who shall humble himself, and recite his prayers a thousand times before this idol, shall be delivered from these torments."

TIEDBAIK, a monstrous idol of the Japanese; it is covered with gold and precious stones, and has the head of a wild boar, decked with a golden crown, and set round with gems: to complete its monstrous figure, it has four hands, one holding a sceptre, another a ring, the third the head of a dragon, and the fourth a flower.

TIEN-SU, an idol of the Tonquinese: he was a Chinese by birth, and in his life-time a most excellent mechanic, on which account he was deified after his death, and supposed to preside over the liberal arts. When a parent is determined to put his son out to any trade or profession, he offers sacrifice to Tien-Su, to prevail on him to take the lad under his protection, and to make him an excellent workman. The Tonquinese pay their adoration to Tien-Su before they make any contracts, or undertake any business of moment.

TIERMES. See *Baiva*.

TIGASIS, a son of Hercules.

TIGRIS, a river-god. See *Euphrates*.

TIMANDRA. See *Aegypius*.

TIME. See *Janus, Saturn*.

TIMOLUS. See *Tmolus*.

TIPHYS, the Boeotian, was pilot of the ship Argo, during part of the expedition of the Argonauts to Colchis. He died at the same time with Idmon, during the stay of the Argonauts with Lycus, king of the Mariandyni; according to the second Argonautic of Apollonius. The Argonauts were greatly dejected at the loss of their priest and pilot, particularly of the latter, which place was supplied by Ancaeus, son of Neptune, he being delegated to the helm, though Erginus, Euphemus, and Nauplius, his brothers, contended for that honour.

TIPHYSA, a daughter of Thestius.

TIRESIAS, one of the most celebrated soothsayers of antiquity, was son of Everes and the nymph Chariclo, and derived his original from Udaeus, one of those who sprung from the serpents' teeth sown by Cadmus. He was blind, and several causes were assigned for it. Some say that the gods, not thinking it proper that he should reveal to mortals what they desired to conceal from them, deprived him of sight. Pherecydes ascribes it to the resentment of Minerva; for this goddess was so exasperated at Tiresias for chancing to have seen her naked, whilst she was bathing in the fountain Hippocrene with Chariclo, that she deprived him of sight. The goddess being importunately solicited by Chariclo her favourite, mother of Tiresias, to restore him, Minerva, either unable or unwilling to grant that favour, resolved however to make him some sort of amends, and therefore perfected his hearing to such a degree, as that he became capable of understanding the language of birds: she also gave him a staff, with which he could guide himself as safely as if he had seen. Hesiod and Ovid, however, relate this story differently; they say that Tiresias meeting two serpents in copulation on Mount Cyllenius, struck them with his staff, and immediately was changed to a woman; that at the end of a certain period, (Ovid alone specifies the time to be seven years) he met with the serpents in the same act, and resumed the form and sex of a man. As Tiresias had therefore experienced the sensations of both sexes, and as a dispute had arisen between Jupiter and Juno upon the question, Whether the female or male have more pleasure from the sexual commerce, he was appointed the judge to decide. Jupiter affirmed the superiority to be in favour of the female, which Juno as strenuously denied. Tiresias, however, declared against the goddess; and it is said, that in order to give the greater authority to his decision, he took into his hand the balance with which Justice is painted, then considering as a sum total the pleasure in question, divided it, and assigned to each their proportion; pronouncing, that nine parts out of ten belong to the female, and one to the male. Juno

was so provoked at this decision, that she deprived Tiresias of his sight; but he had amends made him by the gifts of prophecy and longevity which he received from Jupiter. Hyginus, Phlegyon, and some others relate that Jupiter made amends to Tiresias for the loss of his sight, by granting him, with the knowledge of futurity, a life seven times longer than that of others, *septem aetates*, which some translate *seven centuries*. Agatharcides mentions only five ages, Lucian six; but according to Tzetzes there were some who represented Tiresias as having lived eleven ages of man. Tiresias gained great reputation by his skill in soothsaying; and, if we believe Homer, was indeed the only sage in hell; yet this gift did not hinder him from being ignorant that the water of the fountain Telphusa would prove fatal to him; for having betaken himself to flight, with his countrymen, at the time of the second Theban war, he drank of that water, and died. We have given in its proper place the history of *Manto*, the worthy daughter of this great soothsayer, to whom she served as guide, and, as he was blind, acquainted him with the phaenomena of fire, smoke, &c. Tiresias is said to have had another daughter named Historides, who, by an ingenious artifice, deceived the goddess Lucina, and was the cause that Alcmena, mother of Hercules, whose labour had been long protracted by that goddess, was happily delivered. Tiresias was the inventor of Auspices: he applied himself to all sorts of predictions, pyromancy, capnomancy, necromancy, &c. This last, which consisits in calling up the dead, pleased him more than the rest: in this capacity he acted very imperiously, not permitting the ghosts to be tardy in appearing. Statius hath introduced him venting reproaches and menaces; his words are, "And here Tiresias, upon the ghosts not yet approaching, says, I call the gods, to whom we have consecrated this fire, to witness that I cannot bear this delay. Am I considered as a superannuated priest? and will you come if a Thessalian sorceress shall command you in wrathful verse? shall hell itself tremble as often as Colchis armed with Scythian drugs shall perform the rites? and are we less to be revered? do not I warn you, despise my declining years and blindness, for we have it in our power to be severe against you, and know whatever is capable of striking you with terror." Lucian observes, that Tiresias taught the planets to assume a diversity both of influence and sex. Tiresias was honoured as a god at Orchomenes, where he had an oracle, which was famous for several ages, but was at last reduced to silence after a plague had depopulated that city: perhaps the directors of the oracle were all destroyed by the contagion: perhaps it was thought that a deity who suffered the inhabitants of Orchomenes to perish by the plague was no longer capable of foreseeing the future.

TISIPHONE, one of the Furies, so called from τισις, *vengeance*, and φόνος, *murder*, because she delighted in bloodshed. "The vipers about the head of Tisiphone," says Mr Spence, "are represented two different ways by the poets, sometimes as loose serpents intermixed with her hair, and sometimes as serpents growing from her head instead of hair. As she is one of the chief of all the infernal executioners, the poets describe her robe either dropping with fresh blood, or stiff with human gore; this is fastened round her with a serpent instead of a girdle, as she has sometimes vipers twisted round her arms instead of bracelets. They give her sometimes a torch in her hand fresh from the torture, and still wet with blood; sometimes a torch in one hand, and a serpent in the other: and sometimes serpents in both. Sometimes you see her shaking her horrid head of hair, to rouse up all the vipers about it; at others running on impetuously, with the air of a Bacchanal, to excite men to deeds of blood and fury: here urging on the torments of the condemned, and there whirling her torch, and exulting in the mischiefs she has done. I shall mention but one description more in relation to Tisiphone; it is in a story, perhaps, half Greek and half Egyptian, which is preserved to us by Valerius Flaccus. Io, (as that poet says) after the death of Argus, was restored to her human shape by Jupiter. In the height of her joy for the recovery of all her former beauties, as she went along exulting

and triumphing in her mind, she was met on a sudden by Tisiphone, who was sent by Juno to renew her sufferings. Io was so astonished at the sight of this Fury, that she turned into a cow again, but a much less handsome one, it seems, than she had been before. In this her second state of brutality, she wandered for some time unhappy, and unknown to her friends, even on the banks of Inachus; she therefore left those parts, which only increased her affliction, and betook herself towards the sea-coast; where, as she was one day moving along, full of melancholy thoughts, and not minding where she trod, she made a false step, and fell into the sea; the sea received her safe, and carried her for Egypt. Tisiphone, who was constantly watching all her motions, on seeing her make towards Egypt, flew over the sea, and got before her to Memphis, where she stood on the shore to prevent her landing. On Io's approach toward the shore, the deity of the Nile saw and pitied her distress, and hastened to her assistance. He engaged the Fury, and drove her back to hell. Io, thus delivered from her tormentor, landed at last on the Egyptian coast, where by the will of Jove she was made one of the principal divinities of that country. This engagement between Nilus and Tisiphone I should be glad to meet with in any old painting or relievo, the subject being as great a one for either, as the story is uncommon. Flaccus says, that the Fury's torches lay scattered in one place, and her avenging scourge in another; that several of her vipers were torn from her head, and that she herself was pressed down into the sand-bank on the sea-shore, whence she sunk to hell defeated and wounded, and calling in vain on the infernal deities for assistance. This, you will say is a very ridiculous legend! Heaven knows what mysterious traditions may be wrapped up under it; but it was certainly a very remarkable story in the earlier ages of the world, for as Flaccus assures us, it was from this very affair that those seas acquired one of their most celebrated names of old, the Thracian Bosphorus or Bosporus, and which it is still known by to this very day." This unrelenting Fury was yet susceptible of the passion of love, an instance of which will be found under the article *Cythaeron*.

TISIPHONE, daughter of Alcmeon and the prophetess Manto, and sister of Amphilochus. These two children, Alcmeon sent to Creon, king of Corinth, to be educated by him. Tisiphone, being a perfect beauty, Creon's wife, fearing lest her husband should fall in love with her, caused her to be sold, and Alcmeon himself without knowing her, bought her. Apollodorus, from whom this article is extracted, does not tell us how Tisiphone came to be known; but this served, no doubt, to unravel the plot in the drama of Eúripides.

TITAEA, OR TERRA, was the wife of Coelus, whom the Greeks called Uranus. Hesiod says, that Uranus was born of Gaia, the same as Terra, who brought forth Uranus, or the Starry Firmament, equal in extent to herself, that she might every wa be covered and surrounded by it, and that it might be a firm and stable mansion for the gods. She then was delivered of Ourea, or the Mountains, to be habitations for the divine nymphs, who delight in the woods; and, lastly, she became parent to Pelagus, or the Raging Sea; and all without commerce with a male. Afterward, however, she proceeded to a nuptial union with Uranus, whence a numerous offspring arose, among whom were Titan, Crius, Hyperion, Iapetus, Theia, Rhea, or Vesta, Theme, Mnemosyne, Phaebe, Tethys, Saturn, Brontes, Steropes, Arges, Cottus, Briareus, Gyges, and others, to the number in all of eighteen. But, notwithstanding the ties of the conjugal state, Titaea did not confine herself to Coelus; for she had the giant Typhoeus by Tartarus. Nor was her attachment in other respects strong toward her husband, for she caused her son Saturn to take up arms against his father, and persuaded the Titans to join him, under pretext that he had fettered the Cyclops, and thrown them into prison. Titaea was esteemed for her wisdom and goodness; and therefore, after her death, was reputed a goddess, and denominated Terra. She is generally described as having her head crowned with towers and cities, whilst flowers, trees, fruits, and animals, are dispersed about her: her temple was round, and her own image, in some

places, orbicular, though she is said by some authors not to have been represented by any kind of figure. She is called Vesta, from *vi stando*, that is, supporting herself, standing by her own power, and remaining immoveable in the centre of the universe. Hence Plato observes, that " when the great leader Jupiter drives his chariot swiftly in the heavens, he marches first, as disposing and taking care of all things, a vast host of gods and demons then follow, distributed into twelve parties, but that Vesta alone remains in the mansion of the gods." She was the mother of Saturn, that is, Time, because she lay hid in the confused mass of the world, when time itself had no existence. She presided over all repasts, feasts, and banquets; to her the first fruits were offered, and in all solemn sacrifices oblations were made, both at the beginning and finishing of the ceremonies: as from her proceeded all things both for the necessities of men and the honour of the gods. Flowers and bread-corn were her proper offerings.

TITAN, son of Coelus and Titaea, or Terra, and eldest brother of Saturn, suffered the latter to enjoy the crown, on condition, that he should bring up none of his male issue, by which means the kingdom would at length revert to the right line of the Titans; but Titan discovering that three of Saturn's sons, Jupiter, Neptune, and Pluto, were preserved by the address and stratagems of Ops, Rhea, or Vesta, his wife, and his own children thereby deprived of their hopes of succession; he, with the assistance of the Titans, made war upon Saturn, defeated him, and kept him and his wife prisoners, till Jupiter coming of age, defeated them, and emancipated his parents from their thraldom.

TITANIA, a Grecian solemnity in memory of the Titans.

TITANIDES, the daughter of Coelus and Terra. Amongst whom were Tethys, Themis, Dione, Mnemosyne, Thea, Ops, Cybele, Vesta, Phoebe, and Rhea.

TITANS, the sons of Uranus or Coelus, and of Titaea, Vesta, or Terra, that is of Heaven and Earth, according to Apollodorus, or, which comes to the same thing, of Aether and Tellus, according to Hyginus. Apollodorus reckons five Titans, Oceanus, Coeus, Hyperion, Crius, and Iapetus, all elder brothers of Saturn; Hyginus reckons six, all, except Hyperion, different from the former, Briareus Gyges, Steropes, Atlas, Hyperion, and Cottus; but he seems to include the hundred-handed Giants, in the number, which Apollodorus and the generality of mythologists distinguish from the Titans. The tradition is, that Coelus, by his wife Titaea, Vesta, or Terra, had Briareus, Gyges, and Cottus, with the hundred-handed Giants, whom he had chained up in Tartarus; and that Titaea their mother, resenting this treatment, raised the Titans against their father her husband, in consequence of which, all, except Oceanus, made war upon Coelus, dethroned him, and set up Saturn in his place. Saturn, it seems, was unpropitious to them, as his father before him had been, and still kept the Giants in prison; upon which Jupiter, revolting against Saturn, served him as he had done Coelus, and rescued the three Giants, who afterwards proved of great service to him in his conflict with the Titans. This war lasted ten years; but at length the Titans being vanquished, Jupiter remained in peaceful possession of heaven, and his opponents were buried under vast mountains thrown on their heads. Hyginus gives another origin of the Titans; he derives them from Titan, Saturn's eldest brother by Coelus and Titaea or Terra, making them thus not the children, but grand-children of Coelus and Terra; and he adds, that Titan resigned his right or succession to Saturn, in the manner as has been related in the article *Titan*, till the defeat and imprisonment of Saturn by the Titans, and the subsequent delivery of that god by his son Jupiter. Pezron, in his Antiquities of the Celtae, makes that people to be the same with the Titans, and their princes the giants in scripture. He adds, that the word *Titan* is perfectly Celtic, and derives it from *tit*, *earth*, and *den* or *ten*, *man*; and hence the Greeks also called them γηγενεις, *q. d. terrigenae*, *Earth-born*. The word Titan is also used by the poets for the sun, in which case it is likewise Celtic, though from another root, being formed from *ti*, *house* or *habitation*, and *tan*, *fire*. Hesychius observes, that Titan is likewise used for a sodomite: and adds, that it is one of the names

of Antichrist, but in this sense it must be written Teitan in Greek, to contain the numeral letters of 666, which in the Apocalypse xii. 18. is the number of the beast.

TITHENIDIA, a Spartan festival, in which the nurses conveyed the male infants committed to their charge, to the temple of Diana Corythallia, which was at some distance from the city, being seated not far from that part of the river Tiassa which was near Cleta. Here they offered young pigs in sacrifice, during which some of them danced, whilst others exposed themselves in antic and ridiculous postures. They had likewise a public entertainment at this and some other times, which was called χοπις, the manner of which was thus: tents being erected near the temple, and beds furnished in them, covered with tapestry, all the guests, as well natives as foreigners, were invited to supper, where every man had his allotted portion, together with a small loaf of bread; and in addition, each of them received a piece of new cheese, part of the belly and tripes, and, instead of sweetmeats, figs, beans, and green vetches.

TITHONOUS, was son of Laomedon king of Troy, by Rhea, daughter of Scamander. Being a prince of the most exact symmetry and accomplished endowments, he was beloved by Aurora, who bore to him Aemathion and Memnon. The goddess transported Tithonous to Delos, thence to Ethiopia, and last into heaven, where she obtained for him from the Destinies or Fates the gift of immortality; but at the time she presented this petition, forgetting to include the article of youth which alone could render the present valuable, Tithonous soon grew old, and became so decrepit, that he was under the necessity of being rocked like an infant to sleep in a cradle; so that he wished rather to die, than undergo the perpetuated infirmities of old age. This blessing, however, Aurora being unable to procure, an end to his misery, she changed him to a grass-hopper; an insect, which, by casting its skin, renews its youth, whilst its chirping retains the loquacity of age. Historians have related this story differently. They say that Tithonous was a great improver of astronomy, and used to be abroad before break of day to make his observations: and add, that his vigilance and temperance were rewarded with long life, but when the infirmities of old age came on at last, Aurora, by the help of oriental drugs, restored him to health and vigour. Thus have they done justice to the salubrity of the morning.—This prince is said to have reigned in Media, where he founded the city of Susa on the river Choaspes, which became afterwards the seat of the Persian empire.

TITYAS, priest of Cybele. See *Cyllenus*.

TITYOS OR TITYUS, was son of Jupiter and Elara, daughter of the river Orchomenius in Thessaly. When Jupiter perceived Elara pregnant, being apprehensive of the jealous Juno, he hid the nymph in a cavern, where she brought forth Tityus; and afterwards dying, (some say in labour) left his education to the Earth, who thereupon was called his mother, she having nourished him till he arrived at a prodigious stature. He resided in Panopoea, where he became formidable for rapine and cruelty, till Apollo killed him for offering violence to his mother Latona; though some say he was slain by Diana, for an attempt on her chastity; whilst others maintain that he fell a victim to the arrows of Diana and Apollo. After this he was thrown into Tartarus, and chained down on his back, his body taking up such a compass, as to cover nine acres. In this posture two vultures continually preyed upon his liver, which constantly grew with the wexing of the moon, that there might never be wanting matter for eternal punishment. There is a fine relievo of Tityus at the villa Borghese, in which he appears extended on a rock, and the vulture plunging his beak through his side, in a manner corresponding to the description of Virgil.

TLEOPTOLEMEIA, games celebrated at Rhodes in memory of Tleoptolemus, on the 24th of the month Gorpiacus, wherein not men only, but boys were permitted to contend, and the victors were crowned with poplar.

TLEOPTOLEMUS, son of Hercules by Astyoche, was king of the island of Rhodes, whence he came to the assistance of the Greeks against

Troy, but was slain by Sarpedon during the war of that city. His wife Polyxo succeeded him in the regency. See *Polyxo.*

TMARUS, a chieftain mentioned in Virgil.

TMOLUS, son of Proteus and the nymph Torone, and brother of Telegonus. These brothers were celebrated wrestlers, and put all to death whom they conquered. Hercules encountred and slew them, at which their father Proteus, who discarded them on account of their inhospitable temper, it is said felt but little concern.

TMOLUS, OR TIMOLUS, a mountain deity. Virgil speaks of Timolus in a manner that cannot be understood literally of a mountain, "but is very proper, if taken personally. Ovid describes the same deity sitting as judge in the dispute between Pan and Apollo whether the pipe or lyre were the most perfect instrument. Ovid says that on this occasion the god was crowned with oak only, having taken away the other branches which surrounded his head. "I have never seen any whole figure of Timolus," says Mr. Spence, "but his head is on the reverse of a Greek medal; he is there crowned with vine-branches, which agree very well with the character which Virgil and others give of the mountain he presides over."

TOLUMNUS, an augur in the camp of Turnus.

TOMURAE OR TORMURI. See *Oracle of Jupiter at Dodona.*

TONANS, a name of Jupiter. See *Fulgens.*

TONAEA, a Grecian solemnity, the institution and manner of which is described in Athenaeus, who tells us that it was observed at Samos. The chief ceremony consisted in carrying Juno's image to the sea-shore, where, after offering cakes to it, it was returned again to its former place. This was done in memory of its having been stolen by the Tyrrhenians, and (when their ships were stayed in the haven by an invisible force, which hindered them from making away) exposed upon the shore. The name of this festival is derived from the circumstance of the image's being *fast-bound* by those who first found it, because they imagined it was going to leave them.

TONITRUALIS, *the Thunderer,* an epithet of Jupiter.

TORANGA, an idol of the Japanese. He was formerly a king of Japan, and was possessed of the empire soon after its first establishment. He had delivered the country from a tyrant who, with eight kings, his allies and confederates, laid the empire waste; for this reason Toranga is represented with eight arms, and in each hand some weapon of defence. Toranga defeated them with a hatchet only, and during the combat trod under foot a monstrous and formidable serpent, for which reason the idol is represented as treading upon that reptile. The pagoda or temple of this deity, is remarkable for four gilded oxen, placed by way of decoration on the four corners of the roof; and the walls are ornamented with the figures of several ancient camis, or demi-gods of Japan.

TORONE, wife of Proteus, and mother of Tmolus and Telegonus.

TORREBIA, mother of Arcesilaus and Carbius by Jupiter.

TORTOR, Apollo had a statue at Rome under this title.

TOSSITOKU, the Japanese god of Fortune, to whom they pay their adorations, particularly on new-year's day, in hopes he will prove indulgent, and crown their undertakings with success. This idol stands upon a rock; his make is whimsical and irregular: he holds a fan in his hand, and wears a long robe, with very full sleeves. He has a long rough beard, ears surprisingly large, and every feature of his face hideous and deformed.

TOUQUOA, an evil deity worshipped by the Hottentots at the Cape of Good Hope. These idolaters say, that Tonquoa is the father of mischief, and the source of all their plagues. They describe him to be a little crabbed inferior captain, whose malice against the Hottentots will seldom let him rest; they worship him therefore, in order to soften him, and avert his malice: his offerings are generally an ox or a sheep. Some Hottentots pretend to have seen Tonquoa; they say he is a rough, deformed, hairy monster, with a head and feet resembling a horse, and always dresed in white.

TOXARIDIA, a solemnity at Athens in memory of Toxaris, a Scythian hero who died there, and was distinguished by the name of *the foreign Physician*.

TOXEUS, a son of Oeneus, and killed by him.

TOXICARTE, daughter of Thespius.

TOZI, a Mexican goddess: she was of mortal extraction, being daughter of the king of Culhucacan. Vitziputzli, the great god of the Mexicans, procured her divine honours, by enjoining the people to demand her of her father for their queen: when this was done, they were enjoined by the same god to put her to death, and after having flead her, to cover a young man with her skin. In this manner she was stripped of her humanity to be translated among the gods; and it is from this apotheosis that these savages, whose superstition was cruel, dates the custom of sacrificing men to their idols.

TRAGOSCELES, a title of Pan from his goat-feet. See *Penelope*.

TRANQUILITAS, TRANQUILITY, a Roman goddess. Not long ago an altar was dug up at Nettuno, with this inscription, ARA TRANQUILLITATIS, *the altar of Tranquility*, upon which was represented a ship with a sail spread, and a man sitting at the helm. Tranquillity is represented on imperial medals: sometimes she leans against a pillar, holding a sceptre in her right hand; and sometimes on a helm or rudder, holding two ears of corn in her left.

TRECHUS, a Greek slain by Mars or Hector.

TRICLARIA, an anniversary festival celebrated by the Ionians who inhabited Aroe, Anthea, and Mesatis, in honour of Diana Triclaria, to appease whose anger for the adultery committed in her temple by Menalippus and Comaetho the priestess, they were commanded by the oracle of Delphi to sacrifice a boy and a virgin, which inhuman custom continued till after the Trojan war.

TRIDENS, TRIDENT, an attribute of Neptune, being a kind of sceptre which the painters and poets put into the hands of that god, in form of a spear or fork with three barbed tines This trident is thought, by some, to represent the triple power of the god over the waters, in disturbing, appeasing, and keeping them in temper; but others think it denotes his dominion over the fresh waters, the salt waters, and those of the lakes, supposed to be of a middle quality. With this trident the god is said to shake the earth; for it was the opinion of several of the ancients that the sea, by some subterraneous passages, gets under the ground, and shakes the neighbouring shores, whereupon Neptune was esteemed the god that caused inundations and earthquakes.

TRIDENT-BEARER, an epithet of Neptune. See *above*.

TRIETERICA, festivals of Bacchus. They were celebrated in the winter, and at night, by the Bacchae, who went about armed, making a great noise, and foretelling, as was believed, things to come. They were called Trieterica, because Bacchus returned from his Indian expedition after an absence of three years.

TRIFORMIS, a name of Diana. See *Tergemina*.

TRIGO, nurse of Aesculapius.

TRIOCULUS, an epithet of Jupiter among the Greeks, who thought he had three eyes, with one of which he observed the affairs of heaven, with another those of the earth, and with the third those of the sea. There was a statue of Jupiter of this sort in Priam's palace at Troy, which beside the usual eyes had a third in the forehead.

TRIOPAS, OR TRIOPS, son of Neptune by Canace, the daughter of Aeolus.

TRIOPAS, father of Erischthon, thence called Triopeius.

TRIOPES, father of Agenor and Jason.

TRIPOTOREIA, a Grecian solemnity, in which it was usual to pray for children to the gods of generation. See *Genial, or Genital Gods*.

TRIPOD, TRIPUS. See *Oracle of Apollo at Delphi*.

TRIPONTEI, a Grecian festival mentioned by Hesychius, without particulars.

TRIPHTHALMUS, an epithet of Jupiter among the Greeks, of the same import with that of *Trioculus*, which see.

TRIPTOLEMUS. Concerning the descent of this personage there are various opinions. Some make him son of Eleusis, some of Di-

saules, and some of Oceanus and Tethys; and others, of Celeus, which last is the more general opinion. For, whilst Ceres sought her daughter Proserpine, being kindly used in her journey by Celeus at Athens, she taught him to sow corn, and fostered his son Triptolemus, feeding him by day with celestial milk, and by night covering him with fire; that so she might render him immortal. The child in a few days became a beautiful young man, by this extraordinary mode of education, at which the father greatly wondering, was desirous to know by what means the change was effected. To gratify therefore his curiosity he looked through a small chink and saw the goddess placing the boy beneath burning coals: this terrifying Celeus, he exclaimed that Ceres was murdering his child, whom to save, he burst into the room. Ceres after having punished this imprudent curiority with death, put Triptolemus into her chariot drawn by winged dragons, and sent him over the world to instruct mankind in the culture and the use of corn. The youth executed her commands so faithfully, and taught mankind the arts of sowing, reaping, and threshing, so effectually, that he obtained the name of Triptolemus.

TRISMEGISTUS, an epithet or surname given to one of the two Hermes or Mercuries, kings of Thebes in Egypt, who was contemporary with Moses. The word in Greek, imports *thrice greatest*. Mercury, or Hermes Trismegistus, is the latter of the two, the former having reigned about the time of the deluge. They are both represented as authors of many arts and institutions amongst the Egyptians.

TRISTIA, daughter of Triton, and mother of Menalippus by Mars. Tristia was a priestess of Minerva. See *Triclaria*.

TRITOGENIA, an appellative of Pallas.

TRITON, It is not agreed who were the parents of Triton, whether Neptune and Amphitrite, Neptune and Salacia, Neptune and Celaeno, Oceanus and Tethys, or Nereus and Doris; but he was a sea-deity, the herald and trumpeter of Oceanus and Neptune. He sometimes delighted in mischief, for he carried off cattle from the Tanagrian fields, and destroyed the smaller coasting vessels; so that to appease his resentment the Tanagrians offered him libations of new wine. Pleased with its flavour and taste, he drank so freely that he fell asleep, and tumbling from an eminence, one of the natives cut off his head. He left a daughter called Tristia. The poets ordinarily attribute to Triton, the office of calming the sea, and stilling of tempests: thus in the Metamorphoses we read, that Neptune desiring to recall the waters of the deluge, commanded Triton to sound his trumpet, at the noise of which they retired to their respective channels, and left the earth again habitable, having swept off almost the whole human race. This god is exhibited in the human form from the waist upwards, with blue eyes, a large mouth, and hair matted like wild parsley; his shoulders covered with a purple skin, variegated with small scales, his feet resembling the fore feet of a horse, and his lower parts terminating in a double or forked tail: sometimes he is seen in a car, with horses of a bright cerulean. His trumpet is a large conch, or sea-shell.—— There were several Tritons, but one chief over all, the distinguished messsenger of Neptune, as Mercury was of Jupiter, and Iris of Juno. "Triton," says the author of Polymetis, "is represented by the artists as he is described by the poets; his upper parts are human, and his lower like a fish. I question whether they did not sometimes give him scales even on the human part of his body: where this was done with judgment, there was room to shew as much art as in the figures of the Centaurs, some of the most celebrated of which were chiefly admired for its having been extremely difficult to distinguish where the brutal nature ended, or where the human began; and the dark colour of his skin might perhaps assist a painter in making this union of two such different natures, yet more imperceptible in a Triton than it could possibly have been in a Centaur. One often sees Triton holding his trumpet in his hand, with which he was supposed to convene all the deities of the waters about their monarch, whenever he had occasion of their assistance or counsel: it is wreathed, like those shells which the countrymen use sometimes to this day in Italy, to direct their herds of cattle by the sound of them. It was sometimes a real shell, and sometimes an

instrument of silver, or some other metal formed like one."

TRITONIA, a name of Minerva, from the lake Triton, near which she was born.

TRITONS, though Hesiod and the mythologists speak only of one *Triton*, the poets have imagined several, giving some of them for trumpeters to all the sea gods; accordingly they were often introduced in the ancient theatres, and Naumachia. The Tritons were also supposed to draw Neptune's chariot, that is, the Sea-shell wherein he rode over the waters; as we find in Virgil, and on a medal of Claudius.

TRITOPATRAEUS, one of the Anactes. See *Anactes*.

TRIUMPHUS, name of Bacchus, because when in a triumph the conquerors entered the capitol, the soldiers cried out, *Io Triumphe!*

TRIVIA, name of Diana, because she presided over streets and highways.

TROCHILLUS, See *Erichthonius*,

TROILUS, son of Priam and Hecuba, slain by Achilles.

TROPHONIA, solemn games celebrated every year in honour of Trophonius, at Lebadea in Greece, where he had an oracle.

TROPHONIUS, See *Agamedes, Oracle of Trophonius*.

TROS, the son of Ericthonius, father of Ilus. He was the third king of Phrygia, called from him Troja.

TRUTH, OR VERITAS, according to Plutarch, was daughter of Saturn and Time, and the mother of Virtue. Pindar, in his Olympics, makes Jupiter to have been her father. Democritus, to give an idea of the difficulty of Truth being found, says, that she is concealed in the bottom of a well. Truth was represented as a graceful virgin, of a proper stature, with looks serene, pleasant, courteous, cheerful and modest, and clad in a robe whose whiteness resembled that of snow. She was described as the pledge of all integrity, as the bulwark of honour, and as the light and joy of human society.

TUBILUSTRIUM, a feast, or ceremony, in use among the Romans. This denomination was given to the day on which they purified their sacred trumpets, as also to the ceremony of purifying them. It was held on the fifth and last day of the feast of Minerva, called Quinquatrus, or Quinquatria, which was kept twice a-year.

TUISCON, THUISCO, OR TUISTO, a god of the ancient Germans, of whom Tacitus says, "They celebrate in ancient verses the god Tuisto, sprung from the Earth, and his son Mannus, the origin and founder of the nation." Who Tuisto was, what kind of god, or with what sacrifices he was honoured, we are no where told: some make him to be Gomer, and Mannus to be Thogarma or Ascenez, it being the common opinion that from these the Germans drew their origin. Cluver, Vossius, and others, had a conceit, that Tuisto was the true God, and Mannus Adam. It is pretended that the second day of the week is called Tuesday from Tuisto but this wants proof. See *Mannus*.

TURNUS, king of the Rutilians, was grandson of the god Pilumnus, and son of Deianira by the goddess Venilia. Turnus being slain by Aeneas, his city Ardea was burnt to ashes, out of which a bird arose which was called Ardea, (the hern) after its former name. See *Aeneas*.

TUTANUS, a guardian god among the Romans, whom probably they invoked to defend them from evil. It does not appear that the worship of this god was much in vogue.

TUTANUS, See *Ridiculus*.

TUTELINA, a guardian goddess among the Romans, whose office it was to take care of the fruits of the ground after harvest. She had a temple at Rome on Mount Aventine. There is extant an image of this goddess; she is represented with a very particular and beautiful head-dress, a robe flowing down to her feet, and covered with a veil; a serpent wreathed about the trunk of a tree turns his head towards her: under the image is this inscription, TVTELINAES, i. e. *Tutelinae sacrum*.

TUTIA, a vestal virgin, who being accused of incest, pleaded and proved her purity, by the performance of a miracle. Taking a sieve, she went to the river Tiber, and there prayed, that if she was pure she might be able to carry water to the temple of Vesta in that sieve. Her prayer, it is said, was heard, and she carried the sieve full.

TUCHE OR TYCHE, that is, *Fortune*, a name of Diana from her variableness.

TUCHE OR TYCHE, one of the seven daughters of Atlas, by Aethra, known by the appellation of Hyades. See *Hyades*.

TYBRIS, a leader in the Aeneid.

TYDEUS, son of Oeneus king of Calydonia, and Althaea, and father of Diomedes, king of Aetolia. After having unawares slain his brother Menalippus, he fled to Adrastus king of Argos, whose daughter Deiphile he took to wife. But afterwards, when sent on an embassy, to Eteocles king of Thebes, requiring him to give up, in turn, the kingdom to Polynices his brother, and being refused, Tydeus took offence, challenged the stoutest of the Thebans to single combat; and having put all at the banquet, where this challenge was given, to flight, he returned. On his way, however, he conquered fifty Thebans, who lay in ambush to cut him off, sparing but one to carry back the news. Making war however, afterwards with his brother-in-law Polynices, against the Thebans, he was slain by Menalippus of Thebes.

TYDIDES, a patronymic of Diomedes son of Tydeus.

TYNDARIDES, the children of Tyndarus and Leda, king and queen of Sparta, viz. Helena, Clytemnestra, Castor, and Pollux.

TYNDARUS, king of Sparta, husband of Leda, and father of the Tyndarides, at least, of two of them, Castor and Clytemnestra, for of the others Jupiter was the supposed father.

TYPAI, a Grecian solemnity mentioned by Hesychius, but without particulars.

TYPHOEUS, a giant of enormous size, was, according to Hesiod, son of Erebus, or Tartarus and Terra; or, according to Homer, of Juno, who being enraged at Jupiter's bringing forth Minerva without her assistance, prayed to Coelus and Terra, and to all the deities, Celestial and Infernal, that she might become a mother unaided by a male. In consequence of which, not long after, upon striking the earth with her hand, there came forth the monster Typhoeus, which was given to a she-dragon to be brought up; but whether in Lydia, Phrygia, or Cilicia, is uncertain. His statue was prodigious. With one hand he touched the east, and with the other the west, while his head reached to the stars. Hesiod has given him an hundred heads of dragons, uttering dreadful sounds, and eyes which darted fire; flame proceeded from his mouths and nostrils, his body was encircled with serpents, and his thighs and legs were of a serpentine form. Hesiod makes him by Echidna, father of the dog Ceberus, of the Hydra, Chimaera, Sphinx, Nemaean Lion, Hesperian Dragon, and of storms and tempests. When Typhoeus had almost discomfited the gods, who fled from him into Egypt, Jupiter alone stood his ground, and pursued the monster to Mount Caucasus in Syria, where he wounded him with his thunder; but Typhoeus, turning upon him, took the god prisoner, and after having cut with his own sickle, the muscles of his hands and feet, threw him on his shoulders, carried him into Cilicia, and there imprisoned him in a cave, whence he was delivered by Mercury, who restored him to his former vigour. Jupiter immediately turned after his adversary, pursued him again with his thunder, and coming at length up with, wounded him, onMount Haemus in Thrace. At last, thus crushed, Typhoeus fled into Sicily, where the god overwhelmed him with the enormous mass of mount Aetna. Historians report, that Typhoeus was brother of Osiris, king of Egypt, who, in the absence of that monarch, formed a conspiracy to dethrone him; and that having accordingly put Osiris to death, as related under the articles *Osiris* and *Orus*; Isis, in revenge of her husband, raised an army, the command of which she gave to Orus her son, who vanquished and slew the usurper: hence the Egyptians, in abhorrence to his memory, painted him under their hieroglyphic characters in so frightful a manner. The length of his arms signified his power, the serpents about him denoted his address and cunning, the scales which covered his body, expressed his cruelty and dissimulation, and the flight of the gods into Egypt, shewed the precautions taken by the great to screen themselves from his fury and resentment. Mythologists take Typhoeus and the other giants, to have been the winds; especially the subterraneous, which

cause earthquakes to break forth with fire, occasioned by the sulphur inkindled in the caverns under Campania, Sicily, and the Aeolian Islands.

TYPHON, an Egyptian god, probably the same with the Greek Typhoeus. The Egyptians admitted two principles, the one good, the other evil. Isis, Osiris, and Orus, were benificent gods, and Typhon an evil god: to him they imputed tempests, inundations, earthquakes, eclipses, and all misfortunes. The ass and the crocodile were his symbols, and he had divine honours paid him in that part of Egypt called Papramis. M. Jurieu has drawn a kind of parallel between Moses and Typhon, which last he takes to be the same with the Greek Typhoeus. "The name of Typhon," says he, "signifies, in the Hebrew and Phoenician languages, *inundation*, and this name is applicable to Moses, who caused the Egyptians and their king, to be drowned in the Red sea. Typhon was the grand enemy of the Egyptian gods; this respects the declaration made by God to Moses when he instituted the passover, *against all the gods of Egypt I will exercise judgment.* Typhon joined with seventy-two conspirators to kill his brother; this is Moses, who led the children of Israel out of Egypt, and governed them in the wilderness, with the help of seventy elders. Typhon was the brother of Osiris; Moses was reputed the son of Pharaoh's daughter, and consequently, related to the king of Egypt. Typhon, having been defeated, fled away upon an ass for seven days; here we have the flight of Moses and the Israelites, and the institution of the seventh day, or the Sabbath." These are the principal circumstances of the parallel, and the reader will judge of the correspondence.

TYRBE, a Grecian solemnity celebrated by the Achaeans in honour of Bacchus.

TYRO, daughter of Salmoneus, and mother of Pelias and Neleus, by Neptune, who had access to her under the form of the river Enipeus. She afterwards bore to her husband Cretheus, Phares, Aeson, and Amythaon.

TYRRHENUS, a leader in the Aeneid, who killed Aconteus.

TYRRUS, a character in the Aeneid.

TYRRUS, See *Almon.*

U

UCALEGON, a counsellor of Priam, in the Aeneid.

UDAEUS, See *Tiresias*,

UFEUS, a chief under Turnus, overthrown by Gyas.

ULTOR, an epithet of Jupiter. According to Pliny, Agrippa dedicated a Pantheon to Jupiter Ultor, i. e. *the avenger*, at Rome.

ULTOR, an epithet of Mars. Augustus erected a magnificent temple to Mars at Rome, by the title of Ultor, which he vowed to him when he implored his assistance against the murderers of Julias Caesar, and executed with great magnificence, when he returned conqueror.

ULYSSES, king of Ithaca, was the son of Laertes, or Laertius, and Anticlea, and so named, because when his mother was travelling, as some say, in the Island of Ithaca, or, as others, in Boeotia, she fell in labour on the road, and brought forth Ulysses His wife Penelope, daughter of Icarius, brother of Tyndarus king of Sparta, was highly famed for her prudence and virtue; and being unwilling that the Trojan war should part them, Ulysses to avoid the expedition pretended to be mad, and not only joined different beasts to the same plough, but sowed also the furrows with salt. Palamedes however, suspecting the frenzy to be assumed, threw Telemachus, then an infant, in the way of the plough, to try if his father would alter its course. This stratagem succeeded; for when Ulysses came to the child he turned off from the spot, in consequence of which Palamedes compelled him to take part in the war. He accordingly sailed with twelve ships, and was signally serviceable to the Greeks. To him the capture of Troy is chiefly to be ascribed, since by him the obstacles were removed, which had so long prevented it. For as Ulysses himself was detected by Palamedes, so he in his turn detected Achilles; who to avoid engaging in the same war, had concealed himself in the habits of a woman at the court of Lycomedes king of Scyros. Ulysses there discovered him, and as it had been foretold that without Achilles Troy could not be taken, thence drew him to the siege. He also obtained the arrows of Hercules, from Philoctetes, and carried off that hero from the scene of his retreat. He brought away also the ashes of Laomedon, which were preserved in Troy on the Scaean gate. By him the Palladium was stolen from the same city; Rhoesus king of Thrace killed, and his horses taken before they had drank of the Xanthus. These exploits involved in them the destiny of Troy; for had the Trojans preserved them, their city could never have been conquered. Ulysses contended afterwards with Telamonian Ajax, the stoutest of all the Grecians except Achilles, before judges, for the arms of that hero, which were awarded to Ulysses by the judges, who were won by the charms of his eloquence. His other enterprizes before Troy were numerous and brilliant, and are particularly related in the Iliad. When Ulysses departed for Greece, he sailed backwards and forwards for twenty years, contrary winds and severe weather opposing his return to Ithaca. During this period he extinguished with a firebrand the eye of Polyphemus; then sailing to Aeolia, he obtained from Aeolus all the winds which were contrary to him, and put them into leathern bags: his companions, however, believing these bags to be full of money, entered into a plot to rob him, and accordingly when they came on the coast of Ithaca untied the bags, upon which the wind rushing out, he was again blown back to Aeolia. When Circe had turned his companions into swine and other brutes, he first fortified himself against her charms with the herb Moly, an antidote Mercury had given him; and then rushing into her cave with his drawn sword, compelled her to restore his

associates to their original shape. After this Circe and he being reconciled, she bore him Telegonus, and, as some add, Agrius, Latinus, Anson, and Casephon; which sufficiently shews the extravagance of the poets, who make Circe to have had five sons by Ulysses, though he continued with her but a year. He is said to have gone down into hell, to know his future fortune from the prophet Tiresias. When he sailed to the islands of the Sirens, he stopped the ears of his companions, and bound himself with strong ropes to the ship's mast, that he might secure himself against the snares into which, by their charming voices, passengers were habitually allured. Lastly, after his ship was wrecked, he escaped by swimming and came naked and alone, to the port of Phaeacia in the island of Corcyra, where Nausicaa, daughter of king Alcinous found him in a profound sleep, into which he was thrown by the indulgence of Minerva; as related in the article *Nausicaa*. When his companions were found, and his ship refitted, he bent his course toward Ithaca, where arriving, and having put on the habit of a beggar, he went to his neat-herds, with whom he found his son Telemachus, and from them home, in disguise. After having received several affronts from the suitors of Penelope, with the assistance of his son Telemachus and the neat-herds, to whom he had discovered himself, he killed Antinous, and the other princes who were competitors for her favour. After reigning some time he resigned the government of his kingdom to Telemachus. Some report Ulysses was killed by his son, in the manner related under the article *Telegonus*; others that his death was occasioned by swallowing the bones of a fish.

UMBRO, a leader under Turnus, mentioned in the Aeneid.

UNCA, a surname of Minerva.

UNDERSTANDING. See *Mens*.

UNXIA, a title of Juno, from the ceremony of anointing the door-posts of the house in which a new-married couple first fixed their abode. Whence the bride is said to have been denominated *Unxor* and *Uxor*.

UPIS, daughter of Boreas, by Orthya, daughter of Erechtheus king of Athens.

URAGUS, or OURAGUS, a name of Pluto. See *Orcus*.

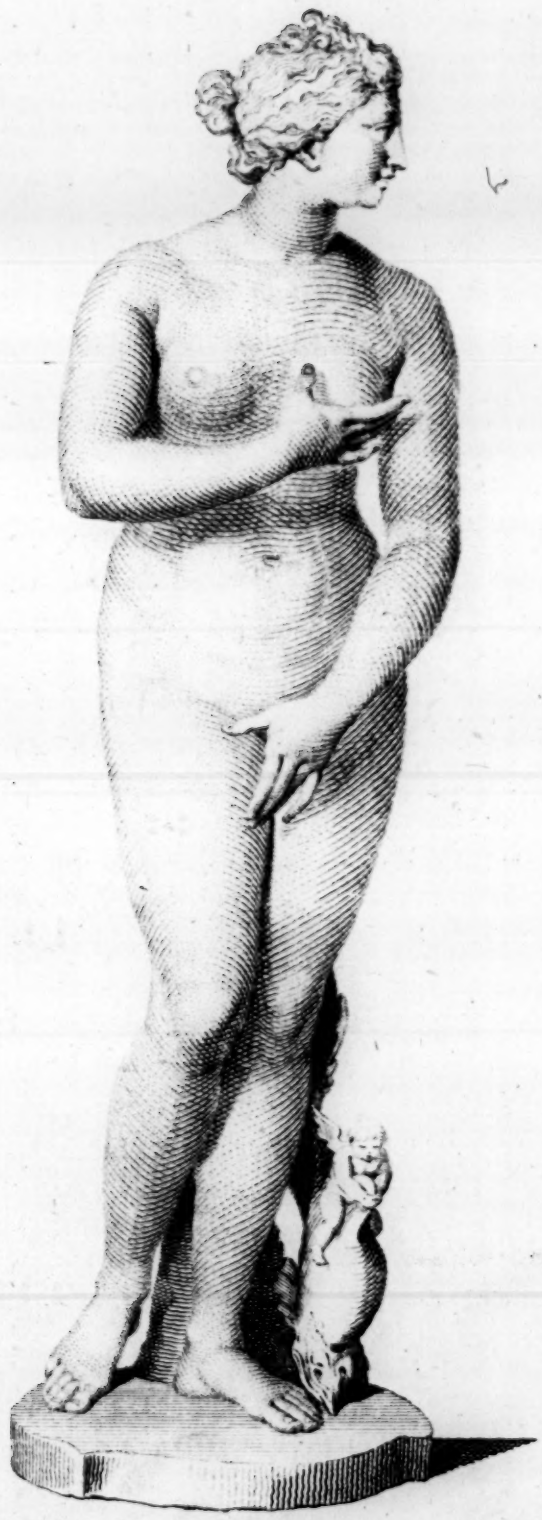
URANIA, or COELESTIS, one of the Nine Muses. She is the Muse who extended her care to all divine or celestial subjects, such as the hymns in praise of the gods, the motions of the heavenly bodies, and whatever regarded philosophy or astronomy. She is represented in an azure robe, crowned with stars, and supporting a large globe with both hands: on medals this globe stands upon a tripod. "Urania," says Mr. Spence, "is the Muse that presided over astronomy, and it is therefore that you see her with the celestial globe at her feet, and the radius used by astronomers in her hand. In the statues of this Muse you sometimes see the globe in her hand, and sometimes it is placed on a column before her, that she may consider it the more nearly and the more attentively."

URANIAE; Celestial Nymphs, so called.

URANUS, the same with Coelus. See *Coelus*.

USOUS, the Phoenician Neptune so called. Sanchoniatho, an old Phoenician author, says that Usous was the first Phoenician who ventured to trust himself to the waves of the sea in the body of a hollow tree. This Neptune must have been more ancient than he of the Latins, and Greeks, since the Phoenicians were navigators long before either.

BRITISH
10 NOV 1950
MUSEUM



VENUS of MEDICIS.

Engraved for BELLS NEW PANTHEON *after the faithful Copy of Giovanni Volpato & Raffaelle Morghen by Thornthwaite.*

London, Printed for John Bell, British Library, Strand, March 23d 1789.

V

VACCERRI. See *Druids.*

VACUNA, the goddess of rest. To her the husbandmen in particular sacrificed after the toils of the year, as in December her festival was celebrated.

VACITANUS, OR VATICANUS, the tutelar deity of infants, who took care of them when they cried.

VACUNALIA, a Roman festival in honour of the goddess Vacuna: it was celebrated in December by the country labourers, after the fruits were gathered in, and their lands tilled for the succeeding season.

VALERUS, a chief in the 10th Aeneid, who kills Agis.

VAN, the *Mystical:* see *Bacchus.*

VEDIUS, VEJOVIS, VEJUPITER, that is, *Little Jupiter*, a title of Jupiter when he was described without his thunder, viewing sternly the short spears which he held in his hand. Under this appellation he was considered as unpropitious. In this character he was represented sometimes with the goat Amalthaea, and his Cretan nurse.

VEJOVIS, VEJUPITER. See *Vedius.*

VENILIA, one of Neptune's wives, so named from *veniendo*, because the sea *goes and comes*, or its tide ebbs and flows.

VENILIA, the nymph, wife of Faunus, and mother of Turnus, king of the Rutilians.

VENULUS, a Latian chieftain, and embassador of Latinus.

VENUS. Cicero mentions four of this name: the first, daughter of Coelus; the second, Venus Aphrodite, who sprang from the froth of the sea; the third, daughter of Jupiter and Dione; and the fourth, Astarte, or the Syrian Venus: it is probable that the first and fourth were the same as the Assyrian Venus, called also Urania or Coelestis, whose worship passed from Babylon into Syria. In the worship of Venus Urania no impurities were admitted. This circumstance sufficiently distinguishes her from the popular Goddess. The Venus most generally known, and who is the subject of this article, is she who is fabled to have sprung from the froth, or fomentation raised by the genitals of Saturn, when cut off by his son Jupiter, and thrown into the ocean. Hence she obtained the name of Aphrodite, from Αφρις, *froth*; or, as some conjecture, from αφραινειν, to *run mad*; all love being infatuation, or frenzy. As soon as Venus was born she is said to have been laid in a beautiful conch or shell, embellished with pearls, and by the assistance of Zephyrus wafted first to Cytherea, an island in the Aegean, and thence to Cyprus; where she arrived in the month of April. Here, immediately on her landing, flowers sprung beneath her feet, the Horae or Seasons awaited her arrival, and having braided her air with fillets of gold, she was thence wafted to heaven. As she was born laughing, an emanation of pleasures beamed from her countenance, and her charms were so attractive, in the assembly of the gods, that most of them desired to obtain her in marriage. Vulcan, however, the most deformed of the celestials, became the successful competitor, for having by the advice of Jupiter put poppy into her nectar, it enabled him to possesss her. But as Vulcan was too deformed to please, so the goddess was too handsome to be constant. Mars first succeeded in her favour, and the intrigue was for some time carried on till Vulcan detected and exposed them. [See *Vulcan.*] Her other amours were numerous; for, besides Mars, Apollo, Neptune, and Mercury, all boasted of her kindness. To Anchises she bore Aeneas, but her principal favourite was Adonis, son of Cinyras and Myrrha, who possessed the sovereignty of Cyprus. One of the most remarkable adventures of this Goddess was her contest with Juno and Minerva for the superiority of beauty, the result of which is related in the article *Paris.* But, however propitious

Venus was to her lovers, she was no less severe to those who offended her. The women of Amethus were transformed by her into oxen for their cruelty; and similar examples may be found in the articles *Propaetides*, and *Atalanta*. Nor was she less indulgent to her votaries, as may be seen in the story of *Pygmalion*.—A goddess so universally known and adored could not fail to have a number of temples; but that of Paphos in Cyprus was the principal. Here all sorts of victims if males were allowed, but nothing was offered on the altar except pure fire, which no rain could extinguish, although open to the air. At Rome several temples were dedicated to this goddess; one of the most considerable was that of Venus Genetrix, from whom Caesar boasted to be descended by Iulus or Ascanius, son of Aeneas, and grandson of Anchises and Venus. At Eryx in Sicily was a magnificent shrine built for her by her son Aeneas, full of silver vases, censors, and other such ornaments. This shrine or temple was held in great veneration, and the goddess was so much regarded, that every one abstained from touching her treasures. Hamilcar the Carthaginian general at last had the rashness to plunder this temple, and divide among his soldiers the spoil; but in punishment of this sacrilege the plague infested his army, and himself was seized by his countrymen, and hanged, after suffering the severest of tortures. Aelian relates several miracles which were performed in this temple. The victims, he says, came of themselves to be sacrificed, and though the fire of it was preserved both by night and by day, yet no ashes or half consumed fuel was ever found upon it. The same author tells us, that the people of Eryx had a feast which they called Anagogia, or the Departure, because at that time Venus, as they pretended, departed from them upon a visit to Lybia; the reason they gave for this was, because the pigeons, which abounded in that country, disappeared at that season, and, as they thought, accompanied the goddess in her journey: after an absence of nine days the pigeons came back, upon which the Sicilians celebrated the Catagogia, or Return of the goddess. She had a temple at Corinth, where the Corinthians had consecrated above a thousand courtezans, who sold their favours at an exorbitant price: whence the proverb: "all are not rich enough to purchase the pleasures of Corinth." She had also a temple at Babylon, where every woman was obliged, once in her life, to prostitute herself to any stranger for a stipulated sum, which sum was consecrated to the goddess.—The sacrifices usually offered to Venus were white goats and swine, with libations of wine, milk, and honey. The victims were crowned with flowers, or wreaths of myrtle, the rose and myrtle being sacred to Venus. The birds sacred to her were the swan, the dove, and the sparrow.—Her principal solemnities were the *Anagogia*, *Aphrodisia*, *Delia*, *Hysteria*, and *Thylla*. Besides the common appellative she had a variety of other denominations, the import of which may be seen in the course of this work; she was called Acidalia, Adrophonos, Amathusia, Amica, Anaduomene, Anaetes, Anosia, Apaturia, Aphrodite, Armata, Astarte, Barbata, Callipigia, Calva, Cluacina, Cypria, Cypris, Cyprogenia, Cytherea, Cytheris, Epistrophia, Erycina, Genetrix, Hortensis, Idalia, Libitina, Marina, Melaenis, or Melanis, Meretrix, Mignotis, Murcia, Myrtea, Paphia, Poontia, Ridens, Speculatrix, Verticordia, and Victrix. There is no mention of any offspring Venus had by Vulcan; by Anchises she had Aeneas; by Apollo Elestryon, and five other sons; by Neptune Eryx, and a daughter named Melegunis; by Mars Timor and Pallor; by Mercury Hermaphroditus: Some make her also the mother of Suadela the goddess of Persuasion; though by whom no mention occurs. Whether Cupid were her son by Mars, by Coelus, or by Vulcan, or whether indeed he were her son, hath been by no means agreed.—As Venus was the goddess of Beauty, of Love and of Pleasure, it is no wonder that the poets should be lavish in describing her. Nor were the ancient sculptors and painters behind them when drawn by so inviting a subject. Phidias formed her statue of ivory and gold, with one foot resting on a tortoise; which was designed to shew that women should not go much abroad, but attend their domestic concerns. This statue was at Elis. Scopas represented her riding on a he-goat; and Praxiteles wrought her statue at Cnidos of white marble, half opening her lips with a

smile. Apelles painted her as just emerged from the sea, and pressing the water out of her hair. This production was reckoned the perfection of art It were endless to enumerate the variety of attitudes in which Venus is represented on antique gems and medals; sometimes she is clothed in purple, glittering with diamonds, her head crowned with myrtle intermixed with roses, and drawn in her car of ivory by swans, doves, or sparrows; sometimes she has a flaming torch in her bosom, and holds a bow, with arrows tipped with pleasures and delights: at other times she is represented standing with the Graces attending her, and in all positions Cupid is her companion. The statue called the Medicean Venus is the best figure of her which time has preserved. "Venus," says the author of Polymetis, "in general has one of the prettiest, as Minerva has sometimes one of the handsomest, faces that can be conceived. Her look, as she is represented by the ancient artists and poets, has all the taking airs, wantonnesses, and graces, that they could give it. Her shape is the most exact and elegant imaginable, all soft, and full of tenderness. The fineness of her skin and beauty of her complexion were so exquisite, that it was the master-piece even of Apelles to express it as it ought to be. Her eyes were either wanton, or quick, or languishing, or insolent, according to the occasion, and her face and all her air agreed with them. She is very frequently described too as having a treacherous insulting smile on her face; but however she appears, or whatever she is doing, every thing about her, and every little motion of her, is all graceful, bewitching, and charming. The Venus of Medici has often put me in mind of a passage in Statius; for either the general tenderness and fine proportions of her whole make, seen all at once, take a great deal from the beauty of her face, or the head is really, as has been suspected by some, not of the same artist who made the body. As to the latter, it will ever be the standard of all female beauty and softness. When one looks on it, one is apt to make the same exclamation with the servant in Plautus. One might very well, with him too, insist particularly on the beauty of the breasts, which in the statue itself are the finest that can be conceived: they are small, distinct, and delicate to the highest degree, with an idea of softness much beyond what any one can conceive that has not seen the original; for all copies do her an injury, and prints more particularly; and yet with all that softness they have a firmness too. The Venus of Medici, with all her finess of shape, has what the Romans call *corpus solidum*, and the French the *embonpoint:* her waist, in particular, is not represented as stinted by art, but as exactly proportioned by nature to all the other parts of her body. Venus, in all attitudes, is graceful, but in no one more than in that of the Venus of Medici, in which figure of her if she is not really modest, she at least counterfeits modesty very well. There is a tenderness and elegance in all her form; her legs are neat and slender, the small of them is finely rounded, and her very feet are little, white, and pretty. To return to the eyes and look of Venus. Her face is turned away a little from you; this single article has given several people occasion to observe that there are three different passions expressed in the air of the head of this Venus. At your first approaching her, as she stands in the fine apartment assigned to this figure in the Great Duke's gallery, you see aversion or denial in her look; move on but a step or two farther, and she has compliance in it; and one step more to the right they tell you turns into a little insiduous and insulting smile, such as any lady has when she plainly tells you by her face that she has made a sure conquest of you. The moral of all this may be very true and natural, but I think it is not justified by the statue itself; for though I have paid perhaps a hundred visits to the Venus of Medici in person, and have often considered her in this very view, I could never find out the malicious sort of smile which your antiquaries talk so much of. But whether this sort of smile be really on the face of the Venus of Medici or not, Venus certainly was represented smiling in many of her figures of old: such probably were the figures of the Venus Erycina, whom Horace calls Erycina Ridens; and such the Venus Appius, whom Ovid frequently describes with a malicious sort of smile on her face, and as delighting in little mischiefs.—As

Venus had a little insiduous smile in some of her figures, so is she represented in a wheedling posture in others: Such is the design on the reverse of a medal of Marcus Aurelius, in which Venus is begging some favour of Mars. It is inscribed Veneri Victrici, and so may teach us, by the way, that this goddess carries her point whenever she condescends to wheedle even the roughest of her admirers. There is a statue of Venus with Mars, in the Great Duke's gallery at Florence, exactly in the same attitude, and so, probably, were the figures of these two deities which stood anciently before the temple of Mars Ultor at Rome. The goddess holds one hand round his neck, and the other on his breast, and seems enticing to grant her request; as the god, amidst all his sternness, has an air of complying with her. She is represented in the same manner with other people as well as Mars, both by the poets, and in the remains of the ancient artists. There is another way of representing Venus, not much to her honour, though very common among the Ancients; this one might call the Venus Desidiosa; and possibly some of the figures of this kind, which pass now with every body for Venus, were originally meant for the goddess Desidia; at least that goddess might be more easily mistaken for a Venus, than for the son of Venus, as she was apt to be among the Ancients themselves. However that be, the Venus I am speaking of is represented as the Genius of Indolence, lying in a languid posture on a bed, and generally attended by Cupids, as ready to receive her orders, and bring her every thing that she wants, that she may not be put to the intolerable fatigue of standing up upon her feet. It is this Venus which makes her appearance in one of the finest coloured pictures that is left us of the Ancients, that in the Barbarini palace at Rome; the air of whose head may be compared with Guido's, as the colouring of the flesh puts one in mind of Titian. Part of this picture is lost, and part restored by Carlo Marat. Marat has painted some Cupids about her, as there might, perhaps, have been the traces of some in the original piece, which however look but clumsily when compared with their mother; and which, if Marat be really so great a painter as I think he is generally esteemed to be, may serve to do a great deal of honour to the painting of the Ancients. Venus is described by Statius much in the same manner as she is represented in the Barbarini picture. I have seen a very pretty representation of Venus yet more indolent than this: it is on an ancient sepulchral lamp. Not only Venus herself, but the Cupids about her, are all fast asleep. As it was found in a sepulchre, we may very justly observe, by the way, that it probably related to some fine lady who was interred there, with several of her children, and so were all in that state which in its beginning looks so like sleep, that it has been generally compared to it not only by the poets, but even by the prose-writers of all ages. Indolence is the mother of Love in a moral sense, as Venus is the mother of Cupid in the allegorical; it was therefore a very just thought to represent Venus under this indolent character: it was for this reason that Venus is so often opposed to Minerva and Virtus, the two deities which presided over an active and stirring life, as might be shewn very fully both from the poets and artists of old. We meet with a character of Venus, on some particular occasions, quite opposite to this, and which seems to regard her rather as the goddess of Jealousy than as the goddess of Love. I do not remember ever to have seen any figure of her under this character, and I believe there is not any description of it to be found in any of the Roman poets before those of the third age, in which Valerius Flaccus and Statius have drawn two very terrible pictures of her. It is remarkable enough that these horrid descriptions of Venus are given by both these poets on one and the same occasion; they being introduced by each of them in their account of the women of Lemnos killing their husbands, and taking the government into their own hands: the story is this. The Lemnians had made an expedition into Thrace, conquered their enemies there, brought off a great booty, and among the rest a great number of Thracian women. Venus, who was enraged against the men of Lemnos for neglecting her temples (on her scandalous infidelity to her husband, their great tutelar god), raises a strong report in Lemnos, that the soldiers in general were so much enamoured of their

Thracian captives, that they had a design, on their return, to discard their former wives and children, or at least to make them serve the new-comers. The Lemnian women were full of this persuasion, and so possessed with jealousy and rage, that on the night of their return (when every body was buried in sleep after the rejoicings and debauches of the day) they fell on the men, and murdered them in their beds: their king Thoas, was the only man that was left alive: he was concealed and sent away to Pontus in a disguise, by his daughter Hypsipyle, and Hypsipyle, as the first of the blood-royal, was made queen of the island by the women. Jason, in his expedition to Colchis stopped at Lemnos with the Argonauts, who found out the means of reconciling the ladies there so far to men again, that their queen herself had twins by their leader. It is on occasion of this cruel massacre, committed by the women of Lemnos upon their husbands, that we see Venus described, both in Flaccus and Statius, more like an infernal fury than the goddess of the softer passions: her very shape, as well as her look, is changed by them: she appears large and strong, with a disturbed and furious air, in black funereal robes, and armed with a torch, with a sword, and with serpents, the distinguishing attributes of the Furies: indeed she is so like them, and so unlike herself, that were we to find her in this character on a relievo, one should most probably mistake her for an Alecto or a Tisiphone: who would think of the goddesss that polishes savages, and softens all the world, under so strange and so horrid a disguise? The Romans had certainly a bad Cupid as well as a good one, and so might very well have a bad Venus too, as well as a good one. I do not remember that any of their poets of the two first ages mention a bad Venus, but one of the third age (Statius) speaks expressly of the Venus Improba. If the Venus Improba be not to be understood of this furious Venus, there is anotner character of the same goddess with which it might suit very well; what I mean is the Vitious Venus: her infidelities to her poor husband are notorious, and have been strongly marked out ever since the earliest ages of the world: the poets, in particular, have never spared her; they paint her faults of this kind but too glaringly, and speak often of the public shame she was brought to by her amours with Mars. There is a mighty pretty gem, on this piece of penal justice executed on adultery in the Heathen heaven, in the Great Duke's collection at Florence: it represents this vicious goddess and her paramour, the Captain of the Heathen Gods, caught in the net made by Vulcan, just as Ovid describes this affair; where he adds, that all the other gods were called in to be witnesses of their crime, and to oppress them with shame. There is a relievo on the same subject at Rome, in which Venus has her hands only chained: it omits the net, but represents Sol in his chariot, as the person who first discovered them, agreeably to what Ovid says of this affair, and indeed agreeably to the story, as it is generally told by the old mythologists.—The Sea Venus, as she was called by the Romans, or the Venus Anadumene, as she was called by the Greeks, ought, I think, to be placed in the highest class of the deities of the Sea, in respect to her more exalted character, when considered among the great Celestial Deities. The most celebrated picture in all antiquity was that of this goddess by Apelles, Some say that in drawing of it he used Campaspe for his model, that favourite mistress of his, who was given him so generously by Alexander the Great. This picture came afterwards into the hands of the Romans, and was probably, for some time, in that noble collection in the palace of Augustus, though it was afterwards placed by that emperor in the temple which he dedicated to his predecessor Julius. It was quite faded and run to decay in Pliny's time; but though the original has been so long lost, we may still see several strokes that were copied from it in the writings of the Roman authors who enjoyed the sight of it, and who have marked out some of its beauties for us even in their prose as well as in their verse writings. You see her in them as just born from the sea, complete at once in her form, with all her beauties fresh about her, and with her body as still wet and humid, from the waves that produced her in all this perfection. Some of these passages are so strong, that I am thoroughly persuaded they might have gone a great way towards helping some

painter of an extraordinary genius, such for instance as Raphael or Coregio, to have restored this lost beauty of Apelles to the world; and perhaps Titian had considered some of them pretty thoroughly before he drew that beautiful one of his with her wet hair and humid body, which is at present in the Duke of Orleans collection at Paris. There is scarce any character under which we see Venus more frequently than this of the Venus Marine; probably most of the figures which represent her as just coming from bathing herself ought to be ranked under this head, and there are many others which indisputably belong to it; the most famous Venus of Medici, in particular, is not only formed as just come out of the water, but has a dolphin too at her feet, to determine what particular Venus she is; and there is another very fine figure of her on a relievo at the Palazzo Mattei at Rome, where she sits in a shell, and is held up by two Tritons." Thus far as to the different representations of Venus; let us now enquire into the meaning of the fable. The abbé la Pluche tells us, that the distinction of two Venuses, the *chaste* and the *impure*, leads us to the true explication. In the different attributes of the Egyptian Isis we see these contradictory characters pointed out. The Isis crowned with the crescent star of some of the zodiacal signs is the Celestial Venus; the Isis with the terrestrial symbols, such as the heads of animals, a multitude of breasts, or a child in her lap, became the goddess of fruitfulness or generation, and consequently the Venus Pandemos, or *popular*. The latter being regarded as a divinity propitious to luxury and pleasure, it is no wonder if she soon gained the ascendant over her rival. In Phoenicia and Egypt the young girls consecrated to the service of the terrestrial Isis (called *Kistophoroi*, or basket-bearers, because they carried the offerings) usually resided in a tent or grove near the temple, and were common prostitutes, whereas those devoted to the Celestial Isis, or Venus Urania, were strictly chaste. These tabernacles were denominated *the pavilion of the girls*, and gave rise to the name of Venus, ascribed to the goddess of love. Succoth Venoth means *the tabernacle of the girls*, and as the Greeks and Romans could not pronounce the word *Venoth*, they called it Venos or Venus. Hearing likewise the tents of Venus so often mentioned, they took it for the name of the goddess herself. Thus the symbolical Isis of Egypt, after producing the different deities of Cybele, Rhea, Vesta, Juno, Diana, Luna, Hecate, and Proserpine, formed also the different characters of the Celestial and Terrestrial Venus.

VERGILIAE: the Pleiades, so called from their rising in the Spring.

VERITAS. See *Truth*.

VERTENS, a surname of Fortune. Livy speaks of a Fortuna Vertens, whose figure turned its head from you; as that of Fortuna Respiciens did its head towards you.

VERTICORDIA, a title of Venus, from her power of changing the heart; for which reason the Greeks called her *Epistrophia*.

VERTUMNALIA, a Roman festival celebrated in the month of October, in honour of the God Vertumnus.

VERTUMNUS, the Proteus of the Roman ritual, was the god of tradesmen, and from the power he had of assuming any shape, was believed to preside over the thoughts of mankind. His courtship of Pomona makes one of the most elegant and entertaining stories in Ovid. Pomona was a Latian nymph, whom that nation honoured as the tutelar deity of orchards and fruit trees. Vertumnus fell deeply in love with her, and under the disguise of an old woman, visited the gardens of Pomona, whom he found employed in superintending her charge. He artfully praised the beauty of her fruit, and commended the care which produced it; thence, from the view of the vine supported by the elm, he insinuated to her the necessity and pleasure of a married life. The goddess heard his eloquence with an indifferent ear, as she not only had resisted Pan with his lustful Satyrs, but likewise Priapus and Silenus. Her heart remained untouched till Vertumnus, throwing off his disguise, assumed the appearance of youth, and by the beauty of his person obtained her consent. The Romans held him to be the god of thoughts, since nothing is more variable than the cogitations of mankind; and he was esteemed the god of tradesmen, from the turns and changes which

traffic effects. There was no god had a greater variety of representations than Vertumnus. He is painted with a garland of flowers on his head, a pruning hook in one hand, and ripe fruits in the other. Pomona has a pruning hook in her right hand, and a branch in her left. Pliny introduces this goddess personally even in his prose, to make her speak in praise of the fruits committed to her care. We learn from Ovid that this goddess was of that class which they anciently called Hamadryads. Both these deities were unknown to the Greeks, and only honoured by the Romans. Some imagine Vertumnus an emblem of the year, which though it assume different dresses, according to the different seasons, is at no time so luxuriant as in autumn, when the harvest is crowned, and the fruits appear in their full perfection and lustre; but historians say that Vertumnus was an ancient king of the Tuscans, who first taught his people the method of planting orchards, gardens, and vineyards, and the manner of cultivating, pruning, and grafting fruit trees; whence he is reported to have married Pomona. Some think he was called Vertumnus from *turning* the lake Curtius into the Tiber.

VESPER, VESPERUGO. See *Hesperus*.

VESTA, the *Elder*, was according to some the same with Titaea or Terra, wife of Coelus; or according to others, daughter of the same Coelus and Terra, and married to her brother Saturn, to whom she bore a numerous offspring. She had a multiplicity of names besides, of which the principal were *Cybele, Rhea, Ops, Magna Mater, Bona Dea, &c.* which see.

VESTA the *Younger*. Collected fire is the offspring of aether; hence we have a Vesta the Younger, said to be daughter of of Vesta the Elder by Saturn, and sister of Ceres, Juno, Pluto, Neptune, and Jupiter. She was so fond of a single life, that when her brother Jupiter ascended the throne, and offered to grant whatever she asked, her only desires were the preservation of her virginity, and the first oblation in all sacrifices. The first she obtained, but it is doubtful whether this last privilege did not rather belong to the Elder Vesta in common with Janus. Numa Pompilius, the reat founder of religion among the Romans, is said first to have restored the ancient rites and worship of this goddess, to whom he erected a circular temple, which in succeeding ages was not only much embellished; but also, as the earth was supposed to retain a constant fire within, a perpetual fire was kept up in the temple of Vesta, the care of which was entrusted to a select number of young females appointed from the first families in Rome, and called *Vestal Virgins*. As this Vesta was the goddess of fire, the Romans had no images of her in her temple; the reason for which, assigned by Ovid, is that fire has no representative, as no bodies are produced from it: yet as Vesta was the guardian of houses or hearths, her image was usually placed in the porch or entry, and daily sacrifices were offered up to her. It is certain nothing could be a stronger or more lively symbol of the supreme being than fire; accordingly we find this emblem in early use throughout the East; the Persians held it in veneration long before Zoroaster, who in the reign of Darius Hystaspes reduced the worship of it to a regular system. The Prytanei of the Greeks were perpetual and holy fires. We find Aeneas bringing with him to Italy his Penates. the Palladium, and the sacred fire. The Romans looked upon Vesta as one of the tutelar deities of their empire; and they so far made the safety and fate of Rome to depend on the preservation of the sacred fire in the temple of Vesta, that they thought the extinction of it foreboded the most terrible misfortune. According to Lactantius the chastity of Vesta is meant to express the nature of fire, which is incapable of mixture, producing nothing, but converting all things to itself. "I have not yet got any statue of Vesta," says the ingenious author of Polymetis; and, continues he, "to tell you the truth I have some doubts whether the figures that are generally looked upon as Vesta's do really represent the goddess or not. There is nothing, I think, about such as I have seen which would not be as proper for one of the Vestal virgins as for the goddess who presided over them; and who knows whether the figures that are called Vesta, even in the inscriptions of the artists who made them, may not signify only one of virgins who kept her eternal fire? What first

led me so far out of the common road of thinking was a passage in Ovid, which expressly says they had no personal representations of this goddess. I would not hence absolutely assert that the ladies which are called Vesta in several pieces of antiquity are only so many represesentations of this goddess by proxy, by one of her great ministers the Vestal Virgins; but it is enough to make one doubt whether there may not be some such thing at the bottom. It was Numa who introduced the worship of Vesta and the Eternal Fire into Rome; a prince who was too philosophical to admit of any statues at all, either as the objects of devotion, or as helps to it: he thought that method must debase the gods more than it could assist men. I shall not pretend to determine whether he owed this justness and refinement of thinking to his own good sense, or, to the lessons of Pythagoras, to whose acquaintance one of the best writers of this age (Mr. Hooke, in his Roman History) has lately restored him. Pythagoras was learned in the doctrine of of the Brachmans and the precepts of Zoroaster, who admitted of no visible object of devotion except Fire, which they considered as the properest emblem of the great invisible being in the whole material world. The traces of this Eastern doctrine seem to have been preserved by Numa in the ceremonies and worship he ordained to Vesta.

VESTALES, Vestal Virgins, priestesses of the goddess Vesta. The institution of this religious order is ascribed to Numa, who having built a temple to Vesta, in which a perpetual fire was to be kept up, committed the care of supplying and preserving it to four Vestals, whose names were Gegania, Verenia, Canuleia, and Tarpeia. Afterwards Tarquin the Elder, or, according to Plutarch, Servius Tullus, added two more, which number, six, lasted as long as the worship of the goddess Vesta; though Ambrose reckons them, but without foundation, seven, among whom one was superior to the rest, and called Vestalis Maxima. To be secure of their virginity the Vestals were chosen from six to ten years of age, above which none was admitted among them. They were chosen by lot, out of twenty virgins of the first families in Rome, carried by the pontiff to the Comitia for that purpose. Being selected, they were obliged to a strict continence, for thirty years, the ten first of which were employed in learning the ceremonies of religion, the next ten in the performance of them, and the ten last in teaching them to the younger Vestals; after this they were permitted to lay aside their ornaments, quit their office as priestesses, and marry; but as these marriages were observed not to prove very fortunate, few of them left their old profession even after the time of their ministry was expired; and indeed they found themselves richly compensated for the restraints of their condition by the honours that were annexed to it; for they disposed of their effects by testament in their father's life-time; and had the same gratification as a mother of three children. When they appeared in public they were attended by Lictors, as the king and consuls were; if they accidentally met a criminal going to execution, they had a power to pardon him. They had the precedence wherever they came, and seats of distinction provided for them, at the amphitheatres and games of the Circus: nay, at last, they had a right of being carried in a chariot, to the temple of Jupiter, which was an honour paid only to those of the imperial family; and they were buried within the city, a privilege allowed to none except the greatest personages of the empire. But as their honours were great, so their faults were punished with extraordinary severity. The least levity in them, the smallest neglect in their office, was tried by the Pontifices, and punished under their inspection. That punishment which was inflicted upon them for prostituting their honour had something in it inexpressibly terrible. The criminal was sentenced to death: on the day of execution the Pontifex Maximus stripped the offender of her ornaments, and clothed her in a mourning habit: she was carried on a litter swathed so tight as to be deprived of the use of her voice: her friends and relations walked before her in tears: the procession passed across the Forum, and thence through the Porta Collina to the place of punishment. A little vault was dug in the earth, and a

burning lamp placed in it; the Vestal was let down into this vault, the entrance of which being built up, and covered with earth, she was there left buried alive. To suffer the sacred fire to go out was an unpardonable neglect; and Festus tells us that the Vestal who permitted it to be extinguished, was whipped by the Pontifex Maximus, and afterwards treated as a slave. The fire which the Vestals were to watch was not on an altar or hearth, but in little earthen vessels with two handles, called *capeduncula*, and suspended in the air. This fire was held as a pledge of the empire of the world. If it went out it was judged a most unlucky prognostic, and was to be expiated with infinite ceremonies; upon so disastrous an occasion the whole city was in a consternation, and a fresh fire was kindled in the temple of Vesta with many purifications. Among the Romans Festus tells us it was only to be re kindled by rubbing a kind of wood proper for the purpose; but among the Greeks Plutarch observes, that it was to be re-kindled by exposing some inflammable matter in the centre of a concave glass collecting the pure rays of the sun; for it is to be noted that the Greeks as well as the Romans kept the perpetual fire of Vesta, in imitation of the celestial fires. The habit of the Vestal virgins consisted of an head dress called Infula, which sat close to their heads, and whence hung certain laces called Vittae, a kind of surplice made of white linen and over it a purple mantle with a long train appending. The veil in which they sacrificed was called a Siffibulum.

VESTALIA, Roman feasts held in honour of the goddess Vesta, on the 5th of the ides of June, that is, on the 9th of that month. On that day banquets were made before the houses, and meats sent to the Vestals, to be offered by them to the goddess. The ladies went barefooted to the temple of Vesta, and an altar was erected in the capital to Jovi Pistori, or *Jupiter the Baker*. The asses which turned the mills for grinding corn were, on this occasion, led about the city, crowned with flowers, with pieces of bread interwoven; and the very millstones themselves were decked out with garlands. The Vestalia had their name from the goddess Vesta, whom the Greeks called Estia, *fire*, or *health*, whence Cicero derives the Latin name; accordingly the poets frequently use Vesta for fire, or flame, as Jupiter for air, and Ceres for corn, *&c.*

VIALES, a name given, among the Romans, to the gods who had the care of the high-roads. The Dii Viales, according to Labeo, were of the number of those gods called Dii Animales, who were supposed to be the souls of men changed into gods, and were of two kinds, the Viales and Penates. The Viales were probably the same with the Lares; at least, some of the Lares were denominated Viales, particularly such of them as had the more immediate superintendency of the roads. Hence the two names are sometimes joined, and those highway deities called Lares Viales, as seems evident from the following inscription in Gruter; FORTUNAE REDUCI LARI VIALI ROMAE AETERNAE Q. AXIUS AELIA-NUS-VE. PROC. AUG. IONI.

VIBILIA, one of the deities who presided over adult persons. She restored wanderers to the right road.

VICA PORTA, a Roman Goddess who superintended conquest.

VICTIM, the sacrifice offered to some deity of a living being, either human or brute; which was slain to appease wrath or obtain favour. The principal gods of the heathens had each their proper victims, Jupiter and Vesta excepted, to whom no living thing was offered; to Apollo were offered the lamb, the bull, or the ox; to Bacchus the sow, the dragon, and the pie; to Neptune the horse and the bull; to Mercury a calf; to Vulcan a lion; to Mars the boar, the ram, and the bull; to Minerva a white heifer; to Venus white goats and swine; to Ceres a sow or a ram; and to Diana a white hind, the ox, or the ram. Virgil, in the third Aeneid, makes Aeneas sacrifice a bull to Jupiter, but he seems to have had no warrant for this in the practice of the Ancients. For a complete view of the nature of Victims among the Ancients, see the word *Sacrifice*.

VICTIMARIUS, a minister or servant of the priest, whose office it was to bind the victims, and prepare the water, knife, cake, and other requisites for the sacrifice. To the Victimarii also it belonged to knock down and kill the

victims, in order to which they stood close by the altar, naked to the waist, but crowned with laurel. Holding up a hatchet or a knife, they asked permission from the priest to strike, saying *Agone?* Shall I strike? whence they were called Agones, and Cultellarii, or Cultrarii. When the victim was killed they opened it, and after viewing the entrails took them away, washed the carcase, sprinkled flour upon it, *&c.* The same Victimarii lighted the fire, in which books were condemned to be burnt. See *Agon.*

VICTOR, a title of Jupiter, either because he conquered the giants and Titans, or because nothing was thought able to resist his power.

VICTORIA, VICTORY, an imaginary being whom the Greeks and Romans made a divinity. Hesiod represents her as daughter of Styx or Acheron, and Pallas; and Varro calls her the daughter of Heaven and Earth, which must be of Coelus and Terra. The Ancients add, that she assisted Pallas in the battle of the Giants. Pausanias informs us that this goddess had several temples in Greece, and Titus Livius speaks of those which she had at Rome. When the Romans brought from Pessimus the Phrygian goddess, they carried her statue into the temple of Victory, till they built one for her; but the temples she had at Rome were not the most ancient of Italy, since Dionysius Halicarnassus informs us that the Arcadians, upon their arrival in that country, erected one to her upon Mount Aventine. Sylla, according to Cicero, instituted games in honour of this goddess. Pausanias tells us that the Athenians depicted her without wings, to prevent her flying from them; and a Victory at Rome, whose wings were burnt by lightning gave rise to this pretty epigram; "Rome! great queen of the world! thy glory shall never fade, since Victory, now stripped of her wings can never fly away." Victory, as appears from the remains of antiquity, was always represented with wings, flying through the aerial regions, and holding a crown or a palm in her hand; but the Egyptians represented her under the figure of an eagle, a bird ever victorious in its combats. The Romans represented her in the form of a woman clad in gold, holding the laurel or palm branch. Sometimes she was seen mounted on a globe, indicating her uncontroulable sway through the earth. Thus she appears upon the medals of the emperors, who reckoned themselves masters of the world. When they designed a naval battle, she was depicted on the prow of the ship; and when she holds a bull by the muzzle, it pointed out the sacrifices which were offered after any signal success. "This winged deity," says Mr. Spence, "almost in the attitude of flying, and with her robe as carried back by the wind, is the goddess of Victory: she holds a laurel crown in her hand, the peculiar reward of successful generals and great conquerors of old. We learn from the poets that her wings were white, and her robe of the same colour. They sometimes describe her hovering between two armies engaged in battle, as doubtful which side she shall choose; and sometimes standing fixed by one she is resolved to favour, as you often see her on the medals of the Roman emperors. This goddess is very frequently represented in a chariot drawn rapidly along by two horses, and particularly in numbers of the Roman family medals, which had their name from her, as we learn from Pliny. The same author speaks of a picture of Victory at Rome, in which she was ascending to heaven in a chariot with four horses, as she appears on the Antonine pillar carrying some hero thither, and with a palm branch in her hand: this and the crown of laurel were her general attributes, and a third was a trophy, and sometimes two, one on each side of her: this was a properer mark for this goddess at Rome than any where else; for of old one could not have walked through that city without seeing one or more trophies before the house of every officer that had ever gained any advantage over their enemies. Victory is one of the attendants of Virtus, and so is Glory, or Honos."

VICTRIX, a title of Venus, to denote her resistless power on the mind: under this she is represented as wheedling Mars; at other times with the apple in her hand, acquired by the judgment of Paris.

VINALIA, a name common to two feasts among the Romans, the one in honour of Jupiter, the other, according to Ovid, of Venus; the former held on the 19th of August, and the latter on the first of May. The Vinalia of the

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IV



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VI



VII



VIII



Engraved for BELLS NEW PANTHEON *by Grignion*

London, Printed for John Bell, British Library, Strand, May 12th 1789.

19th of August, called Vinalia Rustica, were instituted on occasion of the war between Turnus and Aeneas: the former sought alliance with Mezentius king of the Hetrurians, who promised him his assistance provided he would give him all the wine of his next vintage: this was agreed to, but Aeneas having vowed to Jupiter the wine of the Latin vintage, conquered Mezentius in fight, and acquitted himself of his vow: hence that day was celebrated as a feast of Jupiter, and called Vinalia. It was sacred to Venus likewise, because on that day Syracuse and Eryx in Sicily having been taken by the Romans, the goddess Venus, particularly worshipped by the Sicilians, was, by order of the Sibylline oracles translated to Rome, and worshipped in a temple dedicated to her near the Porta Collina, as Ovid relates. Varro and Festus notwithstanding expressly assert that the Vinalia was a feast of Jupiter.

VINAYAGUIEN. See *Vixnu.*

VIOLENCE. See *Necessity.*

VIRBIUS, a name assumed by Hyppolytus son of Theseus. See *Hyppolytus.*

VIRENS, a title of Ceres, to whom a ram was offered when the corn was green, and she was denominated *Virens.*

VIRGINIENSIS, a divinity invoked by new-married persons: she superintended the loosening of the zone or girdle.

VIRGO, name of Fortune. To Virgo Fortuna the little coats of young girls were presented.

VIRILIS, a title of Fortune, who had a chapel near the temple of Venus, where she was called Mascula, and Virilis Masculina.

VIRIPLACA, a Roman goddess who reconciled husbands to their wives; a temple was dedicated to her at Rome, whither the married couple usually repaired when any quarrel had arisen between them, and there opening their minds freely to each other, without passion, they laid aside all animosity, and returned home in friendship.

VIRREPADRA. See *Eswara.*

VIRTUS, is spoken of personally not only by the Roman Poets, but also by their prose writers. "She had several temples dedicated to her at Rome," says Mr. Spence, "with representations of her in them. Though these may be all lost, her figure is common on the medals of their emperors, and more common I believe, than has been usually imagined, in the relievos relating to their emperors. You see her in the latter, dressed like a woman, or rather like an Amazon, for she is generally represented as a military lady. She is sometimes in a coat of mail, or a short succinct vest, with her legs and arms bare, as the Roman soldiers used to be. She has a manly face and air, and generally grasps a sword or spear in her hand. Her dress shews her character of readiness for action, and her look a firmness and resolution not to be conquered by any difficulties or dangers that may meet her in her way. The many difficulties that attend the following the dictates of the goddess Virtus, as they called it of old, or of a virtuous life, as we call it now, were strongly expressed in that very just and ancient emblem of a person climbing up the side of a vast steep rocky mountain, often ready to fall, and meeting with many things to oppose him or divert him from his way, but when he has once gained the summit, he finds himself got into a delicious tract of country, with a purer air and serene sky, and with every object about him pleasing and charming to his senses.—Cicero, in his very definition of Virtus, asserts that it is the going through all manner of difficulties and troubles out of judgment and choice. The ancients have made the character and appearance of Virtus rather too rigid and severe, they generally oppose Virtus to Voluptas, and when they talk of the two different paths of life, this of the good and that of the bad, they strew the latter with roses, and the former with thorns. In a word, they have made the ways of Virtue to appear, at least, like the ways of unpleasantness, and yet they always say that she is to be chosen with all her difficulties. She is to be chosen for the end; for they describe the path of Virtue as leading through difficulties and troubles to glory and happiness, and the path of pleasure as leading through gaieties and enjoyments to misery and dishonour. As the determining this choice is the most important thing to every man that is born into the world, we find it shadowed out by the poets and moralists of

all ages; in fables very different indeed, but all of them pointing to the same end."

VISCATA, OR VISCOSA, names of Fortune, because we are caught by her as birds are with bird-lime, in which sense Seneca terms kindnesses, *bird-lime*.

VISTNU, OR VIXNU, a god of the Mogul Tartars. Their writers say that in the beginning God created a woman whose name was Paraxacti, which fignified *sublime power*, and this woman had three sons, the first of whom was born with five heads, and was called Bruma, which signifies *knowledge*, and he was endued with the power of creating all inferior beings; the name of the second was Vixnu, and he was to be lord of providence, by preserving all things as they came from the hands of Bruma; the third son was named Rutrem, who had power given him to destroy all things which his other two brothers had made and preserved. This Rutrem, like his brother Bruma, had five heads, and the three brothers agreed to marry their mother. It is related of Bruma, that being desirous of taking his own daughter to wife, he assumed the form of a stag, and pursued his daughter into a forest, where he lay with her; but his brothers, in an assembly of three thousands of myriads of gods, having heard what he had done, resolved to punish him by cutting off one of his heads, which punishment was inflicted by Rutrem, who tore it off with his nails. This Vixnu metamorphosed himself several times; he first assumed the form and nature of a *Matja* or fish; for a devil having carried off the Vedam, or sacred book of the Bramin religion, threw himself into the sea with the booty, when immediately Vixnu changing himself into a fish, pursued, killed him, and recovered the Vedam. His second transformation was into Courma, or the tortoise, and indeed for a very whimsical reason. The Indians believe that there are seven seas in the world, one of which is of milk, of so delicious a nature that the gods ate butter made of it; accordingly it one day happened that when the gods wanted to feast on the butter according to their custom, they brought to the shore of the milky sea a high mountain of gold, which these Indians believe supports the fourteen worlds of which, they say, this universe is composed: the uppermost part of this mountain served them for a resting place, over which they brought an adder of a monstrous size, having an hundred heads, which at all times support the fourteen worlds: the gods made use of this adder as a rope, in order the more easily to get at this butter; but while they were attempting to procure the butter, the giants, who have a continual hatred to the gods, drew the adder on the other side with so much violence, as to shake the whole frame of the universe; so that it was beginning to sink in the abyss, when Vixnu, changing himself into a tortoise, took the world on his back, and supported its weight. In the mean time the hundred headed adder, unable any longer to endure the pain which the gods and giants had put him to, emitted something upon the giants of a poisonous nature, which killed several of them on the spot. The next form assumed by Vixnu was that of a beautiful woman, and such of the giants as remained alive fell desperately in love with her; by this artifice he amused them till the gods ate up the butter; then vanishing he in a moment left them. His next metamorphosis was into the form of a hog, in consequence of the following incident: One day a contest arose between the three gods Bruma, Vixnu, and Rutrem, concerning the extent of their power. Rutrem undertook to hide himself, and at the same time promised to submit himself to him who should first discover his head and feet; but if they could not be found, the others were to acknowledge him as supreme. This being agreed to, Rutrem immediately disappeared, concealing his head and his feet at places far distant from each other, where he imagined they could not be discovered. In the mean time Bruma set out in search of the head, and that he might the more easily succeed, he transformed himself into a swan, but after a tedious search being disappointed, he resolved to give up the pursuit. At this instant however he met with the thistle-flower, which, after accosting and saluting him in a very courteous manner, shewed him where Rutrem had hidden his head: immediately Bruma ran to the place, and found it. Rutrem, nettled at being discovered, was exasperated against the flower, and pronounced a curse

upon it, forbidding it ever to appear in his presence. Hence in no part of the East Indies will his followers permit thistles to be brought into their temples. It still however remained to find out his feet. For this purpose Vixnu transformed himself into the Warraba, or hog; and ran from place to place rooting up the bowels of the earth. But though his search was in vain, he is still worshipped as a hog, and under this form divine honours are paid him. The next forms which Vixnu assumed were those of a man and a lion. Rutrem having conceived a strong friendship for one Iranien, a mighty giant, granted him the privilege that no one, by day or by night, should be able to kill him. This extraordinary grant, however, instead of exciting his gratitude, inspired the giant with such insolence that he even insisted on being reverenced and worshipped as a god. To punish this presumption Vixnu had recourse to a stratagem. Rushing towards him as a cloud he presented himself to the giant in the shape of a monster, half man and half lion, and as Iranien was standing towards evening at the threshold of his door, Vixnu, throwing himself upon him, not only tore him to pieces, but pulled out his bowels, and drank up his blood. The next transformation was into a dwarf, of which the following account hath been given. During an early period Magapelixacravanti, an enormous giant, was the only king upon earth, and a most blood-thirsty tyrant: the people addressed themselves to Vixnu to rescue them from his oppression. Their afflictions exciting his compassion, he resolved to destroy this detestable tyrant. Accordingly taking on him the shape of a dwarf, he repaired to the city where the tyrant resided, and having gained admission to his presence, begged of him a grant of three feet of ground for the purpose of erecting a house. The tyrant was disposed to grant the request, when the Morning Star, which attended him as minister of state, suggested the suspicion of treason. It was common for the king, when he granted a request, to take water in his mouth, and pour part on the supplicant's hand; the secretary therefore, by the assistance of magic, availed himself of the occasion, and slipped unperceived down the throat of the prince, to prevent the water in his mouth from again coming out. The stratagem, however, failed to effect his design; for the king, finding his throat a little embarrassed, forced into it a sharp instrument, which put out one of the secretary's eyes, and caused the water to rush out upon Vixnu's head, who being eager to take possession of the place which was granted him, at once changed his form, and became so large that the earth itself was too small to receive even his feet. He addressed the king to the following effect: "You have given me three feet of earth, and yet the world can scarcely contain one of my feet; where then can I place the other?" The tyrant, alarmed and conscious of his guilt, laid down his head, and Vixnu with a stroke kicked it to hell. Finding himself condemned to so unpleasant a birth, the tyrant implored pardon and mercy of Vixnu; but all the favour he could obtain was, that the respite of a day should be granted him yearly, to assist at some ceremonies to commemorate the event. These solemnities were observed by his votaries in the month of November; but, that day excepted, the oppressor was for ever to undergo the infernal torments. Vixnu's next form was that of a man, and he was called Rameni, for the following reasons, by the people of the East: Having subdued a multitude of petty tyrants, and washed his hands in their blood, he continued still to oppose them till they were totally destroyed. In the same form he demolished many dreadful giants, some of whom had carried off his wife Laximi, and he had recourse to a most extraordinary stratagem for discovering the place in which she lay hid. Orders were issued that all the apes in the country should not fail to attend him, and so rejoiced were all these animals at the opportunity of doing service to Vixnu, that they assembled in a numerous body: through the power of Vixnu, and the dexterity of the apes, the giants were not only subdued and destroyed, but Rameni or Vixnu gained back his wife. The next form he put on was a Negro's, and of this the account which follows is given: there was a tyrant named Campsen, a prince conspicuous for his vices, and a persecutor of those who professed to be religious. This Campsen, having a sister

named Exudi, it happened that the sooth-sayers, on consulting the stars, reported to the king not only that Exudi would have eight children, but that he would be killed by the youngest. This enraged Campsen so much, that he destroyed seven of the children the moment they were born, which barbarous treatment threw the princess into the most violent agonies; but notwithstanding her affliction she became pregnant of the eighth, who was no less a person than the god Vixnu. Of this circumstance she was ignorant, and not doubting but this child would be murdered as the others had been, she begged of her husband that as soon as she was delivered he would carry the infant to a desolate place, that he might escape the fury of her brother. The father escaped with the child, and committed him to the care of shepherds, enjoining them to conceal the matter from the king, and to instruct it when capable in every thing necessary. The shepherds executed this charge with secrecy and care, but Campsen at length finding where the child was concealed, flew to seize him, for the purpose of murdering him with his own hands. At that instant the boy vanished, and and in his stead a little girl appeared, whom the tyrant attempted to kill. His exertions, however, all proved in vain. The rage of the tyrant, which before was excessive, considerably increased by the girl's disappearing, who laughed at his menaces, and ridiculed his folly; and such was the sagacity of Vixnu, that, to prevent the tyrant from discovering his concealment, he first sucked out the milk from the breasts of his nurse, and after it her blood. After this he assumed the form of a shepherd, and having one day stole a large quantity of butter, he was not only detected, but tied to a tree, and then he was severely whipped; growing up however to a state of maturity, he raised an army, and defeated the tyrant Campsen, whom he slew with his own hands. He afterwards married two wives, but neither of these pleasing him, he provided himself with sixteen thousand shepherdesses as concubines; and lest he should be scourged by them, as he had been by their fathers and relations, he multiplied himself in such a manner, as to associate with them all at one and the same time, making each of them believe him a single individual, and thus secured the love of the whole. One day while Vixnu was standing by the side of a pond, he beheld a great number of beautiful women bathing themselves in it, and on a sudden seizing their clothes, carried them to the top of a tree, which stood near. The women were disconcerted at their unpleasant situation, and especially as they were reduced to the necessity of exposing their nakedness, by walking home in the plight they came from the water. Bethinking themselves in this perplexity, they plucked the large leaves on the surface of the meer, and having bound them round their waists, went all towards the tree where Vixnu was stationed, requesting in his goodness to restore them their clothes. This request however he refused to comply with, unless each of them would lay both their hands on his head. This in doing, the leaves fell off, and they appeared stark naked, which was just what his godship was gratified with, and the object of his trick. The clothes being restored, when the feat was performed, the women when dressed went home in triumph. The people believe that Vixnu will yet assume another form; they imagine he is to come in the shape of a horse, but till such time as that metamorphosis shall take place he is to wallow in a sea of milk, with his head reclined on a beautiful snake, which at the same time is to serve him both for a pillow and bed. This god, they pretend, was carried on the back of the bird Garrouda, in the same manner as the Jupiter of the Greeks and Romans, on an eagle. Rutrem, the third son of Paraxacti, married Parvardi, daughter of a king of the mountains, with whom he lived one thousand years; but his two brothers Bruma and Vixnu, disapproving of the match, gathered together the thirty thousand million of gods, and went in search of him: accordingly he was found, and being dragged from his wife he wandered up and down through the world, spending his time in in all sorts of lewdness. On a time as he was walking, the earth gave him a son with seven heads; but as there was no nurse to be procured, the seven stars undertook the office, and the monster was called Camarassuammi,

which signifies the *son of the Lord*. Parvardi, disconsolate for the loss of Rutrem, went every where in search of him: and one day while she was bathing having begged the gods would give her a son, she suddenly found her request was complied with, for a child rolled off with the sweat from her forehead. This miraculous offspring she named Vinayaguien, which signifies, *he had no god*. In the mean time Rutrem returned to his house, and finding the child, whom he knew not to be his own, became excessively enraged; but after the wonderful manner of his birth was related, the hatred he felt was turned into love; he therefore resolved to acknowledge him as his, or rather to treat him as a godling. The king of the mountains having made a solemn feast and sacrifice, invited to it all the gods but Rutrem his son-in-law, who was so much in dudgeon at the slight, that he went to the place where the party was regaling and laying hold on the hair of one of the gods, tore off a handful and threw it on the ground. Immediately a giant of an enormous size started up from it. The moment this monster appeared he extended his hand to the firmament, and struck the Sun such a blow as disfurnished his mouth of his teeth. [For this reason no offerings are made by the Indians to the Sun but of things which need not mastication, such as butter, milk, ripe fruits, &c.] Not satisfied with this exploit, he commenced an attack upon the Moon, whom he handled so roughly that she still bears the marks of his bruises. He then killed several of the guests, among whom was young Vinayaguien, whose head was cut off and thrown to the dogs. Rutrem, afflicted to find that the giant was one of his natural children, and finding that it was not in his power to replace the head of Vinayaguien, cut off that of an elephant, and fixed it so artfully on the shoulders of Vinayaguien as that life being at once restored to him, Rutrem ordered him to rove about the world in search of a wife, injoining him however, not to marry till he had found a companion equal in beauty to his mother Parvardi. [For this reason the East-India Pagans always represent Vinayaguien with an elephant's head; and they tell us, that he has never yet found a beauty equal to his mother.] Sometime after this adventure, Rutrem, by command of the gods, set out in search of his brother Bruma, who had transformed himself into a stag, and cohabited with his own daughter amidst the forests, in a most scandalous manner. At length however meeting him, he cut off one of his heads: and such was the effect of the operation, that for some time it made him distracted. In the midst of his afflictions, and in order to afford him some consolation, Rutrem married the river Ganges, which was represented under the form of a beauiful woman, but having been castrated he had no children by her. At that time there was a giant named Paimejuran, who for several years had undergone a severe penance for having offended Rutrem, but becoming sensible of his folly he desired to be absolved. His prayer was granted him, and to compensate his sufferings the privilege was added of reducing every thing to ashes upon which he laid hands. This circumstance gave Rutrem great uneasiness, but his brother Vixnu coming at the moment he found himself in danger, assumed the shape of a most beautiful woman, with whom the giant falling desperately in love, forgot all thoughts of revenge upon Rutrem. The amorous Paimejuran unapprized of the snare that had been laid to inveigle him, went down to bathe in the Ganges; but no sooner had he raised his hands to his head, than he was instantly reduced to ashes. Vixnu having performed this exploit, threw off the shape he had taken, assumed his usual form, and communicated to his brother the contrivance to preserve him. Rutrem, at the instant quitted a nut-shell in which he lay hid and promised to Vixnu greater circumspection, at the same time he begged of his brother to assume again the form he appeared in to the giant. With this however, Vixnu refused to comply, being no stranger to his brother's disposition. Rutrem dissatisfied at the refusal compelled him to assume the appearance he wished. At the sight of so lovely an object, this infatuated divinity forgetting his fortitude was at once overpowered with love; but before he could proceed to actual excess a child appeared in the arms of Vixnu which Rutrem was to look on

as his son. Though it be impossible to unveil the mysticism concealed under such idle ribaldry, enough of it is intelligible to shew what amongst the votaries of these Divinities is the leading character of their religion.

VITRICUS, an appellative of Mars.

VITRINEUS, the tutelar deity of the ancient Ottadini, or inhabitants of the county of Northumberland in England, as appears from the following inscription, found on a little consecrated altar; DEO VITIRINE ..... LIMEOROU P. L. M. *Posuit libens merito.* We know nothing of this ancient god but his name.

VITULA, so called from leaping for joy: she was goddess of Mirth, which mitigates the toils of life.

VITZIPUTZLI, the chief deity of the Mexicans: his idol was made of a very precious wood, and he was represented under the human shape, seated in a chair of sky-coloured blue, and supported by a litter, with four serpent's heads at the four corners. The forehead of the idol was of a blue colour, and had a blue streak across the nose, extending from ear to ear: under his feet was an azure globe representing the heavens: he had on his head a helmet of feathers of different colours made in the shape of a bird, the bill and tuft of which were burnished with gold: in his right hand he held a snake, and in his left a buckler covered with five white feathers set crosswise, and the same number of arrows: his countenance was hideous and severe. He was placed on a very high altar, and surrounded with curtains. The Mexicans ascribed their settlement in that country to the direction of Vitziputzli. The first inhabitants were a set of savages, and were subdued by the Mexicans, under the conduct of Mexi, their captain and law-giver. These latter were a northern people, and undertook this expedition at the command of their god, who promised them success. Mexi marched at the head of these adventurers, and four priests carried Vitziputzli in a trunk or chest made of reeds. Whenever they encamped they erected a tabernacle in the midst of the camp, and placed the little chest or ark upon an altar. They never marched nor encamped without first consulting the idol, and implicitly receiving his orders. Being at last arrived at the promised land, the god appeared to a priest in a dream, and commanded him to settle in that part of the lake where an eagle should be found sitting on a fig-tree growing out of a rock. The priest related his vision, and the place being found by the signs pre-appointed, they there laid the foundations of Mexico. This celebrated city was divided into four quarters or districts, and in the middle was placed the tabernacle of Vitziputzli, till a proper temple should be built to receive him. The reader cannot but observe that this story of the first coming of the Mexicans into Mexico agrees, in many circumstances, with that of the entrance of the Israelites into the land of Canaan: whence this should happen is not easy to conjecture.

VOLCENS, a principal leader under Turnus, and father of Camers and Numa, was killed in the ninth Aeneid by Nisus.

VOLTURNALIA, a festival among the Romans, celebrated in honour of the god Volturnus, on the 6th of the calends of September, or 26th of August. Concerning this god but little is known.

VOLUCRIS, an appellative of Fortune, denoting her being ever on the wing.

VOLUMNA, AND VOLUMUS, Roman deities, so named, because through their means men were willing to follow things that are good.

VOLUPIA, goddess of Pleasure. See *Angerona.*

VOLUPTAS. See *Virtus.*

VOLUSIA, an inferior rural deity. She was the goddess who folded the blade round the corn before the beard broke out; these foldings of the blade contain the beard, as pods do the seed.

VOLUSUS, a leader under Turnus of the Volscian forces.

VULCANALIA, OR VULCANIA, feasts at Rome, in honour of Vulcan, at which they threw animals into the fire to be burnt to death. The Vulcanalia were held from the 23d to the 29th of August.

VULCANUS, VULCAN. There were several of this name; the first is said to have been son of Coelus; the second son of Nilus, called Opas; a third son of Maenalius, who resided in the Vulcaniem, or Liparean isles; and a fourth the Vulcan of this article, who arrived at the honour of being deified. The Vulcan here spoken of was thought by some to have

been the child of Juno alone, conceived by the help of the wind, and the strength of her own imagination; but the more common opinion is, that he was the offspring of both Jupiter and his wife. However this were, he was so remarkably deformed, that Jupiter threw him down from heaven to the isle of Lemnos. In this fall he broke his leg, as he also would his neck, had he not been caught by the Lemnians. It is added, that he was a day in falling from heaven to earth. Some report that Juno herself, disgusted at his deformity, hurled down Vulcan into the sea, where he was nursed by Thetis and her nymphs, whilst others contend that he fell upon land, and was brought up by apes. These last say that Jupiter expelled him the skies for attempting to rescue Juno when she had conspired against him. It is probable that Juno had some hand in his disgrace, since Vulcan afterwards, in resentment of the injury, presented his mother with a golden chair, which was so contrived by springs unseen, that being seated in it she was unable to rise, till the inventor was prevailed upon to grant her deliverance. The first abode of Vulcan on earth was in the isle of Lemnos. There he set up his forges, and taught men the malleability and polishing of metals. Thence he removed to the Liparean islands, near Sicily, where with the assistance of the Cyclops he made Jupiter fresh thunderbolts as the old ones decayed. He also wrought an helmet for Pluto, which rendered him invisible; a trident for Neptune, which shook both land and sea; and a dog of brass for Jupiter, which he animated so as to perform the functions of nature. Jupiter gave this dog to Europa, she to Procris, and Procris to Cephalus her husband. At last, however, Jupiter turned it into stone. At the desire of the same god Vulcan is said to have formed the all-accomplished Pandora, who was sent with the fatal box to Prometheus, as related in the article *Pandora*. He also made for Bacchus a golden crown as a present to Ariadne; likewise a chariot for the Sun, and another for Mars. At the request of Thetis he fabricated the divine armour of Achilles, whose shield is so beautifully described by Homer; as also the invincible armour of Aeneas, at the entreaty of Venus. However disagreeable the person of Vulcan might be, he was susceptible notwithstanding of love. His first passion was for Minerva, having Jupiter's consent to address her; but his courtship in this instance failed of success, not only on account of his person, but also because the goddess had vowed perpetual virginity. Vulcan was more fortunate in his attempt upon Venus, though he had no great reason to boast of his success. However, by the advice of Jupiter he put poppies in her nectar, and thus gained possession of the first beauty in heaven. Venus chose Mars for her gallant, and their intercourse for some time was concealed; but as Apollo or the Sun had a friendship for Vulcan, Mars was fearful the secret might be known, and therefore employed Alectryon, or Gallus, to warn him and his mistress when the Sun should approach. This sentinel unluckily falling asleep, the paramours were seen by Apollo, and the ill-guarded secret was communicated to Vulcan. The god of artizans, to revenge the injury, contrived against their next meeting a net-work so fine that the offending deities were imperceptibly caught, and exposed to the ridicule of the gods, till Neptune by importuning procured their release. Vulcan was a profound adept in that sort of divination which was called Pyromancy, and which was performed by fire, as Nereus was the inventor of Hydromancy, or divination by water. He was reckoned among the gods presiding over marriage, from the torches lighted by him to grace that solemnity. It was the custom in several nations, after gaining a victory, to pile the arms of the enemy in a heap on the field of battle, and make a sacrifice of them to Vulcan. As to his worship Vulcan had an altar in common with Prometheus, who first invented fire, as did Vulcan the use of it, in making arms and utensils. His principal temple was in a consecrated grove at the foot of mount Aetna, in which was a fire continually burning. This temple was guarded by dogs. which had the discernment to distinguish his votaries by tearing the vicious, and fawning upon the virtuous. But of all the ancients the Egyptians were most addicted to the worship of Vulcan. He had at Thebes that magnificent temple built by king

Menes, and a collossal statue seventy-five feet high ; though this statue in the temple bore so little proportion to the colossus without, that it provoked the scorn of Cambyses, who consumed it in fire. Among that people his priests were so esteemed, that one of them named Sithos ascended the throne. Vulcan was also highly honoured at Rome. According to Dionysius Halicarnassus, Tatius built a temple, and Romulus conscrated to him chariots of brass, drawn by four horses. Romulus also built him a temple without the walls of the city, the augurs being of opinion that the god of Fire ought not to be admitted within. But the highest mark of respect paid him by the Romans was, that those assemblies were kept in his temple where the most important concerns of the republic were debated, the Romans thinking they could invoke nothing more sacred to confirm their treaties and decisions, then the avenging Fire of which that god was the Symbol.---The principal solemnities of Vulcan were the Chalcea, Protervia, Hephaistia, Lampadophoria, and Vulcanalia, or Vulcania ; and his sacrifice a Lion, to denote the resistless fury of Fire ;---like the other gods, Vulcan had a variety of appellations: he was called Aetneus, Amphiguneis, Crysor, Hephaistos, Iunonigena, Kullopodios, Lemnius, Lipareus, Mulciber or Mulcifer, Pthas or Apthas, and Tardipes, for an explanation of which, the reader may consult the order of the Alphabet. Though Vulcan had no issue by Venus his offspring notwithstanding was numerous ; his other wife was Aglaia, one of the Graces ; by her or by some others of the goddesses, and heroines, it is said he had Ardalus, Brotheus, Aethiops, Olenus, Aegyptus, Albion, Morgion, Peripheneus, Acus, and several others ; Cacus, Caeculus, and Erichthonius were also accounted his children.—This deity as the god of Fire, was represented differently in different nations: the Egyptians depicted him proceeding from an egg, placed in the mouth of Jupiter, to denote the radical or natural heat diffused through all created beings. In ancient gems and medals he is figured as a lame, deformed, and squalid man, with a beard, and hair neglected ; half naked; his habit reaching down to his knee only, and having a round peaked cap on his head, a hammer in his right hand, and a smith's tongs in his left, working at the anvil, and usually attended by the Cyclops, or by some of the gods or goddesses for whom he is employed. " Vulcan," says the judicious Mr. Spence, " all the old poets, perhaps, ever since Homer's days, agree in describing as a meer mortal blacksmith, only with the addition of his being a lame one. The few figures I have seen of this god in marble agree entirely with their low descriptions of him, excepting only a relievo in Cardinal Polignac's collection at Paris, where he is represented as sitting with some dignity, and attended by Fawns instead of the Cyclops. The story seems to be of modern invention, and the work itself carries a suspicious air with it ; so that we may very fairly drop it as of no authority, and consider him only in the meaner character that is given him by the general consent of Antiquity. The poets describe him as blackened and hardened from the forge, with a face red and fiery whilst at his work, and tired and heated after it. Some of their descriptions of his looks on these occasions seem to have been copied from some ancient paintings. I should be very glad to meet with any relievo of Vulcan after his fall from heaven, represented in the same manner as he is described by Valerius Flaccus. He has just recovered himself a little, by resting against a rock, and is hobbling on with some of the good people of Lemnos, who found him in his distress, and are very officious to support him, and help him along. This poor god is almost always the subject either of pity or ridicule : he is the great cuckold of heaven ; and his very lameness serves to fling all the gods into a violent fit of laughing, when they have a mind to divert themselves after some accident that has chagrined them. Ovid makes his own wife mimic his lameness to entertain her gallant. In short, the great Celestial deities seem to have admitted Vulcan among them as great men used to keep buffoons at their tables, to make them laugh, and to be the bull of the whole company."—

If we examine into the meaning of this fable, many difficulties will occur ; Banier tells us that, in Egypt, Vulcan was husband of Mi-

nerva, and in Greece he had Venus to wife, while Minerva passed among them for a virgin goddess: in Egypt he had a share in the government of the world; in Greece only the command of some blacksmiths. Some historians tell us that Vulcan was one of the first kings of Egypt, who for his goodness was deified; and they add that Menes erected a noble temple in memory of him at Thebes. The Phoenicians adored him by the name of Crysor, and thought him the author and cause of lightning, and of all fiery exhalations. Other writers again confound Vulcan with the Tubal Cain of Scripture. If we search for its metaphysical signification, we are taught that by Vulcan fire is to be understood, as the name itself discovers; if we believe Varro, who says that the word Vulcanus is derived from the force and violence of fire; and therefore he is painted with a blue hat, which is symbolical of the celestial or elementary fire, in its own nature clear and unmixed; whereas common fire, such as that used on earth, is weak, and wants continual accessions of the essential element to support it, on which account Vulcan is said to be lame. In this metaphysical sense also Vulcan is said to be the fire, and Venus, whom he married, the flame: hence moralists quaintly tell us, that if you have given yourself up to Venus she will make you a Vulcan, or in other words, deformed, slovenly, and disgusting as this sooty god himself: she will make you fall from heaven, the region of pure unadulterated fire, to Lemnos, the region of impure and commixed fires, where Vulcan the god, and the monstrous Cyclops, had their forges. But if we wish to come at the probable meaning of this fable, there is a necessity for having again recourse to Egyptian antiquities. The Horus of the Egyptians was the most mutable figure on earth, for he assumed shapes suitable to all seasons, and to all ranks. To direct the husbandman he wore a rural dress; by a change of attributes he became the instructor of smiths and other artificers, whose instruments he appeared adorned with. This Horus of the smiths had a short or lame leg, to signify that agriculture or husbandry will halt without the assistance of the handicraft or mechanic arts. In this apparatus he was called *Mulciber*; (from Mulci, to direct and manage, and *ber* or *beer*, a cave or mine, comes Mulciber, the king of the mines or forges) he was called also Hephaistos, from *Aph, father*, and *Esto, fire*, comes Ephaisto, or Hephaiston, the father of fire; and from *Wall*, to *work*, and Canan, to *hasten*, comes *Wolcan*, Vulcan, or *work finished*; all which names the Greeks and Romans adopted with the figure, and as usual, converted from a *symbol* to a *god*. Now, as this Horus was removed from the side of the beautiful Isis, to make room for the martial Horus, exposed in time of war, it occasioned the jest of the assistants, and gave rise to the fable of Vulcan's being supplanted by the God of War in the affections of his wife. Of the solidity however of such explanations the reader must judge for himself.

VULTURIUS, a surname of Apollo, given him from a singular adventure related by Conon. Two shepherds, feeding their flocks upon Mount Lessus, near Ephesus, seeing bees come out of a cavern, one of them let himself down with a basket, and there found a treasure. He who remained above having pulled up the treasure by means of the basket, left his companion behind, not doubting but he soon would perish. While the deserted shepherd was thus abandoned, he sunk down to sleep, when Apollo appeared to him in a dream, bidding him bruise his body with a flint stone: this he accordingly did. Some vultures, allured by the scent of his blood, entered the cavern, and having lodged their bills in his wounds and clothes, at the rising on their wings they thus drew the wretch from the cave. As soon as he was cured, he laid his complaint before the Athenian magistrates, who having put the other shepherd to death, gave Vulturius the half of the gold which he had found in the cave, with which he built, upon Mount Lissus, a temple in honour of his deliverer, under the name of *Apollo, god of Vultures*.

VULTURNUS, the same with Vulturius. Also a name of the god of the Tiber.

VUODD, a god of the Arabians mentioned by Begar.

W

WALLS OF BABYLON. See *Seven Wonders of the World.*

WANT, one of the numerous family of Nox and Erebus.

WAR, one of the children of Nox and Erebus.

WATER. That water, as an element, received divine honours, is a fact which cannot be contradicted. Herodotus mentions the veneration which the ancient Persians had for it, and the sacrifices which they offered to it, and adds, that they carried this superstition so far, as neither to spit, blow their noses, wash their hands, let any ordure fall into it, nor even make use of it for quenching their fire. Strabo has given a similar account, only that he attributes to the Cappadocians what Herodotus hath ascribed to the Persians. St. Cyril says the Persians adored only fire and water. Firmicus tells us that the Egyptians paid a religious worship to water, and addressed their prayers and vows to it. That people represented the god of water by a vase perforated on all sides, which they called Canopus. According to Vitruvius the priests upon certain days filled that vase with water, adorned it with great magnificence, and then placed it upon a kind of public theatre, where all prostrated themselves before it with hands lifted up to heaven, and gave thanks to the gods for the benefits they had received from the use of this element. The intention of the ceremony was to teach the Egyptians, that Water was the principle of all things. But among that people, Water, by way of eminence, was the Nile, to it being referred all the veneration which they had for this element, as may be seen under the article *Nile*, to which the reader is referred.

WATER DEITIES. "The different ranks and orders settled among the ancients for the deities of the sea," says Mr. Spence, "have not yet been put into so clear a light as I think they might easily have been. I should imagine, at least, that they may all be well enough disposed into six classes, Of the highest class are Oceanus and Tethys, as governors in chief over the whole world of waters, Neptune and Amphitrite, as governors of the Mediterranean sea, the Venus Marina, and possibly one or two more characters that might deserve to be distinguished above all the rest. In the second class we may reckon Triton and Proteus, and all such as were exalted by their high employs, or great personal qualifications. Of the third should be the immediate progeny of Oceanus and Tethys, such as Nereus, Doris and all the Oceanides. The fourth may consist of the Neptunines, or descendants of Neptune. The fifth of the Nereids, or descendants of Nereus and Doris; and the sixth of all the adventitious or made gods of the sea, such as Ino, Palaemon, and the like."

WIND-DEITIES. Jupiter and Juno presided over the aerial regions, but to Aeolus in particular was committed the charge of the Winds, which he confined in a vast cavern, and let loose when he pleased. The worship of the Winds, like that of all the other parts of nature, passed from the Eastern nations to the Greeks; for the Persians, according to Herodotus and Strabo, worshipped the Winds. Achilles is introduced sacrificing to the Winds, and Iais entreating them to kindle the funeral pile of Patroclus. Herodotus tells us, that the Grecians being in a consternation at the formidable army of Xerxes, the oracle of Delphi commanded them to sacrifice to the Winds, from which they were to expect the greatest assistance; accordingly the Greeks built an altar, and sacrificed to the Winds. The beautiful octagon temple of the Winds at Athens had on each side the figure of one of the Wind deities over against that point of the heavens whence they respectively blew. They were divided into eight,

viz. Solanus, Urus, Auster, Africus, Zephyrus, Corus, Septentrio, and Aquilo. The Romans divided them into four, *viz.* Eurus, Boreas, Notus or Auster, and Zephyrus. At the top of this temple, which ended pyramidically, was placed a brazen Triton, with a rod in his hand, and the machine was so contrived, that the Triton turning about, and being always opposite to the wind that blew, shewed with his rod in what point it was. The Maldivees, inhabitants of the Maldivee islands, when they are at sea make solemn vows to the genius or king of the Winds, which they fulfil when they arrive safe in port; certain places near the sea shore being particularly devoted to this pious service. Hither the devotees resort, and offer to the aerial monarch little boats filled with several kinds of perfumes, which boats are set on fire, and turned adrift in the sea. These idolaters have so great a veneration for this deity, that they never spit or fling any thing against the wind; and from the same superstition, when they are at sea, they avoid looking behind them towards the point whence the wind blows. They sometimes offered a sacrifice of cocks and hens, which were thrown into the sea. Pausanius tells us that no deity was more honoured at Megalapolis in Greece than Boreas, or the North-wind. Festus informs us that the Lacedemonians sacrificed a horse, on account of its fleetness, to the Winds, on Mount Taygetus. Aeneas in Virgil sacrifices a white sheep to the Winds.

WISE MEN OF GREECE. See *Seven Wise Men*, &c.

WODEN, OR ODIN, an ancient northern deity, worshipped by the Getes, Danes, Saxons, &c. Woden, together with another god named Thor, was supposed to preside over battles. They report of Woden, that finding he could not avoid death, he ordered his body to be burnt, as soon as he was dead, assuring the people that his soul would return to Asgardie, whence he came, there to live for ever. This Asgardie was the capital city of the country, and where the Danes placed their Vall-Koll or Elysian Fields. Woden is vulgarly supposed to have given name to the fourth day of the week, called from him Wednesday, as Tuisco did to Tuesday, Thor to Thursday, and Freia to Friday. Some learned men are of opinion that these, and some other gods of the North were magicians, who came to Sweden and Denmark from Asiatic Scythia, and by their delusions made the ignorant people believe they were the same gods they adored, whose names they assumed.

WONDERS OF THE WORLD. See *Seven Wonders*, &c.

X

XACA, a god of the eastern nations, particularly of the Japanese: he is supposed to have been the first founder of idolatry in these countries. The history of his life relates that his mother, when pregnant with him, dreamed that she bore a white elephant; and this is the reason why the kings of Tonquin, Siam, Japan, &c. are so fond of white elephants, and think themselves happy when they meet with any. This Xaca having retired into a desart, invented the worship of devils, and at his return out of this solitude found eighty thousand disciples, from which number he chose one thousand to instruct others in the doctrines of their master. The Bramins pretend that Xaca passed through eighty thousand metamorphoses, and that his soul informed so many different kinds of beasts, after which changes he was received into the number of the gods. Xaca is sometimes represented with three heads, and sometimes with but one, in the usual figure of a man, sitting after the Japanese fashion, and extending his hands like a devotee or doctor: he has a chain of gold shells, set with precious stones about his neck, se veral ribands at the ends of which hang little ornaments like tufts or tassels upon his arms, and a silk girdle about his waist: behind and before him hang golden scales: the table on which he sits is adorned with censers hanging round it by golden chains: in these they burn incense night and day in honor of Xaca. His devotees practise the greatest austerities, and even starve themselves to be deemed his martyrs.

XANTAI, an idol or god of the Japanese. He is no other than one of their emperors named Nobumanga, who in his life time constituted himself a god, and erected to himself a magnificent temple. In order to attract the devotions of the people, he caused the most celebrated idols of the empire to be taken down, and advanced his own image upon a lofty pedestal above them; at the same time publishing an edict prohibiting the adoration of any other deity. In this edict he stiled himself the lord of the universe, the creator of nature, and the only true god. After this he published another edict, commanding his subjects in general to commemorate, by the worship of his idol, his birth-day, promising riches to the poor, health to the sick, and life to the dying, if they complied with his injunctions; and at the same time threatening severe punishment to all the disobedient. These promises and threats soon procured him an infinite number of devotees, and this modern god had the secret satisfaction to see his subjects trembling at his altars. His son was the first who paid him divine honors, and his example was soon followed by the nobility and all the court. Some time after a conspiracy was formed against him by his own subjects, who set fire to his palace, and burnt the god in it.

XANTHE, a sea nymph, daughter of Oceanus and Tethys.

XANTHO, the same with *Xanthe*.

XANTHICA, a Macedonian festival, so called, because it was observed in the month Xanthus, which Suidas says, was the same with April. At this time the army was purified by lustration in the manner following: A bitch being divided into halves, the one of which, together with the entrails, was placed upon the right hand, and the other on the left. Between these the army marched in the following order: after the arms of all the Macedonian kings, came the first part of the army, consisting probably of horse; these were followed by the king and his children; after whom came the life-guards, then the rest of the troops. This done, the army was divided into two parts, one of which being set in array against the other,

there ensued a short encounter in imitation of a fight.

XANTHUS. See *Apaturia*, *Alcinoe*. *Xanthus*, son of Phaenops and brother of Thoon, was slain by Diomedes.

XANTHUS, one of the horses of the Sun. Also one of the steeds of Achilles, brother to Balius, and Zephyrus, or the West Wind, brought forth by Celeno, one of the Harpies. Likewise a horse given by Neptune to Juno, and afterwards to Castor and Pollux.

XENISMI, sacrifices offered at the Athenian festival in honour of the Dioscuroi. See *Anaceia*.

XENIUS, an epithet of Jupiter, as the god of hospitality.

XENOCLEA, a priestess in the temple of Apollo at Delphi, whom Hercules compelled to deliver him an oracle.

XENODAMUS, a spurious son of Menelaus by Gnossia.

XENODICE, of this name were a daughter of Sileus whom Hercules killed; and a daughter born of Pasiphae to Minos.

XIXUTRUS. Chronus or Saturn having appeared to Xixutrus in a dream, forwarned him that on the 15th of the month Daesius mankind were to be destroyed by a deluge, and enjoined him to write down the origin, the history, and the end of all things, and conceal his memoirs under ground in the city of the Sun, named Sippara. After this he was to build a ship, to lay in necessary provisions, to enter into it himself, with his friends and relations, and shut in with him the birds and four-footed beasts. Xixutrus punctually executed these orders, and made a ship two furlongs in breadth, that is, two hundred and fifty paces, or a quarter of a mile, and five in length, about three quarters of a mile; and no sooner had he entered into it, than the earth was drowned. Sometime after, perceiving the waters a little to abate, he sent forth some fowls, which finding neither nourishment nor resting place, returned again to the vessel. However, a few days after having sent out others, they came back with mud on their talons: the third time he let them go they appeared no more, whence Xixutrus concluded that the earth began to be sufficiently cleared of the waters. He then made a window in the vessel, and finding it had rested upon a mountain, came forth with his wife, his daughter, and the pilot, and having paid adoration to the Earth, raised an altar and offered sacrifice to the gods, after which he and they who were with him disappeared. Those who staid in the ship, finding that they did not return, came out and made search for them but in vain, only they heard a voice uttering these words, "Xixutrus, by the merit of his piety, is translated to heaven, and ranked among the gods with those who accompanied him." The same voice exhorted the hearers to be religious, and to repair to Babylon, after digging up at Sippara the memoirs which had been deposited there. The voice being heard no more, they began rebuilding the city there named, with several others. The reader will at first sight perceive that this is nothing but the history of Noah's flood digested by the Chaldeans and the Greeks.

XUTHUS, son of Hellen and grandson of Deucalion, being exiled from Thessaly by his brothers, went to Athens, and there married Creusa, daughter of Erectheus, who bore him, according to some, two sons, Ion and Achaeus. Others however say, that he had no children, but adopted only Ion, whom his wife had before marriage bore to Apollo.

XYNOICHIA, an anniversary day among the Athenians, observed in honour of Minerva upon the 16th of the month Hecatombeon, to commemorate the derelict̃ion of their scattered habitations at the persuasion of Theseus, and uniting together into one community and district.

Y

YEARS. See *Anni*.

YEZAD, OR YEZDAN, the good principle among the Persians. See *Arimanius*.

YNCA, INCA, OR, YNCAN, an appellation anciently given to the kings of Peru, and the princes of their blood. The king himself was particularly called Capac Ynca, that is, great Lord; his wife Pallas, and the princes simply Yncas. The people reverenced their Yncas to excess, as believing them to be descendants of the Sun, and never to have committed a fault. If any person offended the royal majesty in the smallest matter, the city he belonged to was demolished. When the Yncas travelled, whatever apartment they lay in on the road was walled up as soon as they departed, that no body might ever enter it after them. The like was done to the room wherein the Ynca died, in which likewise all the gold, silver, and precious furniture were immured, and a new apartment built for his successor. On this occasion his beloved wives, domestics, &c. sacrificed themselves, and were buried alive in the same tomb with the Ynca. The sacred fire preserved by almost every nation of the world was also the object of superstitious worship among the Americans. The nations nearest to Asia had temples where the fire was carefully preserved, which temples were mostly built in a round form, as were those of Vesta. These temples were famous under the reign of the Yncas, but what appears the most surprising were those companies of virgins set apart for the service of the Sun, whose laws were even more severe than those of the Roman Vestals, and the punishment when they broke their vows precisely the same, since they too were buried alive. Those who debauched them were punished with still greater rigour than at Rome, since the punishment extended not only to the person and his family, but even to the place in which he or they lived or were born, its whole inhabitants being totally extirpated, and not one stone of the place left upon another.

YNC

Z

ZACYNTHUS, a native of Boeotia, accompanied Hercules on his expedition in Spain to cut off Geryon. After having atchieved the object of his enterprize, the hero committed to Zacynthus the flocks of Geryon for the purpose of conducting them to Thebes, but being bitten by a serpent he died on his way. His body is said to have been interred in that island of the Ionian sea which was denominated from him, Zacynthus.

ZAGRAEUS, a son of Jupiter by Proserpine, whom he is said to have accosted in the form of a serpent, whilst concealed from him by her mother in a cavern of Sicily.

ZAGRAEUS, that is the *great hunter*, an appellative of Bacchus.

ZAMOLXIS. The Thracians and Getes, as we learn from Herodotus, had a god peculiar to themselves, who served them instead of all others; this was Zamolxis their legislator. Zamolxis had been a slave to Pythagoras, and after having obtained his liberty, acquired great riches and returned into his own country. His principal view was to polish a rude people and make them live after the manner of the Ionians. In order to accomplish his object he built a stately palace, where he regaled all the inhabitants of the city by turns, insinuating to them during the repast, that they who lived as he did were to be immortal, and that after having paid the tribute which all men owe to nature they would be received into a region of delight, where they should become eternally happy. During this time Zamolxis had people employed in building a room below ground, and immuring himself therein, he lay concealed for three years. His people mourned for him as dead; but in the beginning of the fourth year he shewed himself again, and this pretended miracle so struck his countrymen, that they were disposed to believe all he had taught them. Zamolxis was at last deified, and every one was persuaded that after death he should dwell with his god; hence they laid before him a state of their wants, and sent to consult him every five years. The manner of doing this, no less singular than cruel, proves that they were not greatly improved in civilization. When they had pitched upon the man who was to lay their wants before the god, some persons were employed in holding three javelins upright, while others seizing the deputy by the feet, tossed him into the air, that he might fall upon the points of the javelins. If he was pierced, and died by them, the god was thought propitious; but if he did not die the poor wretch was not only cruelly reproached, and treated as a miscreant; but another was chosen and dispatched to Zamolxis. Herodotus says that Zamolxis lived long before Pythagoras. Zamolxis ascribed his laws to the goddess Vesta.

ZEAL, daughter of the Styx. See *Styx*.

ZEIDORA. See *Biodora*.

ZELUS, a daughter of Pallas.

ZELYS, a Dolian leader slain by Peleus the Argonaut.

ZEMINA, that is, *atonement*, a sacrifice in the Eleusinian mysteries, which was designed to expiate the faults committed during the solemnity.

ZENOGONOS, an epithet of Jupiter. See *Zogonoi*.

ZEPHYRUS, ZEPHYR. Son of Aurora, by Astreus her husband. He fell in love with Chloris, according to the Greeks, or Flora, according to the Romans. Zephyrus is represented as presiding over the growth of fruits and flowers. He is described as giving a refreshing coolness to the air by his soft and agreeable breath, and as moderating the heat of summer by the fanning of his wings. He is depicted under the form of a youth with a very tender air, and wings resembling those of the

butterfly, having his head crowned with a variety of flowers. As the poets of Greece and Italy lived in warm climates, they are lavish in the praise of this beneficent deity, and under his name describe the pleasure and advantage they received from the western breezes. It must here be noted, that Zephyrus, when taken for the Genius of the West Wind, is by some authors said to be son of Celeno the Fury. In this character of a Wind Deity he was pictured on the octagon temple of the winds at Athens. "He was represented as a beautiful youth," says Mr. Spence, "and as gliding on with the gentlest motion imaginable: he is for the most part naked, and holds a little basket in his hand, filled with spring-flowers of different sorts. Zephyrus is the mildest of all the deities of the winds; the character of his personage is youth and gentleness. Ovid describes him and his attendants, (for there were several Zephyri, several deities of the Winds of the same quarter all under this their great chief) as tending the flowers that every where adorned the face of the earth in the infancy of the world, when, as he says it was all one continued spring. Lucretius, in his procession of the Seasons, makes Zephyrus and Flora joint attendants of the Spring, and Ovid gives a very full account of his falling in love with Flora at the same season of the year. We find by that account that this amour, though it was irregular in its beginning concluded at last very honourably in a match between these two deities; and indeed never were any two deities better paired; they were perhaps the happiest couple of all those who in the Heathen mythology were supposed to have engaged in so bold an undertaking as that of an endless marriage, for such it must be where divorces were never practised, and where, if a match proved unhappy, neither of the parties could entertain any the least hopes of dying."

ZETES, the same with *Zethes*.

ZETHES AND CALAIS, twins, and brothers of Chione, Chtonie, and Cleopatra, were sons of Boreas and Orithya. These youths are said to have been extremely beautiful, and not only to have possessed all the strength and vigour of their father, but also when their beards began to sprout, to have had wings break forth from their shoulders. They sailed with Jason in search of the Golden Fleece, and being kindly received by Phineas king of Arcadia, their brother-in-law, who, it is said, married their sister Cleopatra, they freed him from the Harpies, whom they pursued as far as the islands Strophades, and would have killed them if an unknown voice had not forbidden in the name of the gods their further pursuit. According to some authors, these twin brothers were killed by Hercules in the isle of Tenos, at the obsequies of king Pelias, for having taken up the quarrel of Tiphis, the conductor of the ship Argo, against Telamon, who would have them wait for Hercules, he having separated himself from them in search of his favourite Hylas. The gods, touched with their death, converted them into Winds, which usually preceding the rise of the dog-star eight days, they were called by Greeks Prodromoi, or Forerunners. Hyginus says they were buried, and that their sepulchre was seen to move at the blowing of their father Boreas. Other reasons are assigned for the wrath of Hercules to these brothers: Propertius relates that they, perceiving Hylas, the minion of Hercules, go to a fountain alone, followed him, and caressed him in a passionate manner.

ZETUS, the same with *Zethus*.

ZETHUS, brother of Amphion, and son of Jupiter and Antiope, wife of Lycus king of Thebes, to whom the god had access in the shape of a Satyr.

ZEUMICHIUS. Agreus and Halieus, inventors of fishing and hunting, as their names import, had two sons, who were the first makers of instruments of iron. Halieus, whose name was also Chrysor, the same with Vulcan, gave himself to the abominable study of incantations and sorceries; invented the hook, the bait, the fishing-line, and the use of barks fit for fishery, and likewise sails. So many inventions procured him, after death, divine honours, under the name of Zumichius, or Jupiter the Engineer.

ZEUS, name of Jupiter, because he gave life to animals. The Zeus of the Greeks was the same with the Ammon of the Egyptians and Lybians.

ZEUXIPPE, daughter of Eridanus, and mother of Butes, the Argonaut.

Laomedon is said also to have had a daughter of this name, whose husband Sicyon, succeeding her father, gave his own name to the city of Peloponnessus so called.

ZEUXA, one of the Oceanides.

ZOOGONOI, deities among the Greeks so called, a term signifying *animal-born*. Proclus mentions them. They were believed to have the power of prolonging life. Rivers and running waters were especially consecrated to them. It is a doubt whether Jupiter was not of their number, since Hesychius gives him the epithet of Zoogonos.

ZOSTERIA, a surname of Minerva, to whom under this title two statues were erected to her at Thebes in Boeotia.

ZYGIA, name of the nuptial Juno.

END OF THE PANTHEON.

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